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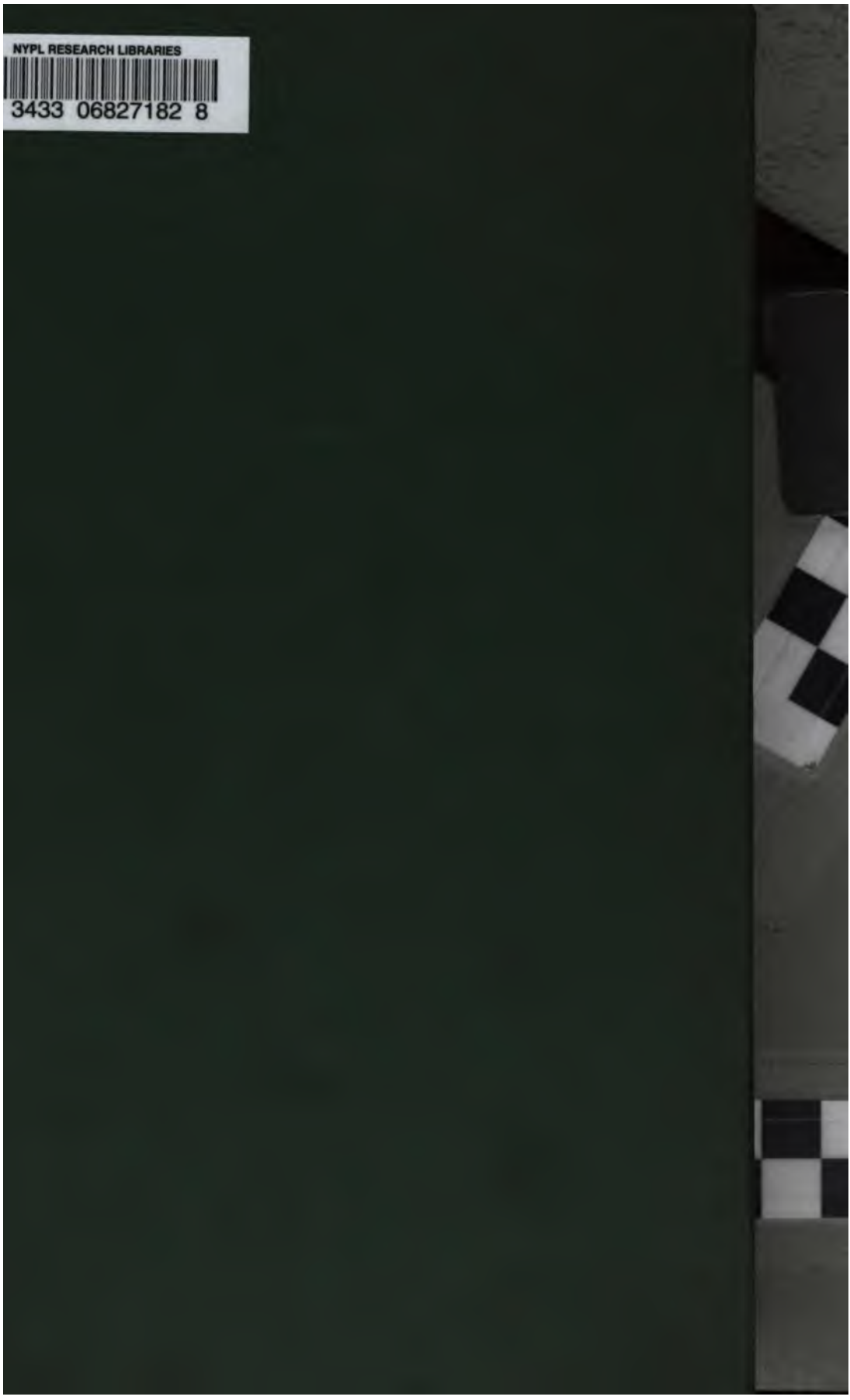
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AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

REPORT OF THE FOREIGN SECRETARY.*

Tour to Assam — Course and limit.

In accordance with the suggestion of the Committee, I left Calcutta for Assam Nov. 10, 1853. My course was by budgerow up the Hoogly and Mattabangha rivers to where the latter issues from the Puddah, or "False Ganges;" thence down the Puddah to one of its northern branches, and by that branch to an arm of the Brahmaputra, which connects with it; and thence upward again, by this arm of the Brahmaputra, to its junction with the main river, entering the latter a short distance below Serajgunge.† The voyage to Serajgunge occupied fifteen days, and the entire ascent to Gowahati forty, including Sabbaths; or thirty-four working days. A third of the time or less would have sufficed by steamer or land dâk; but no steamer was available, and dâk travel for such a distance was deemed by those most competent to judge hazardous to health. The return from Assam was also by budgerow, *via* Barisal and the Sunderbunds, and occupied eighteen days, Sabbaths included. About four weeks were spent in voyaging *in* Assam, three of these to ascend from Gowahati to Sibsagor, the limit of my journey, and one in the descent to Gowahati. I returned to Calcutta, March 3; making the entire period of my visit to Assam three months and twenty-three days, but allowing for the direct purpose of the visit, at the mission stations, the very limited space of not more than four weeks.

The shortness of time directly available for the Mission was not unforeseen, and constituted a principal objection to undertaking the tour. To remedy this disadvantage as far as practicable, a meeting of the Mission was called, to be holden at Nowgong in January. Meanwhile a rapid circuit was made to Jorhat and Sibsagor, in which I had the benefit of Mr. Danforth's company, and also, for the latter portion of the journey, of Mr. Whiting's.

Interview with the Mission.

The meeting at Nowgong convened Saturday, Jan. 21, (organized on the

*Published by direction of the Executive Committee.

†Serajgunge lies on the right bank of a principal channel of the Brahmaputra, two or three days ascent by budgerow above Dacca. Resident population 40,000, besides 40,000 boatmen.

23d.) and adjourned Feb. 7. The order of its proceedings, including topics proposed for consideration and the action of the Mission thereon, with sundry doings and resolutions, will be found in the minutes herewith submitted. The spirit that prevailed in the meeting, was eminently kind and Christian; and in the largest freedom of debate, which was earnest, there was no departure, even for a moment, from fraternal courtesy.

Subjects considered.

The topics submitted to the Mission were designed to bring out, as fully as the time would admit, the condition and claims of the entire missionary field of Assam, as regarded by the missionaries themselves, together with their views as to the methods and measures to be prosecuted in carrying forward their work; and were as follows, —

1. The state and claims of Sibsagor as a missionary station, including Upper Assam generally and the adjoining Hill tribes.

2. Boarding and day schools connected with Sibsagor station.

3. State and claims of the Nowgong district, with the Hill tribes adjacent.

4. The Nowgong Orphan Institution, and other schools connected with Nowgong station.

5. State and claims of Gowahati, embracing Lower Assam and Durrung.

6. Boarding and day schools connected with Gowahati station.

7. The language or languages to be employed in communicating the gospel to the Assamese and the Hill tribes.

8. Preparation and publication of books, including the printing department.

The 8th topic was afterwards divided, and the next topic made —

9. The printing establishment.

10. Native preachers, — their call to the work, training, supervision, and support, past and prospective.

11. The general system of schools in the Assam Mission, and what modifications, if any, ought to be made in their constitution and management.

Subsequently this topic was div and so much as related to the Now Orphan Institution was referred separate committee.

12. The Nowgong Orphan Institu and what modifications, if any, ougl be made in its constitution and man ment.

13. Employment and support of n Christians.

Committees were also appointed

14. Estimates of expenses for the rent and ensuing years; — and on o subordinate topics.

All the topics, the 13th excepte want of time, were subjects of carefu amination, and some of them of prot ed discussion. The views held by Mission, are presented in *Papers* w accompany the Minutes. My own clusions may be conveniently stated review of these papers; changing so what their order of presentation.

I. Mission field and stations.

These were the scope mainly of first seven topics; and the papers cerning them are for the most part torical and statistical.*

Population of Assam — Assamese Hill Tribes.

The population of all Assam may be timated at 1,500,000. No proper cer has been taken, but the data on which estimate is founded are the most relia now to be had; and have been collec in Nowgong district especially, with ticularity and care. In this district, number of *houses* in each of its divisi was ascertained last year by census, an average occupancy was reckoned five persons to each house. Thus, Central Assam, of which Nowgong is capital, the Assamese population, exc sive of Durrung district, is computed 227,500, and that of the Hills, chiefly gamee Nagas, at 125,500, making an gregate of 353,000. In Upper Assam which Sibsagor is the government s

* See pp. seq.

the population is more loosely estimated at 500,000; of whom 200,000 are Nagas. The remaining 650,000 (by some they are estimated to be a million, including Durrung,) are in Lower Assam, of which Gowahati is the capital. About 500,000 of these are supposed to be in Kamroop, with an area of less than 3000 (2820) square miles, or a population to the square mile of about 200. Compared with the area *cultivated*, (1000 sq. m.,) it is five hundred for each square mile.*

Of the entire population of Assam, one third are regarded as Hill tribes, including beside Nagas about 80,000 Cacharis in Lower and Central Assam, and Mikirs, Miris, &c. in Central and Upper.

Mission efforts directed to the Assamese.

The attention of the Mission has been restricted hitherto, with slight exception, to the Assamese, the people of the plains. They constitute, as we have noted, the *mass* of the population,—about 1,000,000, —and as regards residence, are the most accessible at and from the mission stations. A few converts have been gathered from the Cacharis and Nagas, but they had come to the stations, or were intermingled with Assamese and spoke their language. It is not improbable that for years to come the Assamese will continue to be the leading object of missionary effort in Assam, as the Burmans were in Burmah the first twenty years, and as they are likely to become again. The causes which have secured to them this priority of regard, will continue to operate, and not without effect; although other influences may spring up, as the Karen in Burmah, to modify the results.

Favoring influences, and adverse.

The encouragements to labor for the Assamese race, while they are addressed chiefly to faith and chequered with embarrassments, are nevertheless real and adequate; and they will increase as the work advances, with its increasing means and facilities. The power of the priesthood and of a deep-seated idolatry will gradually be overborne, the susceptibilities of the people will be quickened, prejudices of caste relaxed, and knowledge of divine truth spread abroad. — Compared with the Bengalis *now*, the early evangelization of the Assamese, though devotees of the same faith and in some of its most revolting forms, may be regarded as the more hopeful, inasmuch as idolatry with these is less inveterate, and the priestly power more lightly held. The Mission advert to the formative, or, as it may be termed, *transition* state of the people. "The people," they remark, "have just passed under British rule. — Such were the convulsions which rent the whole country during the Mohammedan and subsequent Burman invasion, as to leave the long established institutions of the country in a feeble and tottering state. The religion of the people, though still Hindu, has experienced such a shock as will hasten its downfall. Already *Ichabod* seems written upon the whole fabric in unmistakable characters." With respect to the influence of the priests, they bring to notice a new element of decay. "Their power has been mainly drawn from the patronage of the ancient kings. Large grants of land were made by them for the support of religion. The brahmins still retain many of these lands, which constitute their principal source of influence. Some of these grants have been cancelled; others must in time follow, — when the priests will be the poorest class in the province. Even now the wealth of the country is rapidly passing into the hands of the traders and cultivators, and many of the brahmins have been compelled to take the plough and the hoe to keep from starvation. This process may be slow, but the elements are at work, and the result is certain."

The most discouraging feature relative to the christianization of the Assamese

* The most densely populated districts in Assam appear to be Kamroop in Lower, and Durrung and Nowgong in Central Assam. Nowgong district, (area 90 square miles,) has an average to the mile of 400 inhabitants.

and their civil and social elevation, as it presents to me, is the wide prevalence among them of the use of opium. The poppy has been extensively cultivated in Assam for generations. Patches of it are to be seen almost everywhere in the horticultural districts, and its use is more general than its culture. Assamese kings of former days endeavored to extirpate it, or at least to discourage its production, by excessive taxation, but without noticeable results. The East India Company, with the like ostensible design, as claimed by some, are rendering the home culture unprofitable by the introduction of their own opium at lower cost, intending, it is said, to suppress the traffic at some uncertain day, but ministering meanwhile to the gratification and growth of the appetite. I know of nothing in the history of Assam more withering in its influences and more disheartening. If we would retain hope for that province, the opium plague must be stayed. It enfeebles alike body and mind, and prepares the way for that fearful scourge, the cholera, whose victims in Assam the last year were numbered by tens of thousands.

The Hill tribes neglected — Their preparedness for the Gospel.

The most inviting portions of the Assam Mission field remain comparatively untouched; — they are the Hill tribes. The attention of the Committee is invited to the special consideration of the claims of these tribes, as set forth by the Mission. These claims have been presented before, but have not won the regard to which they are entitled. The Hill tribes are designated by the missionaries the Karens of Assam, and I think with great appropriateness. Like the Karens, they are not idolaters, but recognize the existence of one Supreme Spirit; they believe in a future state; and they have no distinctions of caste, nor a priesthood. "If a proper amount of missionary labor could be expended upon them," say the Mission with respect to the Nagas, "there is, humanly speaking, little doubt that the same glorious results would follow as have been witnessed by our brethren in Burmah." And so of the Mikirs, Cacharis, &c. "We know of no heathen people of whose speedy conversion we should have more confidence, could missionary effort be expended among them." Labors already bestowed, incidentally, have brought early returns. And there are marked facilities for communicating the gospel to these tribes. They can be easily reached from the stations, bodies of them residing near at hand. They can be addressed, also, in the earlier stages of the enterprise, through the Assamese language, which many of them understand. In my own apprehension, — and I think it is the judgment of the missionaries, — the Hill tribes are the hope of Assam. Compared with the occupants of the plains, they are moral, industrious, intelligent, and energetic. It will not be strange if they gradually supplant the enervated Assamese. Large bodies have already descended to the lowlands, and become permanent residents there. Through them, also, must be the channels of Christianity and civilization into the adjoining countries of Bootan, Thibet, and Manipur, and perhaps Behar.

Claims and promise of the entire field.

With respect to Assam as a whole, my estimate of its claims to missionary labor, I mean of its intrinsic claims, has been, I do not say confirmed merely, but raised by personal inspection. On my first arrival in the country, and subsequently while ascending the Brahmaputra, even above Gowahati, the general aspect of the valley was less inviting, that is as to its populousness, than I had been led to anticipate. The peculiarities of the river, that great river Brahmaputra, while they impart to the valley its riches and much of its beauty, give to it not the less a cast of desolateness and solitude. Scarcely a hamlet or a house is to be seen throughout the length of

Assam along its banks. Capricious in its annual changes of direction, and resistless in its overflow, it compels the cultivator of the river lands to plant his grounds and his homestead at a wary distance from its main channels. The line of proximity of the river settlements ranges from five to ten miles.

Even as one advances into the interior, the denseness of the population is, generally, far from imposing, certainly at the first view. Compared with Lower India, and even with Burmah, its towns are villages, and its villages hamlets. The population do not seem, indeed, to be congregated in masses, but like other agricultural people are spread abroad over the country at large. At the same time, there are vast tracts, especially in Central and Upper Assam, of uninhabited and waste lands. And the sparseness of the population contrasts painfully with the capabilities of the soil, and with the evidences, everywhere to be seen, of its once having sustained a far more numerous people.

On the other hand, there are districts of the country densely populated. We have already noted Nowgong and Durrung; — and there is hope fort he future. While the districts most readily accessible are *now* thickly inhabited, and yet, from their moderate extent and limited number, are the more proportionate to the present missionary force disposable to occupy them, there is ground for the expectation that as the strength of the mission increases, so will the demands for its exertion in the corresponding increase of the population. "It is not improbable," say the missionaries, "that the valley once supported a population of more than ten millions; and why may it not again? There is no richer or more easily cultivated land on the face of the globe..... And the causes of desolation no longer exist. Internal peace has been permanently established. The Hill tribes are successfully held in check. And the province invites immigration from every quarter. While the Bengalis are coming in on the one side, many from the hills on the other are settling in the plains, and others (also from the hills,) are entering into a vigorous traffic with the valley.... The races must eventually amalgamate..... It is not for one or two millions we labor; we have millions for our inheritance."

It is a weighty consideration, wherein also this mission is singularly allied to Burmah, that to the Missionary Union *alone* the evangelization of Assam, lowland and hill-side, seems, by the general consent of the Christian world and the course of Divine Providence, to have been consigned.

Stations occupied. — Sibsagor.

The three existing stations of this mission are severally in the three territorial divisions of Assam, Upper, Central, and Lower.

Beginning with the most distant and the oldest; — the station at Sibsagor, in Upper Assam, was established in 1841, the mission having before occupied successively Sadiya and Jaipur. The substitution of Sibsagor for the earlier locations was unquestionably judicious. Sibsagor not only affords greater security from hostile incursions, but it is more central to the population designed to be benefited, and shortens also by the whole intervening space the tedious ascent of the Brahmaputra. Its eligibility, so far as Upper Assam is regarded, is not less clear as compared with stations below. Measuring distance by slowness of approach, and for much of the year by its difficulty and danger, Upper Assam is remote from Central and Lower, and requires within itself an agency of its own. Sibsagor has a just title, also, to the preference it has gained above localities in its immediate neighborhood. Its superior advantages, aside from its *comparative* populousness, amounting to four or five thousand Assamese, are its centrality to Upper Assam, as before noted; — Rungpoor, the ancient capital, lies on the opposite side of the Dikho river, and was once densely populated, though now overgrown with jungle; — next, its

accessibleness, whether by land route or river; — the frequency of resort to it, being the seat of the district government; — and its salubrity. The only places to compete with it would be Jorhat or Gologhat, neither of which could urge *valid* pretensions.

The town stands on the right bank of the Dikho, and extends, not compactly, some two or three miles. It is ten miles below Nazira, the seat of the Assam Tea Company's plantations, and perhaps thrice that distance from the river's mouth (Dikho mukh). The river is navigable by boats, and in the rains by larger vessels. The station is traversed also by the government military road, which extends from Gowahati through the province.

Compounds and buildings.

There are three compounds attached to the station, each with a mission bungalow or dwelling house, and offices,* the property of the Union, the land being owned by government. Two of these compounds are on adjoining sides of Sibsagor tank; one of them was the late residence of Mr. Brown, but is now dilapidated, and not required for the mission; the other was fitted up for Mr. Whiting, where he resides. The third compound, of which Mr. Brown is now the occupant, is about a mile to the southwest of the tank, and near the Dikho. The grounds of this last are spacious, and embrace several compartments, on one of which stands the printing office. A new zayat stands on the front lot, facing the river road, devoted to daily religious services. Parts of the compound are also set off for houses and plots for native Christian families. Midway between this compound and Mr. Whiting's is the native chapel, in a central neighborhood, where four ways meet.

* Property in Assam, in *land*, is held by *pottahs*, or leases, from government, subject to ground rent The Mission have been advised to take out these pottahs in the name of the A. B. M. Union, to which, it has been ascertained, there is no impediment.

The buildings of the station are conveniently located, and generally, with the exception of Mr. Brown's former bungalow and the chapel, are in good condition. The chapel is about to be rebuilt, on the appropriation made for that purpose by the Committee. The bungalow may be sold. The house occupied by Mr. Whiting, though built with less thoroughness and skill than others in the mission, and partly of indifferent materials, is on the whole a good structure and worth its cost. The style is plain, and the dimensions not unsuitably large in that climate for an ordinary mission family. The house in the present occupancy of Mr. Brown, but not built by him, was erected during the lapse of years. It is of good materials for the most part; but unnecessarily large and ill planned. It has this advantage, however, that the largest or central room can be turned to good account as a prayer room or church vestry, to which purpose it is weekly appropriated.

Nowgong station — Site and compounds.

Nowgong stands on the left bank of the river Kullung, an arm of the Brahmaputra on its left side, navigable, in high water, from its offset, nearly opposite Tezpur, and below Nowgong for boats at all seasons, to its reunion with the main trunk a half day in descent above Gowahati. The distance from Nowgong by land to the upper junction is about twenty-five miles. The Kullung is thickly studded with villages, and much of the way by an almost *continuous line* of houses and cultivated fields. The same is true of the Mori Kullung, (or Dead Kullung,) formerly the channel of the river as it swept round from Nowgong in a circuit of seven or eight miles, but now of long time shut off, the river having shortened its course. Other villages stretch away in different directions, at no very great intervals. At the distance of ten or twelve miles eastward are some ten thousand Mikirs, at the foot of the Mikir Hills

The station embraces one large central compound and two of moderate extent, besides one or two plots for zayats, &c. The central compound fronts the government esplanade, or common, which, with its public buildings, lies between the compound and the Kullung, on the west. Here, on ample sites, with grounds intervening, are the dwellings of Messrs. Bronson and Stoddard, together with the school-rooms and dormitories of the Nowgong Orphan Institution. Two large dormitories, for which appropriations had been made by the Committee, were in process of erection at the time of my visit. A part of the grounds was under cultivation by the lads of the institution, assisted by a native gardener. Other portions are occupied with houses of two or three native assistants, and of others employed on the premises. The whole is judiciously laid out, and presents an attractive aspect.

The buildings are mostly new. Those occupied by the mission families are of the best materials and thoroughly built, and are likely to last with inconsiderable repairs very many years. Both in plan and execution, I judged them the best I had seen in any mission. The school buildings are on the south division of the compound, the two dormitories for boys standing to the east of Mr. Stoddard's dwelling, and that for girls in its more immediate proximity on the south. These are of course less costly, but are suitable for their purposes, and amply large. It had been in contemplation to erect a chapel in the centre of the front border of the compound; but instead of this the conclusion was to purchase a house and compound not far distant to the south-east, and intermediate between the central compound and the Mori Kullung. The first cost of the purchase was moderate, (rs. 250,) and the necessary alterations can be made for less than rs. 600 additional. The location is the most favorable for the native population, and not inconvenient for the mission. In front of the chapel compound a large tank is being constructed by government, which will be suitable for baptism. Still further to the south-east, and near the banks of the Mori Kullung, where baptism has been repeatedly administered, and where numbers of Assamese are continually passing, is a mission lot for a zayat, &c. A third compound is on the bank of the Kullung river, on the opposite or western quarter of Nowgong. Here stands the dwelling of the late Mr. Daüblé. The house is partly unfinished, requiring an additional outlay of rs. 500, (or more.) The location seems at first sight unpromising, but is said to be not unhealthful, and for the work contemplated by Mr. Daüblé — itinerating up and down the banks of the river — it will be as convenient, perhaps, as any other.

Gowahati — Its eligibility.

The chief place in Assam, in my judgment, for missionary as well as government purposes, and the most important to be occupied as compared with any other single locality, provided we contemplate a vigorous prosecution of our work, is Gowahati. It has the largest and most compact population — about 10,000, — a good proportion of whom are pure Assamese; it is the place of largest resort from other places in Assam, near and remote; it is the starting point for missionary labor in Durrung, on the opposite or north side of the Brahmaputra, one of the most thickly populated districts of the province; and is alike the capital and the key to all Assam. The presence of the highest authorities, and of the largest English community in the valley, enhances the importance as well as the difficulty of the position. One missionary ought to be constantly resident at the station, while a second, who could render him valuable aid in the rains, should be at liberty to journey far and near during the dry season. In the rains, too, occasional visits might be made to villages near the banks of the river.

Compound and buildings.

The station at Gowahati has one compound, of rather compact dimensions, situate on a moderate acclivity near the river bank and close upon the native population in the rear. The buildings, which are well placed, whether for convenience or pleasantness, or safety from fire, are the two dwellings of Messrs. Danforth and Ward, and intermediately a girls' boarding school house with sleeping apartments; an English chapel on the front river road, and a native chapel on the street in the rear of the compound, the latter used also for a zayat; a day school house for boys; and six or eight dwellings for native Christian families and others. These buildings are generally low, of a single story, and near to the ground; but the site being elevated and inclined, they are comparatively dry and healthful. The compound, though not so high as the ridge bank to the north, occupied by the magistracy, commands a front view of the river, and of the plains and hills beyond. It is encroached upon, however, by one or two buildings at one point; which it will be advisable to purchase if a favorable opportunity present, to guard against fire and other annoyance. The Mission have been advised to procure a second lot* in another quarter of the town for a preaching zayat, for which an appropriation had been provided, — the zayat to be occupied ordinarily by the resident missionary; thus leaving the native chapel for the use of the associate missionary during the rains, and whenever not engaged in his itinerant labors.†

Mutual relations of the stations — Expediency of constituting them distinct missions.

It may be necessary in closing this part of my report, and especially after the remarks I have made on the relative importance of Gowahati, to disclaim any advocacy of one station to the disparagement of another. The three stations are severally representative of the three geographical divisions of Assam. It is well that a lodgment has been effected in each. Each has its own field, and one sufficiently inviting and ample. The fields are separate and distinct. Sibsagor is remote from Gowahati; nor is it *much* nearer to Nowgong, although this station is intermediate. As before remarked, communication by the Brahmaputra, in ascending, is slow and laborious, and in time of flood not without peril. The military road, which runs through the stations, passes, much of it, through an uninhabited region; and it cannot be traversed with safety during the rains. This distance and difficulty of intercourse suggest the expediency of constituting the stations *distinct* missions, especially Sibsagor, so soon as they can be adequately reinforced. And I am aware of no *conclusive* consideration adverse to such a separation.

II. *Modes of Labor.*

Preaching — Arrangements for its increase — Places of preaching.

At the time of my arrival in Assam, and previously, only four of the six missionaries were employed exclusively in preaching, Mr. Daüblé having deceased. Mr. Brown preached statedly, as pastor of the Sibsagor church; but he was also in charge of the printing department, and had in hand moreover the translating of the Old Testament. Mr. Stoddard was principal of the Nowgong Institution, and was wholly absorbed in its management, preaching seldom if at all.

To increase the force in the preaching department, some changes were made in regard to the Institution. The Girls' department was separated, making it to correspond with the Gowahati and Sibsagor Girls' schools; the immediate charge of instruction and government in the institution was committed to Mrs. Daüblé and native helpers, reserv-

* Since purchased.

† Notice has also been received of the construction of a lodging zayat for *travellers* near the mission premises, that the missionary may have opportunity to preach to them.

ing to the principal the general oversight and specially the religious training of the pupils; and this general superintendence was transferred from Mr. Stoddard to Mr. Bronson. All these changes were effected with the hearty concurrence of the parties concerned. Several considerations favored the transfer. The health of Mr. Bronson is no longer equal to the toil and exposure of distant itineracies; which, of course, would compel him to labor at or near the station; and thus, unless Mr. Stoddard were set at liberty, both missionaries would be almost constantly on hand. It was thought, also, that the time redeemed for the superintendent, by the arrangement with Mrs. Daüblé, could be improved in preaching by Mr. Bronson most readily and to a greater extent. He is more at home in the language and in the work of a preacher; a most desirable field is presented in the adjacent Mori Kullung village, of two or three thousand people, where he has already bestowed much labor and is favorably known; and he is the pastor of the Nowgong church. The probability was, that, by the proposed arrangement, Mr. Bronson would do nearly as much preaching and to as good effect as in former years — limited only by his health and strength, which would also be promoted by the limitation of his field; — while Mr. Stoddard, freed from all charge of the institution and station, would be able to give his whole time to itinerant labor. In other words, we should have an additional preacher. I am happy to add, that, according to the general testimony, no missionary in Assam uses the vernacular with more *propriety* than Mr. Stoddard, if we except Mr. Brown; and that, devoting himself exclusively to the work, he gives every promise, if health be continued, of becoming a fluent and effective evangelist. His field of labor will be villages on the banks of the Kullung river and in the interior opposite Nowgong, with special attention to a few select localities. He entered on his new sphere immediately on completing the transfer. No change can be made in Mr. Brown's labors for the benefit of the preaching department. If relieved from the care of the printing, the more of his time should be given to the work of translation.

The labors of the remaining missionaries, as preachers, have already been intimated. Mr. Danforth, at Gowahati, is expected to confine himself mostly to the city, occupying the new zayat near the north bazaar. Mr. Ward will continue, as heretofore, to spend the dry and part of the rainy season in itinerating among the river villages, Palasbari, &c., and in Durrung, opposite; the residue of his time he will labor in the city, and mostly at the native chapel on the mission premises, which so far is to be used for a zayat. Mr. Whiting, at Sibsagor, will preach at the station during the rains, going also to the zayat on the lower compound for conversation, &c., with such as may call. In the dry season, for about four months, he will preach at Jorhat, the late regal capital, and in villages on the way and adjacent. Jorhat is about thirty-six miles from Sibsagor, and the country around it is thickly settled with an agricultural people.

Languages used — Preaching in English.

The missionaries all preach in Assamese, and with apparent intelligibleness and fluency. I had the pleasure of listening to each one of them. And Assamese is their only medium of stated preaching, with the exception of a Sabbath service in English at Gowahati. It was a matter of earnest inquiry how far the maintenance of this service would encroach upon native work. In the opinion of the missionaries at the station, there would be no encroachment. Only one service will be maintained. (At one period there were two in English on the Sabbath.) The missionaries will preach unwritten sermons, and will alternate. There is but one church at the station, embracing both English and

natives. *One* stated English service the missionaries regard as a spiritual aid to themselves as well as to the people. They think, also, it is a means of promoting their influence both with the natives and the English, for their common good, and at comparatively light cost.

Native helpers — Method of training.

A part of the preaching force of the mission is of native laborers. How much has been the reduction in this respect the past year, the Committee know. Two of the best native preachers have died, and three others have changed or lost standing through misconduct or other cause. There remains *one* native preacher, Ghinai, who is connected with Nowgong station; and there are two other helpers who are useful.* Ghinai is a graduate of Nowgong Institution, and but little over twenty years old. No one of these helpers is competent to the charge of a church, and hence the three churches are still under the care of missionaries. Two of the assistants, Apinta and Biposu, as well as Ghinai, may be considered as under a course of private training. (Both these assistants are at Gowahati.) This method of training will probably be found to be preferable to a more formal and public course, for some years to come, inasmuch as the number of candidates must be small, and the demand for their help at the several stations urgent. The views of the Mission on this subject, with some historical notices, are given in one of the accompanying papers.

Teaching.

The schools in Assam are day and boarding, including in the latter the Nowgong Orphan Institution. Of day schools, there have been at Sibsagor, Jorhat, and Gowahati, severally, one, and two in connection with Nowgong out-stations. The Sibsagor and Gowahati schools, being located on mission compounds, are under the immediate direction of Mrs. Whiting and Mrs. Ward. Those located at the out-stations are of course less subject to missionary supervision. One of these has been under the care of Mrs. Daüblé in the dry season, and the one at Jorhat of Mrs. Whiting while resident in that neighborhood. All the day schools were being taught at the time of my visit by natives not Christian. Measures have been taken to place the Gowahati and Sibsagor schools in charge of Christian teachers.* And a like course has been recommended in regard to the others.

On what principles to be regulated.

With respect to the general subject of day schools, and the principles which should govern in establishing and conducting them, the missionaries suggest the following rules: 1. That there be a school in every place which the missionary can make a permanent preaching post. — 2. That the principal studies be the Scriptures and religious books. — 3. That the schools be in charge of Christian teachers, as far as they can be obtained. — 4. That the villages be required to build their own school houses. — And 5. That in connection with the schools, there be Sabbath schools, to be conducted by the missionary when present in the villages.

Some of these rules, it is apprehended, will be found in the application not sufficiently restrictive. "Permanent preaching post," in the first rule, may be understood to embrace places of visitation and preaching visited statedly indeed by the missionary, but only for a few days once a year. The school ought so to *follow* the preacher as to provide education for a virtually Christian community attendant continually on a Christian ministry; and so to be auxiliary in fact, and not merely in name. Beyond this limit, villages ought to be required to support their school-teachers as well

* Beside two more, informally employed as exhorters or readers.

* Now carried into effect.

as build school houses, mission funds being designed and needed for other purposes. And the same measure of self-support should also be enforced, as far as practicable, in Christian villages. The 3d rule proposes the employment of Christian teachers *if they can be had.* In other words, it *allows* all schools to be taught by unconverted natives, — a class of teachers that, in a heathen population, can hardly be expected to render valuable aid in giving *Christian* instruction; and the employment of whom, if ever authorized, should only be in extreme cases, and for specific cause. The teacher of the Jorhat school is not a Christian. The one first employed was of hopeful piety, but failed of success. The present teacher gives satisfaction to the people, and during a third of the year, as before stated, is under the immediate inspection of one of the female assistants. Possibly this should be esteemed an exceptional case, now that the school is *established;* with the *proviso* that a Christian teacher be substituted as soon as a reliable one can be had. Jorhat, though not formally adopted as an out-station by the Executive Committee, is worthy to be so regarded. Much preaching has been had there, in the dry season, and probably will be. The necessary buildings have been erected at little cost; and the additional expense must be small.*

Girls' boarding schools — Present success.

The history and character of the Girls' Boarding Schools, of which there are three, including the one now separated from the Nowgong Orphan Institution, are given by the Mission in connection with the day schools.† These schools are substantially after one plan, and all have been alike conducted with great fidelity by their respective superintendents, Mrs. Danforth, Mrs. Stoddard, and Mrs. Brown. They have been conducted too, — I feel justified in saying this so far as present results are considered, — with marked success; and could we confine our attention to the present, we might be free to encourage their unstinted support, notwithstanding the heavy burden they impose on the superintendents, and their pecuniary cost, which constantly tends to increase.

Their ultimate results questionable.

But there is a weightier objection, the dependence of the pupils on the mission — created and fostered by their remaining in the schools for a long succession of years — for permanent supervision and support. The mission must provide for the pupils beyond the period of their pupilage, whatever be their character, on the alternative of abandoning them to almost inevitable destitution and vice. On becoming members of the schools, the children lose caste; and their training, however carefully conformed to native customs, ill qualifies them to gain their subsistence, at the expiration of their course, except in connection with the mission or under its care. The boarding arrangements are designed to guard as far as practicable against this loss of native habits and character, tending so necessarily to create dependence; and especially in the school at Sibsagor, where the pupils generally are boarded in native Christian families located on the mission compound. But the objection lies against the boarding *system;* and it is worthy of earnest consideration how far it is wise to prosecute a system with such apparent tendencies, until better certified of its entire working; and whether it would not be expedient to limit the admission of new pupils till the issue is known in regard to the present. In Burmah, the issue of a like experiment, compared with its cost, has not been satisfactory.

It is but justice to myself and to the excellent superintendents of the girls' boarding schools, to add, that while I

* A bamboo dwelling was put up by Mr. Whiting, for his personal accommodation in the dry season, at the cost of eighty-five rupees. The salary of the teacher is seventy-two rupees per annum.

† See pp. 12 — 15.

was in Assam, my sympathies were greatly enlisted in favor of these schools, and in admiration of the self-denying and well directed efforts of their teachers. The views presented in this Report are the result, partly, of more mature and cool reflection.

[To be continued.]

MISSION PAPERS.

Sibsagor Girls' Boarding School.

This was commenced by Mrs. Brown, in 1850. The whole number of pupils has been fifteen; of whom four have been respectably married, — one died soon after admission, and ten now remain under instruction. Seven of them have been baptized and admitted to the church; among these are the four who have been married, and who are now exemplary and influential members of the church. Several others appear hopeful, and nearly all have at times been more or less affected with religious impressions. In several instances, the conversion of a pupil has been instrumental in the conversion of a heathen relative.

In giving instruction, it has been the aim to enlighten and impress the mind with religious truth, rather than to communicate any great amount of science. Great attention has been paid to guarding their morals and correcting their habits; and it is believed that, with very few exceptions, the pupils may be relied on, as possessing settled principles of truthfulness and honesty. They are, for the most part, boarded in native Christian families, where they have the advantages of constant watch and attention on the part of native Christian women under whom they are placed; and with whom they labor while out of school, in the various domestic employments of the family, and thus become prepared for their future duties as wives and mothers. All the girls are taught to sing; and the first thing heard in the morning and the last at night is their singing, to some favorite native or English air, the hymns which have been composed in Assamese. The girls are taught to make their own garments. They dress in the native costume, and their food and manner of eating correspond with the custom of the country. There are one or two Eurasians in the school, but they are not distinguished by their instruction, dress, mode of living, or in any other way, from their fellow pupils. No pupil has abandoned the school from dissatisfaction; and only in two instances has a wish been expressed on the part of their heathen relatives to take them away. They are of nearly every variety of caste, from the highest to the lowest; but all mingle together on terms of perfect equality.

The whole management and instruction of the school is under the immediate supervision of Mrs. Brown, she being assisted by the older girls, and for one or two hours in the day by a native pundit, who teaches them writing and spelling in the native character.

Although the school was at first looked upon with great aversion by the natives, yet, during the four years it has been in operation, it has so obtained the confidence of the people generally, that notwithstanding the conversion and baptism of so many of the pupils, it is believed, any number of girls might be obtained without difficulty.

Mrs. Brown having been absent during a portion of the last year, the charge of the school devolved upon Mrs. Bronson, whose labors for the good of the pupils have greatly endeared her to them.

The whole expense of the school during the past year varied but little from the sum appropriated by the Executive Committee, viz. rs. 300.

Sibsagor Boys' Day School.

This school was placed under the care of Mrs. Whiting, in Oct., 1851. The average attendance since that time has been thirty. The teacher engaged is an Ahom, who lives on the compound of Mr. Whiting, and attends family worship at the bungalow. Efforts were made the last year to secure a Christian teacher, but the young man engaged did not prove worthy of the trust, and after a trial of three months was at his own request dismissed.

The hours of school are from 10 A. M. to 4 P. M. The studies pursued are Assamese entirely, and comprise reading, writing, geography, and arithmetic. The books used in schools are such as are published at the mission press. The chief books however, which are used, are the Gospels and the First and Second Catechism. The Orunodoi is placed in the school room, for the older boys to read if they choose. The school is on the compound occupied by Mr. Whiting, and the pupils spend about an hour daily at the bungalow with Mrs. Whiting, who teaches them to sing, and explains the catechism and select portions of the scriptures.

The teacher's salary is eight rupees monthly. The expenses of the school in addition to the teacher's salary, since it has been in her hands, are for the school house, rs. 27 6 as., and for the teacher's house, rs. 11 8 as.

Jorhat Boys' Day School.

Mr. Whiting, on visiting Jorhat in January, 1853, found the place so inviting as a mission field, that he purposed, if approved by his associates, to devote the cold season chiefly to

preaching in and around that populous city. The frequent intercourse between Jorhat and Sibsagor, and the fact that the families of most of the attendants at the courts resided at Jorhat, induced the missionaries residing at Sibsagor to propose to the mission the plan of expending one half of the money allowed the Sibsagor station for day schools, to support a day school at that place. This plan having been adopted, a valuable school teacher has been secured; and the school was opened December 1, 1853. Without any effort, or even an invitation, the school numbers eighty-one.

The teacher's salary is six rupees monthly. Twenty-five rupees were voted to build a school house, and fifteen for a teacher's house.

The people are interested in the school there, and we believe it promises much good. The books are the same as those used in the Sibsagor school.

Girls' Department of the Nowgong Orphan Institution.

This department was opened simultaneously with that for boys, and has received since its commencement twenty-two girls. Of these, two have died, one small girl has been taken away by her mother, and three have been married: Numoli to Koliabor, a licensed preacher; Bhutkuri to Ghinai, an assistant preacher; and Nusimoni to Nidhi Levi, the first convert to Christianity from among the Assamese; present number, sixteen.

The girls are employed in study from 9 to 1, P. M.; from 2 to 5, P. M., they are engaged in work; the remaining hours of the morning and evening are occupied in Bible lessons, cooking their own food, attending to the cleanliness and order of their rooms, and recreation. They make and mend their own clothes, and aid in making and keeping in order the boys' clothes. Some of them execute plain and fancy worsted work, and are now quite interested in learning to spin and weave. In their studies they are confined strictly to the vernacular, with a few exceptions among the more advanced, who are allowed to study Bengali.

A matron has been secured for this department, on a salary of fifteen rupees per month, Mrs. Fenwick, from Gowahati, a pious and very worthy person, and in every way qualified for her duties. The general oversight and instruction of the girls devolves on Mrs. Stoddard, as formerly, with the aid of a pundit three hours daily.

There are two buildings, — a cook house for the girls and the matron, and the school house. The dimensions of this are thirty by fifty-four feet, with a floor five feet from the ground, which furnishes three rooms; a sleeping room for girls, eighteen by thirty feet; a hall, for school and work, eighteen by twenty-four feet; and another comfortable room, eighteen by thirty feet, for the matron. These houses were built the past year, and are conveniently situated near the family in charge of the school. The girls are entirely distinct from the boys' department, in their studies and employments, and only assemble with them for religious purposes.

Nowgong Day Schools.

There are only two day schools in connection with Nowgong at this time. One is in the village of Korouni, about five miles north of the station, with an average attendance of forty scholars, and one teacher and an assistant teacher on a salary of five rupees per month. The other school is in the No Noi village, about six miles south-east of the station, with an average attendance of thirty pupils, and a teacher on a salary of four rupees per month.

All these teachers are heathen, but make not the slightest objection to the daily reading of the Scriptures in the schools, or to the study of the catechism, or of any books issued from the mission press. These schools form our best preaching places.

Mrs. Daüblé has spent several weeks in each of these schools this season. She has been accompanied by Ghinai, or by one or more of the Christian young men of the orphan school, for the purpose of preaching the gospel in the schools and from house to house. And we can but hope that impressions for good have been made, not only on the minds of the pupils, but also on many of the parents, who have been in daily attendance at the school house to listen to the words of life.

Gowahati Boarding and Day Schools.

The Gowahati Boarding School for Girls was established by Mrs. Barker, in 1846; who, assisted by Miss Sakes, conducted it up to the time of her departure for her native land. From that period to the present, it has been under the superintendence and instruction of Mrs. Danforth, aided, as before, by Miss Sakes, who resides in the school house and exercises a general oversight. The greatest number of pupils up to the time of Mrs. Barker's departure did not exceed nine; but additions have since been made, from time to time, till its present number is fifteen.

The course of instruction is exclusively in the vernacular. The pupils are taught to read and write, also receiving instruction in the elements of geography and arithmetic. They learn the various domestic arts, such as sewing, knitting, weaving, &c., so that they not only make their own garments, but also perform many little services, such as sewing and fancy work for the residents, the

avails of which go to aid in defraying the expenses of the school. They also perform their own domestic duties, according to the customs of their countrywomen, such as cooking, attending to the order and cleanliness of their rooms, &c.; in short, attention is given to whatever will best fit them to become suitable wives for the native Christians.

All other kinds of instruction are, however, made secondary to the one great leading object, that of training them to correct morals, and bringing them to a saving knowledge of the truth. Besides the daily religious exercises, they hold weekly prayer meetings by themselves, in addition to the general female prayer meetings, which are attended by all native females who feel disposed to come in. By means also of the Sabbath school, together with attendance upon the regular religious services of the Sabbath, they acquire a very satisfactory knowledge of divine truth. It is hardly necessary to add, that they are taught to sing the songs of Zion, an exercise in which they delight and excel to a remarkable degree. The efforts thus put forth for these neglected, and in most cases homeless, heathen females, have not been unattended by tokens of divine approval. Eight have been hopefully converted and added to the church, three within the last year; all which number have thus far given very satisfactory evidence that their hearts are indeed renewed by divine grace. One other female not connected with the school, dated her convictions to attending the female prayer meeting of the school, and is now an exemplary member of the church. Several of the younger girls are in an interesting state of mind, often seeking the retreat of the missionary, and, in tears, entreating the earnest prayer in their behalf; causing us even now to hope that they are among the lambs of the Saviour's flock.

Four from the school have been married to Christian husbands, and they present the pleasing spectacle of well ordered Christian households. Two pupils have died, and one left to go to her mother's home.

The salary of Miss Sakes is twenty-five rupees per month. The remaining expenses of the school at present somewhat exceed rs. 300, not including repairs on buildings, &c. There are, however, occasional donations made to the school, which together with the avails of the girls' labor diminishes the appropriations from the mission treasury to somewhat less than the above mentioned sum. The school house is a good, substantial building, erected entirely by local subscriptions of the friends of female education in the province, at an expense of rs. 700.

Gowahati Day School.

We have but one day school in connection with the Gowahati station. This is on the mission premises, and has an average of about forty pupils. It has for the last ten months been under the supervision of Mrs. Ward, who makes it a rule to spend about two hours daily in the school. Her great aim is to exert a religious influence upon the pupils. A chapter in the New Testament is daily read and explained, attended with such remarks as the subject may suggest. Both the native teacher, and so many of the larger boys as are willing to do so, read in turn. At first they were afraid to read the Christian Scriptures, in some cases being forbidden to do so by their parents. Their prejudices, however, have gradually subsided, and they now seem much interested in the exercise; the teacher himself manifesting a lively interest by frequently asking the meaning of the several passages as they are read. The pupils are interrogated upon the chapter of the preceding day, and their ready answers, together with the pleasure they manifest, give reason to hope that the history of our Saviour will not be read by them in vain. Mrs. Ward has also a class in geography, a study in which both the native teacher and the pupils are deeply interested. It is an important fact that every principle of true geography strikes a death-blow at some of their religious theories, thereby weakening their confidence in the shasters, and preparing their minds for the reception of the truth.

There is one young man in the school, a Cachari, who has lately been baptized, and who, by his steady improvement, both in the knowledge of the Scriptures and in Christian experience, gives hopes of much usefulness among his own people. He has been living on the mission premises for about two years, receiving, a part of the time, from the mission the sum of one and a half rupees per month for his board; but for some time past he has supported himself by his own exertions. We are not without strong hope that the seed of divine truth, thus sown, will in due time bring forth fruit in the conversion of some of the interesting youth thus brought under religious instruction.

Mrs. Ward gives instruction to a small class in English; the object being to render the school more attractive to many who are very desirous to acquire a knowledge of the English language, but whose prejudices would otherwise deter them from attending the school on account of the decidedly religious character of the instruction. The arrangement was confidently believed to be a judicious one, and seems to produce the desired results.

The teacher is a very respectable young man, who was formerly for some time with Mr. Barker. Though a Hindoo, he is by no means bigoted, but has received much light, and has great respect for the Christian

religion, manifesting an inquiring state of mind, and lending his influence rather to overcome the prejudices of the pupils than otherwise. His salary is seven rupees per month. The school house is a building that was on the ground when the land was purchased, and is therefore no expense to the mission except in the item of occasional repairs.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. HASWELL.

Baptisms — The Maulmain church.

June 20, 1854. — On the 11th inst. I had the pleasure of baptizing a young Burman by the name of Moung Thahnoung, and an English soldier. Moung Shwa A, the pastor of the Maulmain church, would have administered the ordinance, but his wife was lying dangerously sick. Moung Thahnoung is the son of Christian parents, and gives very good evidence of true conversion. He has received much instruction in Christian doctrine, both in the day and Sabbath schools at Amherst, and we hope will show that labor has not been bestowed upon him in vain.

The church has been considerably reduced by deaths and removals during a few months past. Within a short time we have borne four to the grave; and now the old Peguan translator, Ko Manboke, lies at the point of death. Some of the remaining members, we fear, are spiritually dead; yet we have encouragement to labor, believing that the harvest will yet come, when we shall return with rejoicing, bringing our sheaves with us.

Labors and prospects.

For some time past, we have been holding meetings at the houses of the Christians, four evenings a week, the other evenings being occupied with prayer meetings at the chapel. The native brethren have exerted themselves zealously to bring their heathen neighbors into these meetings; our congregations have been good, and I never had better attention. What the result will be is known only to God, but there are some tokens for good. Our prayer meetings are better attended than they have been for a long time; and I think there are some among the heathen who reflect a little upon what they hear. Of one thing I am certain. It is not in the power of man to change the heart, but God *can* change the hearts of these hardened Maulmain Burmans and Peguans as easily as he can the hearts of others. And I believe he will yet do it. I am satisfied that it is our duty to preach the gospel to them; and this I am doing to the best of my ability. Others are doing it too; and it has been done for years past.

Every Wednesday evening I preach at the pastor's house. The congregations are good; but we have been somewhat disturbed by the throwing of stones. No one has yet been injured. The object appears to be to scatter the people who gather round in front of the house. Br. Stevens and I have often been stoned when preaching there. We have no very good inquirers, unless it be br. Bixby's teacher, Ko Boke. I hope he exercises some faith in the Saviour. There are two other heathen who often attend chapel.

Death and Services of Ko Manboke.

In communicating the following obituary notice, Mr. Haswell remarks, "Ko Manboke's name I think worthy of being known and remembered by the friends of missions. It has been a great source of comfort to be able to visit him in his long sickness, and I shall ever look back to the privilege with thanksgiving."

28. — This morning Ko Manboke fell asleep in Christ, aged about eighty. He was baptized by Dr. Judson, in March, 1829. He was a pillar in the church at Maulmain, served as deacon more than twenty years, and ever maintained a consistent Christian deportment.

Being a good Peguan scholar and also understanding Burman, Ko Man-

boke was employed by Dr. Judson to translate tracts and portions of Scripture from Burmese into Peguan. He translated the whole of the New Testament, the Psalms, Life of Christ, Digest of Scripture, a short Epitome of the Old Testament, and five of our standard tracts. The Life of Christ and the tracts were revised by him and two other natives, under the supervision of Mrs. Sarah B. Judson, and printed in 1836. The Epitome and Digest, were revised by Mr. Haswell and printed at a later date. His translation of the New Testament was of essential service in making the version which has been printed.* Many portions of it were revised and adopted, and the portions which were too imperfect to be adopted afforded often valuable aid.

For nearly a year Ko Manboke had been confined to his house by sickness and the infirmities of age. He manifested an unshaken confidence in Christ. For a time he was anxious about his wife; but was finally enabled to commit her into the hands of God, saying, "He who has cared for us so long, will not now forsake us." He charged her not to forget the cause of Christ, assuring her it would yet triumph, that it would break forth and shine with glory. His poor widow feels her loss very deeply. She is about seventy years of age, and they had lived together for fifty years. She was baptized a few months before him, and is one of the excellent of the earth.

How blessed to watch the dying Christian and to minister to his wants! How near it brings heaven, to see him n faith and hope yield up his spirit to his Maker! Let those who doubt the propriety of Missions, look upon such as Ko Manboke and Mah Tee. Let them see the peaceful death of one born and bred in heathenism, and converted to Christ when near sixty years of age. Let them hear his lonely widow saying, "I am alone, and yet I feel that I am not alone; it seems as though Jesus were here with me;"— and then let them say whether we shall stay our hand, or thank God and take courage, redouble our efforts, and strive to add to the number who shall shine as stars forever and ever.

*Made by Mr. Haswell. [Ed.]

Hopeful death of Shwa Oong.

July 7. — This morning, Shwa Oong, a young man, whose grandparents are members of the church, died, leaving us a little ground to hope that all is well with him. He had been sick for about three months. For days we have looked hourly for his death; but he was permitted to linger, in great pain, and we hope it was that he might enter into life eternal. He frequently requested prayer to be offered in his behalf, and expressed hope in Christ. The pastor asked him to whom he would commit his spirit? He replied, "To the Lord Jesus Christ." May it prove in the last great day that he did commit his spirit to Christ, and that he who said to the dying thief, "This day shalt thou be with me in Paradise," accepted this poor boy in the hour of his extremity.

LETTER FROM MR. BIXBY.

English church — Its visibility maintained.

The expediency of maintaining a distinct English church, was matter of question while the late Deputation were in Maulmain. There was but one male member belonging to it in good standing; and all the members being Eurasians and understanding Burmese, no sufficient reason presented for holding separate worship on *their* account, while several considerations were in favor of their constituting one fellowship with their Burmese brethren. An English service on Sabbath evenings was supposed to be desirable on other grounds, and an arrangement for its continuance was contemplated, which, it appears from this communication, has gone into effect.

Maulmain, Aug. 18, 1854. — You have expected, doubtless, to hear before this time that the English Baptist church in Maulmain had been merged in the Bur-

mese church. The matter was presented to the members of the English church, soon after the departure of the Deputation; but they were wholly unwilling to allow the candlestick to be removed, while there was any room to hope for a revival. A European regiment arrived about that time, bringing several Baptist members from the Madras coast. Our English congregation was quite large on Sabbath evenings. And, as there were among them several Baptists who could not understand Burmese, it was thought expedient by the missionaries to continue the usual communion seasons.

Preaching in English — To what extent compatible with missionary work.

The preaching has been supplied on Sabbath evenings by the several missionaries in Maulmain, Dr. Wade excepted. Preaching only once in four or five weeks does not necessarily interfere with our missionary work. I believe the restrictions placed by the Executive Committee and the Deputation upon English teaching and preaching, are just and necessary; not in the least interfering with the great commission, "Preach the gospel to every creature." I regard singleness of aim as indispensable to the highest success of our labors.

Mr. Bixby, having been informed that an application had been made to the Executive Committee for the appointment of a pastor to the English church, and that his name had been proposed, deprecates such an arrangement.

The application was made without my concurrence or even knowledge; and, so far as it relates to myself, I sincerely hope it will be disregarded. I could not have been persuaded to sever the tender ties that bound me to the dear church in Johnson, to go to Burmah to take charge of an English church. Still, I have not shunned to declare the gospel to all nations and classes to whom I could gain access. I have preached "in season and out of season," to all I could reach, irrespectively of rank, station or nation.

Early ingathering — Preaching "out of season."

I have already been cheered with an ingathering of precious souls to our Shiloh. Preaching "out of season" has been signally blessed. Four months ago, there was no special interest in the English congregation. The preaching was good, and well adapted to enlighten and awaken; but most who frequented the place were indifferent; or, if aroused, their impressions seemed like the "morning cloud and early dew." One evening, after service, I addressed a young man on the chapel verandah, and urged him to attend at once to the salvation of his soul. A few days subsequently he addressed a letter to me, stating that after that exhortation he found no peace until the Saviour appeared to liberate his fettered soul. Soon afterwards, I baptized him in the pleasant waters of the Salwen, under the grateful shade of a massive Mohammedan mosque, in the presence of a large collection of Mohammedans, Hindoos, Burmans, Karens, and English.

The work extending — Eurasians — What is done for them.

This solemn scene made a serious impression upon several respectable Eurasians. Within a few days, a young man, a stranger, came up the stairs into my house very early in the morning. As he entered, he said, "Sir, I hope you will pardon this intrusion, for I cannot stay away any longer. I want you to tell me what I must do to be saved." The next evening, when I returned from a Burmese meeting at the house of Ko Oung Moo, at 9 o'clock, I found five persons awaiting my return, to propose the same inquiry, "What must we do to be saved?" They all appeared deeply convinced of their sinfulness. The next Sabbath morning, while I was at the Daingwonquin Sabbath-school, another very interesting young man came to my

house, and inquired for me. Mrs. B. told him I was absent; and asked if he desired to see Mr. Douglass. "Yes," said he, "*anybody* that can tell me what to do." These individuals have since been baptized. Last Sabbath, I baptized seven in the baptistery near the Burmese chapel, in the presence of a very large collection of Burmans. Within the past four months, ten have been baptized into the English church. The number of members during the year has increased from one male and ten females, to fifteen males and seventeen females. Several of the males recently converted are lately from the other (Madras) coast. Others indulge hope, and there are some inquirers.

I have made it in my way in the morning, early, to call on this class of people, (Eurasians,) spend a little time in religious conversation with them, and pass on. In this way I can do much for a neglected class, hardly better than the heathen in a religious point of view,— and yet, a class of people destined to exert no small influence upon the character of Burmah.

One word more respecting the English church. That I might not be interrupted, and that converts and the interests of the church might not be neglected, I advised the church to appoint a special committee to take charge of its concerns. Members of this committee maintain a Sabbath-morning service, which is quite well attended.

The work among Burmans.

Seven Burmans and Peguans have visited me within a few days, to examine the merits of our religion. Several Burmans are asking for baptism, who have not yet been received. Six have already been baptized within the year. Should we not thank God and take courage?

Illness of Mr. Haswell — Cry for helpers.

We share in the apprehensions expressed with regard to the failure of Mr. Haswell's health. A friend felt constrained, on witnessing his exhaustive labors in preaching in the streets and lanes of Maulmain, to admonish him, "Do thyself no harm." The cry for helpers, in prospect of the breaking down of such overtasked missionaries, may well be impassioned. And to whom shall the cry be addressed, among men, rather than to pastors and churches? In the words of the writer, the churches "must give up their pastors." And he who lifts up the cry has a claim to be heard, the church once in his own pastoral charge having set the example.

But together with these encouragements, we find some things dark and trying. A dark cloud hovers over this mission. Br. Haswell has been unable to preach for several weeks. I would not excite unnecessary fears, neither would I hide from you real cause for alarm. I would have you provide for the worst, and then hope for the best. His physician expressed to me yesterday his apprehensions that consumption has already commenced its fearful work upon him. O, pray that this bitter cup may pass by. What will become of the poor Peguans! Tell the churches they must no longer leave one man to do the work of fifty. They must not allow such an unequal distribution of ministers. They must give up their pastors. We want pastors; — men of experience and maturity. We want and *must have* pastors. The churches can spare one in every ten, and be more prosperous than they are now. Stagnant waters soon become putrid. But O, if we could get one pastor in a hundred, we would soon check this mighty tide of death, that sweeps its thousands annually into eternal night. The churches place the burdens of fifty men on one missionary's shoulders, and then wonder that missionaries are so sickly, and repine that so many return home. Until pastors are willing to go, and churches are willing to send them, you can expect nothing less than the painful announcement of shattered constitutions and premature deaths in the mission ranks.

It is my daily prayer, that God would touch the hearts and open the eyes of the pastors of our churches to see the vast field which He has recently opened

before them, and to feel their obligation to go up and possess the land.

TOUNGOO MISSION.

LETTER FROM DR. MASON.

Sau Quala's appeal for help — State of the district.

Sau Quala writes on the tenth of May, that he had left Klau-mie-deu a week before to visit the Sgau station at Kahsan-mai, and to obtain in Toungoo a few medicines that he had much needed, which Mrs. Mason had sent him from Calcutta.

The rains having commenced, he was unable to visit the Sgau settlements, and closes his letter by an appeal for another missionary.

"Teacher," he remarks, "ask that a white foreign missionary be sent to our assistance. Many are the races of men here in Toungoo. There are the little Bghai, the kidnapping Bghai, (i. e., the Red Karens,) the wild bee Bghai, the pants-wearing Bghai, the mount-Kannie Bghai, the Paku and the Mannie-pgha. For me, one man, to go among all these tribes, is utterly impracticable."

Under date of June 13, Sau Quala writes again from his station among the Mannie-pghas, that he had been nearly poisoned by eating *thannie fruit*, the produce of a tree with which I am well acquainted, and which I have often warned the Karens to let alone. It is *inga bigemina*, one of the few leguminous plants in Burmah whose fruit is poisonous. He had recovered when he wrote, and mentioned various items pertaining to the temporal interests of the city and province. The jail was full of robbers, that the commissioner had succeeded in taking; and robberies, that occurred nearly every night when I was there, had ceased almost entirely. The rates of taxation had also been fixed, and something like a settled government established. The price of rice, however, had risen in Toungoo, and there was quite a famine among the Karens, owing to the previous war and the prevalence of cholera last year. "At the present moment," he continues, "many of the Karens are suffering from dysentery, and the tigers are exceedingly fierce. Between ten and twenty Karens have been devoured by them recently. One was a scholar in school. The tiger came into the school-house at night and carried him off."

Mannie-Pghas — Bghai — Mountain Pakus.

Sau Quala had removed his head quarters from Klau-mie-deu to Leu-kla-deu, on Phlo creek, "because," he remarks, "the elders say it is the most central village. Klau-mie-deu is on the north, and there are Hu-mu-deu and Khai-deu on the south.

"Some of the Mannie-pghas have learned to read, but they do not understand. Two tribes here in Toungoo, the Mannie-pghas and the Bghai, must have books written for them in their own dialect, for they do not understand ours; so please look up a couple of American teachers, one for the Mannie-pghas, and another for the Bghai. These tribes love the word of God, and his Book, exceedingly well. There is much occasion, too, for a Burman teacher.

"As to the 'wild Karens,' the Pakus, who pay no taxes, nor serve government, dwelling on the mountains, at the head of the streams, their dialect is partly like the Tavoy Sgau, and partly like the Mannie-pgha; some of their words are like Pwo, and some like Bghai. One house speaks one way, another place speaks another way. I have not been in their settlements, but I have seen great numbers of them. They live without salt. The Mannie-pghas, the Pakus at Cleu-la, and the little Bghais, are exceedingly afraid of them. They make forays, and carry off the peaceable inhabitants into slavery. They manacle their feet, and beat and wound them with spears, keeping them

between life and death a long time. If none come to redeem their captives, they carry them off and sell them to the Red Karens. They are reported a very wicked people. Whenever it suits their purpose, they kill and murder instantaneously. Still, those that I have seen, listen very well, and next dry season I intend to go among them."

"Still at his post."

He had heard of the death of his father-in-law, with whom he had left his family, in Mata, and that his wife and child were very sick. "When I heard this," he says, "I wished to go and see them very much." His letter closes thus; "Teacher and teacheress, the Toungoo people, the Karens, the Mannie-pghas and the Bghais gaze on your path with anxious expectation. Make every possible effort to return soon, and ask one or two other teachers to come with you. While I write, I have a severe intermittent fever on me, all my quinine is gone, and the medicine you sent has not reached me. Pray for us."

Were he a white man, he would probably think it his duty to leave the field, and seek the restoration of health with his bereaved family; but at the last dates he was still at his post, "suffering hardness like a good soldier of Jesus Christ."

RANGOON BURMAN MISSION.

LIKENESS OF KO THAH A.

We have the pleasure of presenting to our readers an engraved likeness of the venerable pastor of the First Baptist Church in Rangoon, Ko Thah A. The original drawing was made by Mrs. Crawley, of Henthadah Mission, and is pronounced by Mr. Ingalls, who has kindly put us in possession of it, "true to the life." It is strikingly in unison with our own recollections. There he sits with his pilgrim staff, robed in white, his head crowned with a neat red turban, his scarf of blue setting forth rather than concealing his aged hands, his feet exposed, in the fashion of his country, his countenance sedate, grave, as of one who had known long service, but lighted up whenever he speaks, with an animation that still betokens the living soul within. The artist has well succeeded in transferring the features; save only, that we would have had more of Ko Thah A's beaming eye.

His life and services.

It seems a fit occasion to group together some of the more marked events of Ko Thah A's life. Our earliest notice of him dates back to 1820. Ko (then Moung) Thah A is first introduced to us by Mr. Judson, as being a frequent visitor at the Rangoon mission house, and shortly afterwards as "giving good evidence of being a true disciple." He is described at the time as "a respectable householder, rather above the middling class," about fifty years of age, unmarried, and living with his aged mother, who was dependent on him, in a small village called Nan-daugong, about half a mile from the mission. He had formerly been an officer under government, and had amassed considerable property, which he mostly spent in building pagodas and making offerings. "But he obtained no satisfaction, found no resting-place for his soul, until he became acquainted with the religion of Jesus. He now," wrote Mr. Judson, "rests in this religion, with conscious security; believes and loves all that he hears of it, and prays that he may become fully a true disciple of the Saviour." (Judson's Mem. vol. 1, p. 277.) He was baptized in August, 1822, just previous to Mr. Judson's departure for Ava. His manner of application evinced his earnestness. "Early in the morning, Moung Thah A came in, and taking (Mr. Judson) aside, knelt down, raised his folded hands in the attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every part: and that though he had been harrassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful unto death, whatever the consequences in this world might be." The rite was administered the following day, Aug. 20, making the seventeenth Burman who publicly professed his faith in Christ in baptism.

He was ordained to the ministry and the pastorship of Rangoon church by Messrs. Judson and Wade, in 1829. "He had spent a few months, at the end of the war, in 1826, at a large village in the neighborhood of Shwadoung; and there, devoting himself to the preaching of the word, had produced a very considerable excitement. Several professed to believe in the Christian religion; and three

KO THAH A,

PASTOR OF THE FIRST BAPTIST CHURCH, RANGOON.

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of the most promising received baptism at his hands. Others requested the same favor, but he became alarmed at his own temerity, and declined their repeated applications. On his return to Rangoon, he continued to disseminate the truth, but in a more cautious and covert manner. He had now come to Maulmain to inquire what he should do with those who wished to be baptized, and to get some instructions concerning his own duty."

Of his qualifications for the ministerial office, Dr. J. wrote: — "He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But, if it had been left to us to select one of all the converts to be the first Christian pastor among his countrymen, Ko Thah A is the man we should have chosen. His age, (fifty-seven,) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment."

Succeeding years have shown that the "divine appointment" was not misapprehended. "The teachers have come and gone," he remarked on one occasion; "I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'"

Ko Thah A, as threatened by the rulers, has been subject to repeated persecutions, in common with his brethren; has been fined and imprisoned, his feet set fast in the stocks. Of the horrors of a Burman prison, some conception can be formed from the records of Oung-pen-la. One of these persecutions occurred in the viceroyalty of Moung Kine-being, who was "envious at the religion of God." "I with others," said Ko Thah A, (he had been requested to write out the particulars,) "was then greatly persecuted, and commanded not to worship Christ, but to return to our old religion and worship Gaudama. Our property was seized; I was cast into prison, put into the stocks, and swung up by the feet. I had then to endure for many days the most fearful threatenings; till, by the grace of God, I was set at liberty. From that time till Pegu was conquered, I have been compelled to attend to my work and preach with the wisdom of the serpent. Now," addressing Mr. Ingalls, who gives the narrative, "being permitted to live to the age of eighty-four, I can preach the glad tidings of God, with none to oppose, and can witness the multiplying of converts and the increase of the church." "The believers," he adds, "give proof that they have the life of Christ, for their prayers are attended with divine power."

Ko Thah A has had the satisfaction of inducting into the church by baptism, during his ministry, more than two hundred converts from heathenism, including about eighty Karens. He has also been permitted to bear a part in commissioning other native laborers, Karens and Burmans, as evangelists, pastors, and teachers; and in constituting Karen and Burman churches. Our latest account of him is in a letter from Dr. Dawson, dated at Rangoon, Aug. 19. He says, "The venerable native pastor, Ko Thah A, still continues at his post. Though unable now to stand up and preach to his church, his life *shines* with increasing lustre; and with his prayers there is such an unction as to awaken feelings of deep solemnity in every breast. His language is always pertinent to the occasion, and is beautiful for its conciseness and brevity. He is loved by all who know him."

LETTER FROM KO THAH A.

The following letter from Ko Thah A was translated and forwarded, with the original, by Mr. Ingalls, under date of May 18, 1854.

Ko Thah A, pastor of the Rangoon church, sends affectionate salutations to the pastors, brethren, and sisters of the churches in America.

Formerly, when the rulers of this world governed, they persecuted and oppressed the disciples of Christ. I have suffered persecutions three times. Still, I fainted not; and while suffering, I rejoiced and was happy.

I have baptized above two hundred Peguans, Burmans, and Karens.

The divine light and the cause of Christ, through the outpourings of the Holy Spirit, are now daily advancing in Rangoon. The missionaries are aiding me and the church.

I, Ko Thah A, with the members of the Rangoon Church, make daily prayer for all in every place in all the world, who have entered the church of Christ.

I, Ko Thah A, am now eighty-four years of age.

LETTER FROM DR. DAWSON.

Church constituted at Pasoondoung — Calling of laborers.

Aug. 19, 1854. — It affords me very great pleasure to be able to acquaint you, by this mail, of the organization of a new Burmese church in this district, called the "Pazoondoung Burmese Church." Fifteen valuable and efficient members of the Rangoon Church, (which is the oldest in all Burmah,) united in requesting a letter of dismission to organize a new interest in that flourishing village. Their request was granted, because some of them live in that village, and others in the immediate neighborhood. They were then duly constituted into an independent church by proper services, and immediately united in extending a call to Ko Shway Doke to the pastoral office. Ko Shway Doke is a superior man, solid, intelligent and humble, has large experience as a Christian, has received considerable instruction from brethren at Maulmain, and particularly from Mr. Stevens, and has filled offices in missionary and church societies of Christian benevolence, and for the diffusion of knowledge, for many years past, besides laboring as a preacher.

Moung Tha Zan has also been called (by the Rangoon church,) to the office of an evangelist. He is a good man. The past year he has resided on the mission premises with Mr. Ingalls, with whom he came round from Arracan. This brother has a peculiar tact in directing inquirers, and few who are now preaching have been more successful in leading converts into the church of Christ. The Rangoon mission will appoint him, as soon as he is ready, to proceed to the now vacated station of Akyab.

Minutes of Council.

An eclesiastical council was convened at the Mission House to-day, at the call of the Burmese churches in Rangoon and Pazoondoung, and was organized by the choice of Rev. L. Ingalls as moderator, J. Dawson as secretary in English, and Ko Mhing as secretary in Burmese.

The following churches were represented by their delegates.

1. Rangoon Burmese Church, by pastor Ko Thah A, deacon Ko Mhing, brn. Ko Tom Neway, Moung Na Go, Ko Shway A, and Ko Kha.
2. Kambet Burmese Church, by deacon Ko Kwet Nee, and Moung Man.
3. Pazoondoung Burmese Church, by pastor elect Ko Shway Doke, and Ko Tu, Moung Oung Men, Moung Au, Ko Shway O, Moung Oung Go, and Moung Kee.
4. Kemmendine Karen Church, by Lay Nat, Khouk Kay, Mau O, and Mah Thway.
5. Sin-gha Karen Church, by pastor Shway Poo.
6. Tau Ta Pau Karen Church, by pastor Pa Tee, and Tha Poo.
7. Rhetho Karen Church, by Nau Ta Chee, and Au Too.
8. Karen Gyoon Church, by Shway Youk.
9. Donabew Karen Church, by Kha Pau.
10. Blau Wa Ko Karen Church, by Pau Oo Gai.

The candidates, on being requested, made a statement of their Christian experience, call to the ministry, and views of scripture doctrines, sustaining a very satisfactory examination. It was then unanimously resolved to proceed to-morrow (Sunday) with the services of ordination. The arrangements are as follows:

Sermon to be preached by Mr. Ingalls; Ordaining prayer by Ko Thah A; Right-hand of Fellowship by Shway Poo; Charge to the candidate, by Mr. Vinton; Address to the church, by Mr. Ingalls. The services to be closed with prayer and the benediction.

Thus you will perceive that the great work of building up churches, and calling forth laborers to work in the vineyard of the Lord, is still in progress at Rangoon.

Baptisms at Rangoon.

Sunday before last, four Burmese converts were baptized by Mr. Ingalls in "Kan dau gala" (little royal tank) in the presence of a large assembly of spectators. The whole bank of the lake seemed to be covered by people. The occasion was solemn, and the services impressive and thrilling. In May, June, and July, there were over twenty baptized, who united with the church in this town. They were of course all Burmese, and three of the last five converts are apparently men of talent, standing, and influence. Their names are Ko Oung Go, Moung Kee, and Ko Oung Men. They are superior in intellect to the common range of converts who have lately joined the church from the ranks of heathenism. We hope and pray that they may yet become faithful preachers of the gospel, now prized by them above all created good.

Court of Ava — Pacific intimations.

Ava still claims our attention. Every particle of news from there, we hear with interest. The temper of the king toward the English is said to be improving. We understand that he is anxious to open up a trade for himself with the British government. He has offered, through a European merchant who resides at the capital, to supply the commissariat of the army in Pegu with any quantity they may require of gram and wheat. The former article is a kind of grain on which horses are fed in this country. The English authorities are disposed to accept the offer; though the kingly merchant, it appears, wishes double the price for his goods that private persons would venture to ask.

While at Prome, a few weeks ago, I saw a number of boats that had come down with wheat from the king, and having the royal flag of Burmah (the ground of the color is white, with the figure of a peacock upon it,) floating at their stern. The money he wishes to be paid him in Calcutta, where he will expend it in the purchase of trinkets. This change from a dogged silence to overtures for trade, which has come over the temper of the court and king of Ava, encourages us to hope that the country will shortly become as quiet and friendly as could be desired. And the question may soon arise, whether it would be advisable to make an experimental visit to Ava. The Lord, we trust, will direct in this thing. The day, I hope, is not far distant, when the light of the gospel shall pass not only to Ava, but to the confines of China, thence westward to the mission stations in Assam.

HONGKONG.

LETTER FROM MR. JOHNSON.

Confession to the church — Candidates.

Hongkong, Sept. 1, 1854. — We have to-day had two church meetings, which have given us both joy and sorrow. One was specially for mutual prayer and confession, preparatory to the duties of the coming Lord's day; the other, to listen to the Christian experience of three native converts, candidates for baptism. At the former meeting, which was a time of weeping and of earnest humble prayer, two of the brethren confessed their backslidings and sad departure from truth and virtue. After much deliberation and prayer, it was decided that they could not consistently partake with the church of the Lord's supper at the next communion season. O, that they may feel the enormity of their sin, and the dishonor they have brought upon the way of truth; and have grace given to them to repent from the heart. One of them appears very well and seems truly humble.

The meeting this evening was to listen again to reasons for their Christian hope, and to examine for the third time the three individuals above alluded to,—two women and one man,— who have for several months been applicants for bap-

time. One was quite an old lady, seventy-five years old — the mother-in-law of A Sun, the assistant at Check-chu. I said to her, "Mother, you are very old: what good can it do you to become a disciple of Jesus and receive baptism?" "Yes," she replied, "I am very old, and good for nothing. I have been very wicked, and hated the doctrine of Jesus. But for all this I have very much sorrow, and Jesus has been pleased, in his great mercy, to forgive my former sins, and change my old heart; and I now want to love Him and obey his commandments." One of the brethren asked, "Can you not love Jesus without being baptized?" "How can I love him," was her reply, "without obeying his commandments? I cannot do much, but I want to do all I can for him, and then go to heaven and see Jesus, and tell him how sorry I am that I did not sooner begin to love and obey him."

This old lady has been a decided hater of Christianity. For years she has ridiculed and greatly annoyed her daughter and son-in-law, and attributed all their sicknesses and afflictions since their conversion, to their having become disciples of Jesus. But there has been now for some time a marked change in her character. She manifested her desire to become a Christian before Dr. Dean left for the United States. She has been twice, the past season, dangerously sick, which seems to have been especially sanctified to her.

The other candidates — the female the wife of A Kui, school teacher at Chiem-ta-chui, — the man the school teacher at Tung-chiu, — also gave, so far as we can judge, satisfactory evidence of being "born from above;" and it was unanimously voted, that, after baptism, they be received into the fellowship of the church.

Baptismal scenes.

8. This morning, at 7 o'clock, the three persons above named were baptized. A good number were assembled at the water side to witness the baptismal scene. It was a lovely morning —

> "Meet emblem of the Sabbath morn,
> When, early, Jesus rose."

The peace of heaven seemed shed around us. And the candidates seemed to enjoy richly the blessing of those who humbly offer the homage of obedient hearts. At noon, we had occasion again to visit our Jordan, to baptize a sailor from the steam frigate Mississippi. The man is a Welchman by birth. He was introduced to me by his friend, a pious marine. The members of the church all went down to the water-side with us, and, after the English services, united in singing a baptismal hymn in Chinese.

Chapel services.

There was a large attendance at the chapel service at 11 o'clock, and much attention and interest manifested. The assistant, A Tui, first spoke from the words of the great commission, Mark 16: 15, 16. He briefly stated the circumstances under which this charge was given to his disciples by the Saviour, and that it was in obedience to this that we and others had come to China. He then explained what is implied by the term "gospel," and showed how perfectly it is adapted to meet the case of lost and ruined sinners. He closed by very earnestly and forcibly presenting the solemn alternative placed before those to whom the gospel should be proclaimed.

I followed A Tui, and endeavored to present some points omitted in his remarks; and explained, in connection with these, Peter's preaching on the day of Pentecost, and the instructions he gave to the convicted and trembling inquirers who received his message. Acts 2: 37, 38. There were present several strangers, some of them merchants from Canton, who had fled to this place from the troubles there. May they have grace to "flee from the wrath to come." They were very attentive,

and seemed moved to inquiry; and, after the services, cordially received copies of the New Testament.

At 2 o'clock the church assembled to celebrate the Lord's supper. It was a deeply solemn and refreshing season, I trust, to all. It has been a precious day to our souls. Impressions have been made which can never be effaced; through some of which, I trust, to some persons we may prove a "a savor of life unto life." To some too, no doubt, it will be "a savor of death unto death;" but, if in faithfulness and love, "unto God a sweet savor of Christ, both in them that are saved, and in them that perish. And who is sufficient for these things?"

MISCELLANY.

SEVENTH ANNUAL MEETING OF THE GERMAN KIRCHENTAG.

For the account of the recent proceedings of the Kirchentag, we are indebted to a minute report prepared by the correspondent of the "Evangelical Christendom," a monthly journal published in connection with the British organization of the Evangelical Alliance. Messrs. Kobner and Lehmann of the German Mission, who were present at the meetings, also transmitted very full accounts, which were written independently of each other. The three reports are strikingly harmonious, and apparently impartial. The sketch below, compiled from these united sources, may be therefore regarded as resting on the most authentic basis. — [Ep.]

Description of the Kirchentag.

The "Kirchentag" (day of the churches) is the convocation of the Protestant state churches of Germany. It is a representative assembly, all the ecclesiastical bodies of Germany being represented by prominent members, and all the universities by some of their professors. The Augsburg Confession has been adopted by it, as the common basis of the Protestant churches of Germany. The idea of the Kirchentag originated, a few years since, at a clerical meeting near Frankfort. It was first convened at Wittenberg, in 1848. The object of the Kirchentag is two fold; first, to confirm the faith and consolidate the union of the churches; secondly, to promote general benevolence and charity. The latter is accomplished through the medium of the "Inner Mission," as it is called, which, by its various agencies, goes after the poor and the lost, visits the abandoned, strives to reclaim the profligate, improves prison discipline, and seeks to carry the influence of love into the walks of life. A standing committee is appointed in the interim, of the annual sessions, who conduct with the various ecclesiastical bodies the correspondence which arises out of the decisions of the Kirchentag. Great importance is attached to the maintenance of friendly relations with these bodies, and their acquiescence is sought in the decisions which are adopted. One of the greatest difficulties which obstruct the operations of the Kirchentag is found in the dissensions which exist between the Lutheran churches and the Reformed.

The seventh annual session of the Kirchentag was held at Frankfort-on-the-Maine, from Friday, Sept. 22, 1854, till Tuesday, the 26th. The representation was very large, the numbers present probably exceeding 2,000. All the various tendencies, theological, ecclesiastical and religious, which exist in Germany, within the limits of the evangelical faith, were included in the assembly.

"The right use of the Bible in the church, the school, and the family."

After public worship, the president, Mr. Von Bethmann Hollweg, took the chair, and presented a report of the proceedings of the committee during the year. After this, a paper was read by

Dr. Hoffman, on "the right use of the Bible, in the church, the school and the family." The Bible is the Old and the New Testaments. The Apocrypha does *not* come within its range. The word *of* God is not, as has been said, *in the Bible*, but the Bible *is* the word of God. The Bible has come to be used too much in fragmentary parts. It has become dissolved into texts, and classified like the vials in an apothecary shop. In this way it is difficult to arrive at the real sense of the Bible, and hence a Bible-life is not led. The Bible should be read as a whole. Weekly Bible classes should be instituted, and no service should be conducted without the reading of the Scriptures. The *whole* Bible should be read, the Old Testament, as well as the New. The children should learn *continuous* parts of Scripture. Devotional books and sermons should give place to it. The father should read the Bible with his *whole* house; a time should be fixed for this purpose, and, together with parental love, love of the Bible should be instilled into the heart of the child. The Scriptures should be studied in an attitude of prayer. Ministers should never preach *above* their text, but *on* their text.

In schools, not only theological students, but every scholar should make the Bible a study, as well as logic, or any other branch of learning. The use of the Bible is to be desired instead of the catechism. We should not be satisfied with extracts from it, but should prefer the Bible itself. Offensive passages, so called, are not to be omitted. The children have the Bible before them, and will read these passages of course. By committing the Scripture to memory, especially the Psalms, the language of prayer will become familiar to the minds of the pupils.

In the family, the reading of the Bible should be restored. Many have a prejudice against the Old Testament, as if it belonged only to the Jews. But no such depreciation is right. The Old Testament is the basis of Christianity. Where sufficient time is not set apart for the daily reading of the Bible, the family is certainly not a Christian one, and society is only a crowd or conflux of men. Every father of a family should be, in a certain sense, a pastor, and each home a church. Then would the life blood circulate freely and healthfully through the system.

Various remarks followed, generally approving the paper and confirming its positions.

"Relation of the church to the state on the question of divorce."

The next paper was by Dr. Julius Müller, professor of theology in the University of Halle, on "the relations of the church to the civil legislature on the question of divorce." The Saviour was not the inaugurator of a more rigid state of marriage, but the restorer of its original institution. The Reformers adduced only two grounds of divorce as lawful, violation of the marriage vow, and malicious desertion. But the state has unwisely and unscripturally multiplied them. The Romish church rejects divorce altogether; but, with marvellous inconsistency, she has granted it to a great number of princes. German law permits separation on grounds which the Bible ignores. In Prussia, at least ten grounds of divorce are admitted, some of them entirely frivolous, and the divorced are permitted to marry again. Hence ministers, as servants of the state, are compelled to pronounce the divine blessing on marriages which they deem unscriptural and wicked.

The committee were authorized to request the governments to revise the laws touching this subject, so that they should recognize no ground of divorce which is not admitted in the Scriptures; and to petition the supreme ecclesiastical authorities to prohibit a fresh marriage, when either of the parties has been divorced on any other ground than that specified by the Lord Jesus Christ.

"The justification of infant baptism."

The remaining subject was introduced by Dr. Steinmeier, professor of theology in the University of Bonn. Subject — "The justification of infant baptism." The discussion awakened intense interest in every member of the assembly. This was evident from the impatience manifested when the previous discussion threatened to be too long. Many also openly expressed their regret that the time devoted to this important subject should be shortened. The president announced to the assembly the presence of Baptist ministers, who had asked permission to speak. Though the committee could not concur in granting the request, so far as the regular meetings of the Kirchentag were concerned, he expressed their readiness to give any other interview which might be desired.

The ground taken by Dr. Steinmeier was, that infant baptism is and must be an apostolical tradition. The Reformers, in disputing with their opponents, urged the divine permission, affirming that without infant baptism the church would have no existence. They said, "We would rather die than have infant baptism taken from us." The theological defence of the subject is more difficult. Only occasional aids are afforded. Luther says, "We are not competent to give such proofs as the Baptists demand. No apostolic injunction, no apostolical example, is on record." The merit of the Reformers consists in their rejecting the magical influence of baptism; but they rejected also a merely symbolic signification. We meet with many contradictions in their writings on this subject. For instance, they maintain in one place that baptism without faith, is of no avail; in another, that it is of no consequence whether, in baptism, the child believes or not. Their uniform decision is, that God inclines the heart through the ordinance.

The writer then entered into an examination of the passages pertaining to the subject in the New Testament, with reference to the question whether the effects of baptism are positive or negative; and affirmed his conclusion, that the signification of baptism is a *negative* one. In Acts 2: 41, it is a separation from the perverse generation, deliverance from the communion of the world, a rooting out of the old nature, or the old man. It is an antitype of the deluge. In 1 Pet. 3: 20, 21, man is said to be set apart by it, as Noah and those that were with him in the ark were set apart from the profane generation, doomed to perish in the flood. Thus, also, the Red Sea saved the Israelites from the Egyptians, (1 Cor. 10; 2.) A great gulf is formed between the world and the baptized. Baptism roots out, but does not build; conducts to death, but does not introduce to life. It neither imparts faith nor the Holy Spirit. It is also something more than a symbol. "We *are* buried." "As many as are baptized, are dead." All the representations of baptism in the Acts of the Apostles bear the same testimony. Only susceptibility for the reception of the Holy Ghost is required. Baptism is uniformly immersion, and with it the act of baptism is completed. It is the door of another world. The baptized are not made, in virtue of baptism, followers of Christ, but they are entitled to become such.

It is an antiquated opinion, that baptism embraces two movements, — immersion and rising. The opinion is, moreover, erroneous; for immersion constitutes the act of baptism; rising constitutes no essential part of it. The baptized are not the children of God, but they have the call and the means to become such. Spiritual heirship is the effect of regeneration; and regeneration has no other agent than the Holy Spirit.

If infant baptism is rejected, the question arises, "When shall baptism be administered?" The Baptists demand evidence of regeneration and conversion. But mistakes may occur from incompetency to discern spirits; and so baptism may sometimes be withheld

from the worthy and given to the unworthy. No one, therefore, could confidently baptize.

Baptism is not a "seal." Luther and the Reformers so represent it, but without sufficient reason. The Holy Ghost is the seal of believers, and the New Testament knows no other. Luther says that circumcision is a type of baptism, and to be treated analogically. But the apostles did not regard circumcision as a type of baptism. In Col. 2, a simple comparison is intended between baptism of the flesh and baptism of the heart.

The paper was closed by three theses, affirming that infant baptism is not a corruption of a secularized church, but a glory to it; that in Bible teaching, there is nothing which can prohibit the baptism of infants; and, that baptism in no way brings the baptized under engagements, but rather devolves engagements upon the church.

The views of Dr. Steinmeier gave rise to warm discussion. They were stigmatized as new. None agreed with them.

Pastor Reichel, of the Moravian church, maintained that the child belongs to the church in right of its baptism; that faith may exist where there is not the conscious recognition of it; little knowledge may co-exist with strong faith; that there is a reception of grace, without the perception of the receiver; and that the first step of the Christian life is not instantaneous, but gradual.

Pastor Ball, of Elberfeld, said that baptism is founded on the voluntary, self-made realization of that which the Lord has reserved to himself to bring forth.

Dr. Sanders, of Wittemberg, said, "We want not dogma, but Scripture." He agreed with the conclusions of the paper, but found in it nothing but dogmas. He quoted the passage, "As many as have been baptized into Christ, have *put on* Christ," as showing that baptism is positive in its effects. Dr. S. went over all the evidence presented, and showed its futility to the end for which it was instituted. He remarked, "That infant baptism offers many difficulties, we have all felt. It cannot be denied that Luther and other Reformers were embarrassed on this point."

Professor Dorner, of the University of Göttingen, disagreed with the argument. He preferred that the old grounds of reasoning should be adopted, and the practical importance urged. He was also opposed to dividing baptism into two parts, the positive and the negative, as unscriptural.

Dr. Ebrard, of Speier, remarked, "I confess that my opinions in favor of infant baptism are founded on the fact that, as a father, I cannot truly rejoice over my child, until it is made a child of God." "We must not lull souls to sleep upon their baptism by saying to them, 'You are in Christ Jesus;' for to each one the personal reception of grace is necessary."

Dr. Wichern, of Hamburg, spoke of infant baptism as the ground of the claim of the Germans to be called a Christian people, and added practical remarks.

Dr. Steinmeier then spoke in reply to the objections that had been urged, at considerable length. He said, "To justify infant baptism on Scripture grounds is a very difficult thing. I stand upon the ground of the Reformers' confessions. Like my colleagues who have spoken, I wished to find infant baptism justified from the Bible. 'Prove it out of the Bible,' must be the demand. I do not rest satisfied with my present opinion, and confess that infant baptism is a problem not yet fully solved."

"The debates afforded the spectacle," says Mr. Lehmann, "of an entire disruption and general embarrassment." The *theses* were withdrawn, so great objections were raised against them. A new *thesis* was proposed, but this also was passed over, and the subject was not voted on. Instead of adopting the paper of Dr. Steinmeier, only thanks were voted him for his dissertation, and a committee was

charged to procure the writing and publishing of a popular work on infant baptism. The disappointment of the audience, as well as of the members of the Kirchentag, was very great.

Closing proceedings.

In the further proceedings of the Kirchentag, a paper was read by prelate Kopff, of Stuttgart, on the subject of gambling, giving an appalling description of the condition of multitudes of the people of Germany.

Addresses then followed from the representatives of other ecclesiastical bodies, with letters from the Free Church of Scotland and the British organization of the Evangelical Alliance. The latter made special mention of the persecutions of the Baptists in Germany; but no new steps were deemed necessary by the president.

Assembly for discussion.

On the last day but one of the Kirchentag, Messrs. Lehmann and Köbner, having no other prospect of presenting their views publicly, hired a large room and announced by handbills and invitations that a meeting for that purpose would be held. One of the invitations was forwarded to the president of the Kirchentag, who gave public notice of the proposed assembly. Some of the most distinguished preachers were, however, advertised to speak in different pulpits the same evening, and therefore the audience was not numerous, though it included some men of note. In contradistinction from the Kirchentag, where the Baptists were not permitted to speak, the notice issued requested "the members of the Kirchentag to attend an exposition of the Baptists regarding infant baptism;" where, "without entering upon actual disputation, opportunity will be afforded for a free statement of Lutheran and Reformed views of this subject."

Prof. Köllner, of Giessen, gave a full statement of the Lutheran view of the ordinance, without, however, assuming an antagonistic position. Others also spoke. Finally, Mr. Köbner addressed the audience, after which the subject was discussed for a considerable time conversationally, with the strictest propriety and good feeling.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Operations of the Board.

The number of missions under the direction of the Board is 29; stations, 119; outstations, 47. The number of ordained missionaries is 161, of whom nine are physicians; physicians not ordained, eight; licentiate, one; other male assistants, 19; female assistants, 215. Whole number of laborers sent from this country, 404. Native preachers, 43; native helpers, 225; whole number of native assistants, 268. Whole number of laborers connected with the missions, 672.

Churches, 104; members, 26,526. Added during the year, 2,152. Printing establishments, 11; pages printed the last year, 57,650,750; pages printed from the beginning, 1,015,783,228.

Seminaries, nine; other boarding schools, 23; free schools, of which 344, including 11,771 scholars, are supported by the Hawaiian government, 697. Pupils in the seminaries, 453; in boarding schools, 638; in the free schools, 22,459. Whole number under instruction, 23,550.

During the last year, forty-one missionaries and assistant missionaries were sent forth, and the prospect for missionary candidates in academies, colleges, and theological seminaries was never brighter.

The receipts of the Board from all sources amounted to $310,107 90, and the expenditures to $322,150 39. Of this sum, $9,997 75 were from mission churches, and individuals in foreign lands.

The last annual meeting of the Board was held at Hartford, Conn., Sept. 12–15, 1854. During the pro-

gress of the meeting, a special report was presented on "the divine instrumentality for the world's conversion," of which our limits will permit us to make only the following imperfect abstract.

The Divine Instrumentality for the World's Conversion.

The world will never be converted by the introduction of the arts, useful or ornamental. Civilization is not conversion.

Neither can commerce make men the sons of God.

Nor will the conversion of the world be achieved by schools and seminaries, by an improved literature or a truer science. However important these may be, they are not among the means ordained of God for the regeneration of the soul. Institutions for raising up a well-trained native ministry are of the highest importance. But it would be unwise to educate an unconverted heathen to the ministry, on the bare hope that he may at some time become a Christian.

Nor will the world ever be evangelized by the distribution of religious books. The living voice is demanded to instruct the multitudes who are unable to read, and to arouse the attention of those who, though able, would scarcely have the curiosity to do so.

Nor will the world be converted by the demonstration of the absurdities of superstition, or of its ruinous tendencies. No nation was ever converted by an attack, at the outset, upon their corrupt principles and ungodly practices.

The conversion of men cannot be promoted by compulsory measures. Neither fire and the sword, nor legislation, seeking to constrain the conscience, can convert men to God.

What, then, is the grand instrumentality for the conversion of the world? The answer is, the preaching of the gospel. What, therefore, is the preaching of the gospel?

Three words are used by the inspired writers in relation to this subject, — all from one root. "The first signifies a public crier, one who makes proclamation of the decree or message entrusted to him; the second, to act the herald, to make public, oral proclamation; the third means the thing uttered, the announcement made, whatever it may be. In every instance where they occur in the sacred writings, there is a clear reference to a public, oral proclamation."

This view of the subject does not at all preclude the use of other instrumentalities as auxiliary and subordinate. "The preacher may seize all appropriate and lawful means within his reach, and lay them under tribute to his great and beneficent object. Art, commerce, education, science, the printing press, the steam engine, the lightning, the sunbeam, the postal arrangements of the world, he may freely use as auxiliaries in his works; but it must be *as simple auxiliaries* to that higher instrumentality ordained of God.

"The example of Christ throws light on the subject. During the three or four years of his public ministry, he certainly did little else but preach, furnishing the vouchers for his divine authority in the daily miracles of compassion which he wrought. In the synagogues of Galilee, in the temple at Jerusalem, on the shores of Genesareth, on the mount of Beatitudes, by Jacob's well, and in his last retired interview with his disciples, he preached — he spake such gracious and powerful words as made his hearers exclaim, 'Never man spake like this man.' True, he had what might be termed perhaps a school of twelve pupils, all professedly his friends, and all designed for the ministry. His pupils accompanied him in his preaching tours, listened to his public discourses, and in private had the advantages of a very familiar intercourse. He taught them orally, after the most approved models of the times. He sat down. They sat around him. He spake; they listened, with the privilege of asking questions. So did Plato and Socrates and other renowned teachers. But what did he

teach? Simply, so far as appears, the true interpretation of the Jewish Scriptures, and the nature and duties of his own matchless system, which in due time these disciples were to publish. And then, just before he went up to his mediatorial throne, he solemnly charged them to go and 'preach the gospel' he had taught them, to every creature.

"Having received such a charge from their risen Lord, what else could these disciples do but 'preach?' This, there is reason to believe, they did daily and from house to house, as they had opportunity, till they were summoned to their rest.

"From the record we have of Paul's proceedings, it would appear that, in the very hour when his darkened vision was restored, and he looked up upon the face of Ananias in Damascus, he began to preach, to testify the gospel of the grace of God. In the freshness and fervor of his recent conversion, his heart burdened with unutterable emotions of gratitude and love, he went up to Jerusalem to speak to his countrymen of the Saviour who had met him in the way. But he may not linger there. In the counsels of heaven he had been designated to the foreign field. The omnipresent Saviour said to him, Depart, I will send thee far hence unto the Gentiles. He obeys. Take now the map of the Roman Empire, and follow him from Jerusalem to Tarsus, Antioch, Cyprus, Attalia, Antioch of Pisidia, Iconium, Lystra, Derbe, and through all the provinces of Asia Minor. Look in upon him at Ephesus, Troas, Phillippi, Thessalonica, Berea, Athens, Corinth, Malta, Rome; back and forth, from Jerusalem round about unto Illyricum; preaching, preaching, preaching the glorious gospel, in the audience chambers of kings and governors, in synagogues and market-places, in the school of Tyrannus and in private dwellings, at meetings and partings, in the ship and on the shore, amid the perils of the sea and the fury of the mob: morning, midday, evening, midnight, and sometimes till the break of day; pouring forth from the fervid depths of his soul the unsearchable riches of Christ, like a burning seraph that cannot rest. And how beautiful, how touching the fact, that, near the close of his long and laborious ministry, when "the beloved physician" makes his last entry in the book of the Acts, this venerable and beloved old man, with the wrist of his left hand chained to a Roman soldier, is still preaching the kingdom of God in his own hired house in the imperial city, with all confidence, no man forbidding him. As he began, so he ended, preaching Christ. Blessed Apostle! Would to heaven the world in our day had ten such to rouse the slumbering nations, and bring the church of God up to a sense of her high privilege as a co-worker with Christ."

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MR. ABBOTT.

Rev. Elisha L. Abbott died at Fulton, N. Y., on Sabbath evening, Dec. 3, 1854, aged forty-five. His remains were conveyed to New Woodstock, and deposited in the family resting-place, on Wednesday following. His end was peace.

The lateness of the hour of receiving this sad intelligence prevents our attempting a portraiture of the life and character of our departed brother. He entered on his work as a missionary to the heathen some twenty years ago, taking his departure from Boston, with a numerous company of fellow-missionaries, in September, 1835. His earliest, as also his latest labors, were among the Karens of Southern Burmah. With what zeal he labored, and with what address and gladdening results, the pages of the Magazine bear record. A richer and more enduring monument are the hearts of thousands of Karen converts, blessed of God, through his instrumentality, with the hope of life eternal.

DONATIONS.

RECEIVED IN NOVEMBER, 1854.

Maine.

Saco River Asso., J. H. Gowen tr., Alfred, John Friend and family, 7.00
Jefferson, 1st ch. and soc. 10; Warren, a friend 10; another friend 20; 40.00 — 47.00

New Hampshire.

State Convention, A. J. Prescott tr., 160.00
Mason Village, ch., per Rev. J. Aldrich, agent, 20.00 — 180.00

Vermont.

Dorset, John Wheaton, for Burmah and to cons. hims. L. M., 200; West Halifax, 1st ch. 12; 212.00
Passumpsic, ch., with other donas. to cons. Rev. A. H. Houre L. M., per Rev. J. Aldrich, agent, 40.00
Whitingham, ch. 8; Bennington, ch. 24; Pownal, ch. 10 70; North Bennington, ch. 27 00; Shaftsbury, ch. 37.30; Manchester, John Battis 1; Loren Dean 1; Jamaica, ch. 4.75; Townshend, ch. 54.06; per Rev. J. Alden, agent, 167.90 — 419.90

Massachusetts.

Boston, Milton S.Sch., Blossom st., to sup. a boy in Mr. Upham's sch., Cherokee Nation, 12; Charles st. ch, mon. con. 14.50; Chelsea, ch. 100; Holden, Mrs. Hannah Damon, to cons. George S. Goddard L. M., 100; Charlestown, High st. ch 3.51; Weston ch., Dr. L. Goodenough 10; Newton Upper Falls, Miss E. Jameson's S. Sch. class, for Mrs. Jewett's sch. Nellore, 8; North Bridgewater, ch., mon con. 5.91; West Cambridge, ch., mon con. 59.55; Jamaica Plain, ch., S Sch., for the Charles Edward Capen benefice in the Siam mission, 25; Salem, 2d. ch., S. Sch., to sup. Benjamin Edwards in Assam Orph. Sch., 20.54; Wendell, Thomas E. Sawin 2; Ashland, ch. 12 25; Framingham, 1st ch., S Sch., to sup. Carleton Parker in Assam Orph. Sch., 25; Raynham, Mrs. Sarah D. Hall 8; Middleboro', Central ch., mon. con. 58 63; Cambridge, a friend, to sup. a girl in Mrs. Danforth's sch., 50; 504.89
Worcester, Pleasant st. ch., mon. con. 10; Medfield, ch., with other donas. to cons. Rev. Geo. G. Fairbanks L.M., 37.15; South Malden, Mrs. Mary Ann Gerrish and Miss Emily Foster 5; per Rev. J. Aldrich, agent, 52.15
Holyoke, 2d, ch., per Rev. J. Alden, agent, 100.00 — 657.04

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch. 179 60; mon. con. 27.59; 207.09
Newport, Mrs. Mary H. Bottimer, to sup. a child named Cyrus Barker in Assam Orph. Sch., 25.00 — 232.09

Connecticut.

New London, Rev. Daniel D. Lyon, to support a native preacher among the Karens under the care of Mr. Vinton, 50.00
New London, Huntington st. ch. 47; 2d ch. 19; per Rev. J. Aldrich, agent, 66.00 — 116.00

New York.

New York city, 1st ch., For. Miss. Soc., for German chapels, to cons. William L. Hooper, Mrs. Frederick M. Kelley, Rev. Chas. H. Smith. Miss Mary Fenner Smith and Rev. Leonard Martin L. M., 500; Owego, S. Sch., to sup. Philetus B. Peck in Assam Orph. Sch., 25; 825.00

New Jersey.

Alloway's town, ch. 16; Kingwood, ch. 20; 36.00

Pennsylvania.

Philadelphia, Mary Anna Longstreth, to educate a pupil named Thir Sir in Dr. Wade's sch., 25; Pittsburgh, Union ch., B. L. Fahnestock tr., 32.54; Peter's Creek, ch., S. Sch. 7, 64.54

Ohio.

Xenia, ch. 20; Kingsville, Rev. S. Whelpley 10; 30.00
Huron Asso., Auburn ch. 2 00
Cæsar's Creek Asso. 14.00 — 46.00

Illinois.

Tremont, Isaac and Mary Merriam 5.00

Michigan.

Pontiac, ch., Ladies' Miss. Soc., E. C. Manning tr., to sup. Lucy Cornelius in Mrs Brown's sch., Sibsagor, 10; Napoleon, ch. 10; Unadilla, ch. and cong. 10; 30.00

Wisconsin.

Racine Asso. 9.24; Kenosha, Rev. J. T. Westover 5; 14.24

. . . . .

. . . Sundry friends, avails of jewelry, 43.00

Canada.

Eaton, C. E., E Alger 10; Toronto, C. W., Bond st. S Sch., Jos. M. Shaw tr., for Burman Mission, 10; 20.00

$2,425.33

Legacy.

Lowell, Ms., David Trull, Jesse Fox adm'r *de bonis non*, in part, 100.00

$2,525.33

Total from April 1st to Nov. 30, 1854, $46,003.86

Donations in Clothing and Goods.

Charlestown, Ms., Judson Miss. Soc 1 bundle clothing, for Rev. M. Brouson, 7.00
Newton Centre, Ms., Prof. Hovey and lady one package books, for Rev. S. M. Whiting, 4.00
Newburyport, Ms., bequest from Mrs. Crocker, for Mrs. Von Brunn, 25; Ladies' Miss. Soc., Green st. ch., clothing for Bexley Miss. Sch., 20; Master Willie Clark, (South Berwick, Me.,) stationery for do., 3; 48.00
Hartford, Ct., Mary Flint, two boxes sundries, for Rev. S. M. Whiting, 14.00
Philadelphia, Pa., David Jayne, M. D., two boxes medicine, for Rev. H. L. Van Meter, 129.00

THE

MISSIONARY MAGAZINE.

VOL. XXXV. FEBRUARY, 1855. No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

REPORT OF THE FOREIGN SECRETARY.

[Continued from page 12.]

Nowgong Orphan Institution.

The Nowgong Orphan Institution is the subject of the fourth mission paper,* and of others supplemental. Subsequently to the presentation of the paper, several modifications were suggested in the plan of the institution, which the mission did not approve; and at a later period I presented a compromise plan, to which as being preferable to further agitation and delay, with certain modifications, the mission gave their unanimous assent. This plan, they were encouraged to believe, though short of what the Committee might have preferred, would obtain their concurrence in view of the circumstances of its adoption; and as finally agreed upon, was as follows; — subject to the revision of the Committee.

Proposed reorganisation.

1. "That the Nowgong Orphan Institution be remodelled, with a view to its becoming, as soon as practicable, a Central Normal School for the preparatory training of native teachers and school preachers; — it being understood that this is not to interfere with the establishment of a theological institution, when the interests of the mission shall so require.

2. "That the institution be divided for the present into two departments, primary and normal; and that the term of study in either department shall not exceed three years.

3. "That the number of its pupils, including such as may be designated to the normal department, be limited to forty; that none be admitted under ten years of age; that, in all future admissions into the primary department, pupils of promise be selected from such as are either already pious or have manifested their preference for the Christian religion, by the abandonment of caste, and may be regarded as inquirers; and that none be admitted into the normal department except members of churches in good standing, and giving evidence, also, of talents and character requisite to usefulness as a preacher or school teacher.

4. "That instruction be given in the vernacular language; that no English be taught after the 1st of October next,

* p. 38.

nor Bengali; and that Bengali text-books be used for only so long time as shall be indispensable for the preparation and printing of suitable Assamese books, a period not exceeding, as is supposed, three years.

5. "That the superintendent travel and preach in the cold season, when practicable, and at other times so far as the claims of the institution shall permit; and that, to this end, the teaching be entrusted, as may consist with the interests of the school, to female assistant missionaries and native helpers; the normal department having, also, an annual vacation of three months for the same purpose.

6. "That the girls' department, now belonging to the institution, be separated from it, and be regarded as a station school on the same footing as the girls' schools at Sibsagor and Gowahati."

The above outline was presented and adopted, with the understanding that the institution will retain the mixed character thus given to it, only until the supposed impediments to a more radical change shall be removed by the increasing number of youth converted to the Christian faith; when the school is to become exclusively a normal school, and such additional modifications shall be made in its plan as shall then appear to be suitable.

Grounds of modification.

The first article, it will be perceived, limits the scope of the institution, making it more strictly missionary, and more consonant, therefore, with the design of the Missionary Union. Its object will be, not to take care of orphan or otherwise destitute children, but to raise up missionary laborers. In accordance with this limitation, the name of the institution might, also, very properly be changed.

The second article reduces the period of study from eight years to six for pious youth, and to three for pupils not pious. The allotment of six years for pious pupils, was on the ground that the institution embraces, for the present, both a primary and a normal department, and that the former cannot be adequately supplied at once in the day schools. The exigency, it may be hoped however, will not continue very many years; and the primary department being then closed, the institution will of course become exclusively normal, and the entire term of study be reduced to three years.

To the primary department admission is granted to youths not pious. It had been proposed to exclude all such. Their admission, under limitations, was in deference to the unanimous and earnest representation of the missionaries, that anything less than this would be the breaking up of the institution; — a result which, under the circumstances, and for reasons not without weight, could not be entertained. Such a breaking up, it was said, would be humiliating and disastrous. The school is regarded by the people as in some sort representative of the mission; — like one of their own *hotroi*, or priestly establishments; — and a sudden abandonment or subversion of it would appear to them like a religious bankruptcy. To the missionaries themselves it would be exceedingly disheartening; like throwing away the toils of many years, and closing up a door of usefulness. It was also urged, that the Executive Committee were committed to the enterprise equally with the mission; and that, having given their *quasi* concurrence to its general plan, down to the present time, this suggested the propriety of introducing fundamental changes gradually, and so as not to suddenly and irretrievably overthrow the whole. The concession, however, as above intimated, is expected to hold only for a limited time.

The third article of the plan, in connection with the second, fixes the qualifications and number of the pupils. None are to be received under ten years of age. The age of twelve was first proposed. The lower period was conceded, inasmuch as the earlier the age the better might be the character of the pupils, and also as a *permit* for extreme cases.

The number, including both normal and primary, is restricted to forty; the accommodations sufficing for that number. (At the last accounts, May, the actual number was but twenty, exclusive of the girls' school, now separated, which numbered sixteen pupils.)

The fourth article respects the language or languages to be used or taught in the school. They have been English, Assamese and Bengali; the latter from the want, it was said, of Assamese text-books, and of an Assamese Christian literature; — the government schools, moreover, leading in that direction. Provision is made for the discontinuance of Bengali at the expiration, at the latest, of three years, and earlier if practicable, — on the substitution of Assamese text-books. Some Assamese *reading* books are already in use, and other text-books, it may be expected, will be forthcoming. The speediest way to secure such text-books, and thus to do away the need of Bengali, is to use what Assamese are at command. It may be questioned, indeed, whether Bengali books should be tolerated, although a full supply of Assamese could not be had for the moment. At the extreme, *oral* instruction might be given, which would be a basis of written preparations; — while the tendency of using Bengali text-books is to perpetuate the evil. Teaching of English is to cease October 1. For this innovation the Committee will desire no explanation. The time was deferred to October, so as to await the action of the Committee and the Board on a similar change in Burmah, and partly to allow ample time for preparation. In thus excluding English from a public institution open to natives indiscriminately, whether pious or otherwise, it was not intended to indicate that instruction in English may not be advisedly given, in some cases and in other connections, to select individuals.

General system of schools in Assam — Views of the Mission.

Before dismissing the subject of schools, I would more particularly ask the attention of the Committee to the paper drawn up by the mission on the general system of schools in Assam.* This paper, in connection with the rules suggested by the mission, already stated,† embodies the principles by which, in their judgment, schools should be established and conducted. These principles are, in general,—that schools, such as exist in Assam, or are proposed by the mission, are auxiliary to the work of evangelization, and *therefore* a legitimate work of the mission,—that they are, properly speaking, a class of assistants; and next, that in consideration of the ignorance and destitution of the Assamese, schools in Assam are an auxiliary of special importance.

The ways in which schools are said to be auxiliary, are, changing the order of presentation,—1. They teach the people to read, and thereby enable them to profit by the printed Word and religious tracts. "Not one in a hundred of the Assamese is able to read." 2. They help to impart correct moral and religious ideas, and to facilitate also the right apprehension of religious terms used by the preacher. 3. They expose false science inwrought with idolatry, and so help to their common overthrow. And, 4. They give opportunity for the direct inculcation of the gospel, or, in other words, for preaching to the pupils and others associated with them. In these specifications reference is had mainly, it is presumed, to primary schools. Two additional channels or modes of usefulness are mentioned, but they belong to more advanced institutions; —first, that they help to raise up a body of native authors, who may give to their countrymen a vernacular Christian literature; and next, that they are necessary to the proper training of a native Christian ministry.

Practical limitations not given.

The Committee will not expect me, in this connection, to comment at length.

* p. 40.
† p. 39.

on these several specifications. Some of them are unquestionably just in the main; (though very diverse in force;) and they go to sustain the *general* policy of establishing mission schools of some kind, under given circumstances. But they leave indeterminate several points of vital relevancy, as will be abundantly manifest whenever we attempt their application. How far can schools be multiplied in a mission, though of approved character and rightly conducted, and yet retain their subordinate place as auxiliaries, both as to their pecuniary cost and the labor bestowed? If schools cannot be provided by a mission for all the youth of a country, to what class shall they more especially be limited, at what places, and with what conditions? If one object of schools is to impart correct moral and religious ideas, and assist in the right apprehension of religious terms, of what character and qualifications must be the teachers? And again, so far as schools are intended to provide for a native Christian ministry and a Christian literature, of what character must be the pupils?

An explanation—Changes in the use of terms.

The paper to which we have referred, consists, in part, of an extract from "instructions" published in the Missionary Magazine for January, 1848, which had been addressed to missionaries then under appointment by the Executive Committee. The occasion was the public designation of Messrs. Danforth and Stoddard, the latter as principal of the Nowgong Orphan Institution; and the bearing of the address was to indicate the character of the schools then sustained by the Missionary Union, and the claims of *such* schools to support. The schools were said to be, "strictly speaking, evangelical schools, and the teaching evangelical; the main subjects of instruction, moral and religious truths,—things pertaining to duty, grace and salvation; and the great object of all the teaching—beginning, middle and end—the manifestation, to the minds of the pupils, of the glorious gospel; that 'God might give them the light of the knowledge of his glory in the face of Jesus Christ.'" Reference was doubtless had, in that portrayal, to mission schools as *originally* constituted, especially the Karen schools, and as conducted by Messrs. Wade and Mason. "It is a widely different thing," it was said, "to multiply heathen schools under heathen teachers, for intellectual culture simply, with a view to individual aggrandizement, or even the general elevation of social life; as though civilization were of necessity or right, the precursor of Christianization." And it was attempted to show, in the same "instructions," that such *evangelical* teaching, though in a school, was substantially preaching the gospel; that preaching the gospel to the heathen, was, in this *highsense*, teaching, line upon line; and that the school room furnished opportunities peculiarly favorable for such preaching. But since the occasion referred to, the words *preaching* and *teaching* have come to be used in somewhat different acceptations, and with different relations. Mission schools have taken, or have been tending to take, new forms. And to apply to these schools of what character soever, now existing or contemplated, and to all methods and subjects of teaching, the article alluded to, would be to compel it to a service for which it was never designed, and to which it is susceptible of being wrested only in consequence of the new use of terms.

Substantial agreement—Discrepancies not to be magnified.

It should be added, in justice to the missions of the Union, that while individual missionaries may have adopted in one or more particulars, what may be called extreme views, held by certain missionary organizations, in favor of what is denominated *the school system*, and these views have gone into partial effect in two or three instances, the missions *as a body* hold confessedly to the

sentiments entertained by the Committee, that schools are not a pre-requisite to the preaching of the gospel, and that their proper place is that of auxiliaries. It should be added, moreover, that whatever departures from these principles have occurred in application or in project, they are attributable, in part, to the improper or ambiguous use of terms, or to an *unconscious* inadvertence or misconception as to the true tendencies of things. There is, substantially, and with a very large majority of the missionaries, a oneness of principle with the Executive Committee. And if we waive theoretical discussions, and proceed to the practical details, it is believed no serious discrepancies on these matters need be apprehended between the home executives and the mass of their fellow-laborers abroad.

With respect to Assam, the demand for common schools will be met at no distant day, there is reason to hope, by the civil government,* to whom it appertains. And there is also encouragement to hope that the language in these government schools will be the vernacular, so soon as suitable text-books can be obtained; a result to which it is believed the influence of the mission has not a little contributed.

Publications — General rules.

Under the head of publications, we include the preparation of books and tracts, as well as their printing and distribution, and the printing establishment. The paper on the preparation &c. of books and tracts designates books which are thought to be in immediate demand, including the Old Testament Scriptures; and proposes certain rules for their preparation and publication.† The rules are regarded as being, in the main, good, with one important omission. They overlook the duty, appertaining to the Executive Committee, of regulating this costly and all pervading department of missionary effort, and ignore even their incidental cognizance of it, at least in its initiatory processes. Their knowledge of these processes is to *begin*, if the rules are carried out fully, *after* the publication of first editions; when a copy of the same, with translation or syllabus, is to be forwarded to the Executive Rooms. The Committee, it is believed, have a right and a duty on these matters, that are *initiative*. Before an edition is published, and when even the preparation of a work is first taken in hand, the Committee ought to be apprised, and as early as practicable, of the character of the proposed work, by whom to be prepared, and wherefore; and thus to be enabled to form judgment and give assent or otherwise thereon, at a time when an expression of such judgment shall not be a mere nullity. The principles embodied in the regulations of the Maulmain printing establishment, are substantially applicable, it is believed, to the Assam press; with this modification, that while the Assam Mission is so limited in the number of its laborers, the whole body of missionaries can conveniently act as its publication and auditing committees.

Books in present demand — Translation of the Old Testament.

With regard to the books in present demand, the enumeration by the mission appears to be judicious. There is, perhaps, a liability to be guarded against, of devoting a disproportionate attention to book making; a liability aggravated by what might be esteemed by some as virtually cancelling it, — the present destitution of books in Assamese. To be conscious of this liability, however, may be its sufficient corrective. As to the desirableness of continuing the monthly publication of the Orunodoi, I am happy to concur with the mission; as also in their principles of book distribution.

The paper now under consideration urges the need of a mission printer. The Committee know how to appreciate

* See pp. seq.

† p. 44.

this demand. I allude to it, not so much to express my concurrence, as to suggest that, *until* a printer is sent, some change ought to be made in the temporary arrangements of the printing office. The present superintendent of the press is Mr. Brown; who has also in hand the translation of the Old Testament Scriptures. The mission urge the importance of sending a printer so that Mr. Brown may be more at liberty to prosecute this work of translation. I would add that, in my judgment, rather than interfere with translating the Scriptures by Mr. Brown, the printing office would better be closed, if this is the only alternative. One better accomplished for the work of translation, we cannot expect to have in the Assam mission.

Will the Committee allow me to suggest, in this connection, the expediency of inviting Mr. Brown to visit the United States at his earliest convenience. His health might be invigorated, a very desirable object, before undertaking the completion of the Assamese Bible. He would also have an opportunity in this country to perfect his biblical preparations for such a service, an opportunity which no man would more justly appreciate or better improve.

The printing establishment.

The paper on the printing establishment* contains a list of works printed from the beginning, and more particularly, a notice of the present condition of the office, and its operations of the last year. I made a careful survey of the establishment when at Sibsagor. Every thing connected with its exterior, and with its material, so far as I could judge, as to arrangement, condition, and economical working, was eminently satisfactory. One paragraph in the paper on this topic, relating to the religious influence of the printing house arrangements, is specially worthy the attention of the Committee. These arrangements are so adjusted, and so conducted from day to day, as to render the establishment "an important help in the work of evangelization;" a help which ought to be felt and seen as such, in every similar establishment.

*p. 45.

Languages to be employed in evangelization.

To the second division of this report — *Modes of labor* — belongs the paper on the language or languages to be employed in communicating the gospel in Assam.* This topic was proposed with reference specially to the Hill tribes. And the design was to bring to notice the fact that very many individuals of these tribes, if not the majority in some instances, could be addressed by the preacher in Assamese so as to be understood; and that in this way the preparedness of the people to receive the gospel could, in some measure, be tested before subjecting the missionary to the labor of acquiring a second foreign language. The paper referred to, while it justly advocates the general principle, that all are to hear in their own tongues the wonderful works of God, favors the experiment suggested, as both practicable and expedient. With regard to the Assamese, it recognizes the same principle in addressing the masses, but advocates the temporary use of Bengali textbooks in schools, to a limited extent, on the ground of necessity; on which last point I have already expressed an opinion.†

* p. 46. † p. 33.

[To be concluded.]

MISSION PAPERS.

Nowgong Orphan Institution.

The institution was commenced in 1843, with only three orphans, and barely means for their support. But God seemed to look with favor upon the undertaking, though thus small and insignificant in its beginning. The number of orphan and destitute inmates was increased, and at the close of the first five years, fifty pupils had been connected with the school; — and they were found in a condition not only of mental improvement, but

with hearts susceptible to the impressions of divine truth. At the close of this period, eleven of the elder pupils had professed faith in the Lord Jesus Christ, by baptism.

The objects sought to be accomplished by the institution are fully stated in the school report of 1852.

There have been, from the commencement, two departments connected with the institution, one for boys and one for girls. The time fixed for each pupil to continue in the school is eight years: though some remain a longer, and others a shorter time, according to their age and opportunities for self-support. The age of admission has been, usually, from six to ten years, with some exceptions both of older and younger.

Boys' Department.

Sixty pupils have been in the boys' department. Three of this number have died, six have left, (one was expelled,) and nineteen have been graduated, or honorably dismissed at their own request, having completed the appointed term of years. Seven of these young men have been in the employment of the mission, as preachers, colporteurs, teachers, or assistants in the printing office. Some have been employed as servants, overseers, and day laborers; while a few, of a younger class, have found employment with some friend on the farm or in the shop. Nine of those dismissed were members of the church; and of the remaining ten, who were not then Christians, one has since entertained hope in Christ, and many of the others, we cannot but hope, may yet be numbered with the redeemed. The present number of boys is thirty-two.

The pupils are ordinarily in school five hours, daily; and three or four hours of each day are spent in manual labor. They cultivate arrow-root, paddy, wheat, *matimah*, and mustard seed, besides doing the most of the work in their vegetable garden. The daily routine is as follows: — From six to eight o'clock in the morning, work; from eight to ten, breakfast and amusement; from ten to four, p. m., excepting an hour's recess, study; from four, p. m., to six, work, amusement, and evening meal. The school is opened daily with prayer, and reading and study of the Scriptures, with remarks on the same. Evening prayers are attended at seven o'clock, at the mission bungalow, at which time all the children of both the departments are present. On the Sabbath, there is a prayer-meeting at seven, a. m., and the evening is devoted to Sabbath school and Bible class; also, in connection with the church, there are two stated services, at eleven a. m. and four, p. m.

The course of studies in this department has been, so far as has been practicable, that suggested and adopted by the mission in 1851, leaving out the seventh and eighth years as then laid down, viz: —

First year; — Assamese — alphabet, writing, spelling, and reading.

Second year; — Assamese — reading, writing, spelling — 1st arithmetic and 1st geography, commenced.

Third year; — Assamese — 1st arithmetic reviewed, 1st geography continued, 2nd arithmetic commenced, Friend of Assam, New Testament, and Orunodoi.

Bengali and English — commenced.

Fourth year; — Assamese — Orunodoi, New Testament, History of Assamese kings, and 2nd arithmetic.

Bengali — Obidham, History of India, and Letter writer.

English — 2nd and 3rd Instructor — writing and spelling.

Fifth year; — Assamese — Orunodoi, and New Testament.

Bengali — grammar, and surveying, Robinson Crusoe, and History of Bengal.

English — Peep of Day, &c., &c., grammar, translating from English into Assamese, and *vice versa*.

Sixth year; — Assamese — grammar, Orunodoi, and New Testament.

Bengali — Pentateuch, Book of Daniel, History of England, and Elements of Philosophy.

English — Historical Class Book, and Outline of History.

Weekly exercises in Assamese and English composition and declamation.

In accordance with the instructions of the mission, two years ago, the assistance of a well qualified pundit from Calcutta has been sought, but not found. The school is now supplied with native Christian teachers, — Charles and Ebenezer, brothers, who are among the first fruits of the institution. They have good talents, and are able not only to teach Assamese and Bengali, but also to render very valuable assistance in the English department.

The buildings belonging to this department, including out-houses, are a cook house, an eating house, two dormitories, 16 by 60 feet, with raised *sang* floor, three feet from the ground, which will accommodate comfortably forty boys, and a school house, 40 by 60 feet, with a brick floor. This provides four rooms, — one general room, 30 by 40 feet, a recitation room, 20 feet square, and two class rooms, 10 by 20 feet each. The boys' school house, as also the building for the girls and matron, is either furnished with glass or Venetian doors and windows, and together with the other buildings enumerated, is built of the best materials (hahl posts and timbers). All are comfortable, convenient and durable; and all, with the exception of the school house with brick floor, were recommended by the

mission in 1851, and sanctioned by the Executive Committee in 1852.

Attached to the institution is a library of about 500 volumes, besides text books, which are mostly the donations of friends in America. There is also a set of Bidwell's missionary maps, which are most serviceable in the general study of geography. The Executive Committee have also placed at the disposal of the institution an excellent assortment of philosophical instruments, the need of which, to impart a correct knowledge of the sciences, had long been felt.

In carrying out the plans of the institution, the mission was wholly dependent, for the first five years, upon the Christian public in this country. And they have had occasion to return their grateful acknowledgments to nearly every Christian resident in Assam for the prompt and liberal assistance bestowed. During the last five years, the Executive Committee have been liberal in supplying any deficiency, in regard to expenses that have not been met by local subscriptions.

The following is a summary of pupils received, and of the cost of their support, from the commencement of the institution in September, 1843, to September, 1853, ten years:

	rec.	died.	left.	grad.	bap.	pres. no.
Boys,	60	3	6	19	19	32
Girls,	22	2	1	3	5	16
Total,	82	5	7	22	24	48

Expenses of the first five years:

Building and repairs,	Rs. 1,720	9	6
Salaries of native teachers and a matron,	2,198	10	8
Board, washing, clothing, books, and stationery, utensils, and all incidental expenses of *twenty* pupils, — the annual average, — at an annual cost of nearly rs. 44 each,	4,388	15	0
Total,	Rs. 8,308	3	2

Expenses of the second five years:

Philosophical instruments,	Rs. 440	0	0
Buildings and repairs,	753	7	1
Salaries of native teachers and a matron,	1,924	8	0
Board, clothing, washing, books and stationery, and all incidental expenses of *fifty-five* pupils, — the yearly average, — at an annual cost of nearly rs. 22 each pupil,	5,823	7	3
Total cost of second five years,	Rs. 8,941	6	4

Abstract expenses of the ten years together:

Philosophical instruments,	Rs. 440	0	0
Buildings and repairs,	2,474	0	7
Native teachers and a matron,	4,122	2	8
Board, &c., of pupils,	10,212	6	8
Total expense of ten years,	Rs. 17,249	9	6
Total amount of local donations,	10,911	11	0
Total cost to the Missionary Union,*	6,337	14	6

Hitherto the Lord has smiled upon this effort to bring sinners to repentance, and to supply this dark and benighted people with Christian teachers and preachers. The Holy Spirit has been poured out, and nearly all the elder children of the school have been hopefully converted. The Bible is read and studied, in connection with the sciences taught; and the first great aim is to lead the minds of all to the Saviour of sinners for salvation. Twenty-four of its eighty pupils, including the girls' department, have professed faith in the Lord Jesus Christ, and have joined the church. We already feel assured that God is raising up, through its humble instrumentality, means for the spread of the truth.

The mission have been greatly encouraged in this work by the cordial coöperation of friends and donors in America; and we trust that in answer to their prayers a still greater number of qualified and faithful laborers will yet be raised up in this institution, to aid us in spreading the gospel through this whole country.

General system of schools in Assam.

In reporting upon schools, it is deemed important, first, to get at the principle that should govern us in supporting schools, and then, to see what changes can be made to conform our action to our principle.

Our organization is a missionary one, our work simple and definite. It is to make known the gospel of Christ to every creature. Assuming this as the object to be aimed at, the question arises, Can schools be made an auxiliary in this work; and if so, how far does the aid rendered by them justify an outlay of expense? In order to settle this point, we must carefully consider the nature of the missionary work, in respect both to the instrumentality used, and the character of the people to whom it is to be applied. Were we called upon to make known the gospel to a people having neither Christian books, nor any correct moral ideas; where every religious term must be accompanied with its definition, to be repeated and re-repeated as often as it is used, perhaps for years; it must be evident that the means of evangelization would needs differ in many important respects from such as are used among an educated and enlightened community. "Faith cometh by

* Not including salary, &c., of the missionary in charge. — [Ed.]

hearing." The mind must first be illuminated, before there can be intelligent faith. And the process of illumination will vary with the character and condition of the people. If they are civilized and enlightened, the work will be the more direct; but if they are stupid, ignorant and debased, the progress will be slow, and the work complicated. Among these, the missionary must meet with difficulties, at every step, occasioned by the inability of the people to understand. And in such cases schools may be made a valuable auxiliary to the missionary. They constitute, really, a class of assistants, and do for him an important and indispensable work; and he will have little difficulty, we apprehend, in turning the results of the schools to account, in the advancement of this direct object.

It follows, then, that the *importance* of schools in the spread of the gospel, will vary with the intelligence of a people. With a people in a Christian country, schools are only necessary to prepare the preacher. The people being already educated, the necessity of an inferior agency is obviated. The minister may pass directly to his work; his illustrations will be readily understood. Nor has he to meet a false system of science, deeply inwrought into the mind, ready to cast suspicion upon every thing he utters, as in a heathen land. Hence home missionary operations, so far as they related to the educated portion of a Christian country, could only embrace, legitimately, ministerial education and ministerial support. The error into which those have fallen who denounce schools, is in extending a principle which is restricted by the conditions in the case. In a country where there is no Christian literature, there is room for an inferior agency. Could it be supplied from other sources, it would not strictly constitute a part of the missionary's work. But this is impossible. He must either make books himself, or natives must be raised up to make them. But natives in order to do this, must be educated in a language in which there is a Christian literature. As well may we look for valuable works from the merest school-boy, as from a converted heathen just emerging from the mysteries of paganism, unaided by a foreign literature. The missionary may, therefore, call in to his aid a high school, in which English, or some other language well supplied with religious books, is taught; and such school, so far as it tends to produce a Christian literature, will be a direct aid to the missionary in the work of evangelization. The necessity for such a school is claimed, over and above its importance as a means of providing for the training of a native ministry; which means is regarded as essential even in a Christian land.

But let us go further, and take a people not only destitute of Christian books, but without schools; a people unable to read, and without the means of learning. Here the missionary must advance a step further, and adapt his instruction to these peculiar circumstances. And he can do this in no way more effectually than by bringing to his aid the primary school; which, as an auxiliary, will impart a thousand ideas which he would otherwise never actually stop to communicate himself, when he ought to be using those very ideas in the furtherance of his work. Schools also prepare the people for the influence of Christian books, by putting them into a condition to read them. Thus, in a twofold way, they aid the missionary in the work of evangelization.

Should the question arise, Are these schools a *sine qua non* in the work of evangelization, we should answer, No, — no more than a cook or a washerman is indispensable to a missionary. He can cook his own food, and wash his own clothes. So, likewise, can he impart all these germs of thought taught in the primary school. He can, also, either give the heathen a Christian literature, or go to each individual in person and tell him all which it would be possible for him to learn of the Christian religion from books. But would this be economy? Is not the number of missionaries too small, and their time too valuable, to be spent in a work in which auxiliary agencies can do as well or better?

The Assamese are a people both without a Christian literature and without schools. Not one in a hundred is able to read. Nor have they scarcely any disposition to consider the simplest truths, when clearly presented before them. Their Christian literature consists of the New Testament, a few tracts and primary school books, and our monthly paper; while the government schools are wholly given to teaching Bengali. In view of all this, will any one say we do not require schools; or that, though good in themselves, schools are not an important auxiliary in the work proposed to be done here by the missionary? We believe that a part of our appropriate work can be done much better and more economically by schools than by ourselves; and that, by employing this agency, we shall be able to accomplish a greater amount of the more advanced portion of the varied work before us.

As a fuller exhibition of our views on the subject of schools, we embody, as a part of our report, an extract from an article published in the Missionary Magazine for January, 1848.

"Much has been said, abroad and at home, of the *relative* importance of preaching and teaching; and many excellent hearts have been troubled lest in the founding and multiplying of schools, the great work of evangelizing should be departed from, and ministers,

called to the apostleship of the gospel, 'should leave the word of God, and serve tables.' Into subjection, by a communicable or tacit, but powerful assent, he was, from a misconception of what preaching or teaching is, to all persons among the heathen; translating to those terms *there* the meanings which they bear *here*. But preaching among the heathen is emphatically and pre-eminently *teaching*; it is instilling knowledge, elementary religious truth, drop by drop, into minds with difficulty and by patient skill laid open to receive it. It is, first, disciplining those minds, teaching them to think, distinguish and reason, and furnishing them with new means and facilities for right acquisition and impression; and then communicating and iterating this elementary truth, even as they are able to bear it. And *teaching*, at least as it is conducted among the missions of our own connection, is one of the most effective forms *of preaching*, if by 'preaching' we mean, so to exhibit truth as to 'make wise unto salvation.' The whole history of our mission schools is a blessed exemplification of this. They have been signally nurseries of piety, and, in its noblest sense, of sound learning. The word of God has 'dwelt in them richly,' and the Spirit of God has quickened the word with a *regenerating* and sanctifying *power*.

"A principal hindrance to the saving operation of divine truth, whether in Christian or heathen lands, consists in the things which prevent its ingress into the understanding and the heart, and its abiding there. Give the truth a lodgement and it will, ordinarily, in some form or other, assert its power. The leaven will disclose its presence, if once hid. And hence a primary question with all missionaries is, How reach the understanding and the heart? how deposit the seed of the word, and keep it there, till it germinate and grow? The answer is, Preach the word. As said our Lord, who knew what was in man and how to enlighten, and move, and save man, 'Preach my gospel to every creature.' Publish the glad tidings orally, face to face; where eye shall meet eye, and heart heart. Preach in the house and by the way, in the solemn assembly or by the river side, in the chariot or in the prison. And why preach? Because the voice and the eye are God's appointed ministers to reach the understanding and the heart; and because, being so appointed and adjusted to each other, they are faithful fellow helpers, and cannot, one or the other, forego their mutual aid without virtual self-despoliation. But does not the religious teacher preach? Does he not with voice, and eye, and heart, labor to convey to the understandings and hearts of the little group around him the facts and principles that concern 'the life eternal?' And does he not labor to do this in circumstances most eminently propitious to success? Apart from the bustling world around and all its corrupting influences, with nothing pandering to the ear or eye that shall clog 'the entrance of the word that giveth light,' or 'catch away' the beautifully scattered seed, he plies his work day after day and week by week, with line upon line and precept upon precept, upon the same understandings and the same hearts, — and those minds and hearts is not overrun with noxious weeds and least scorched and blackened with the raging of heathen lusts, — till the waste becomes a garden, and buds and blooms of richest promise and the early ripening fruit begin to appear.

"Substantially the same process, to be successful, must be diligently prosecuted by the preaching missionary, though with inferior advantages. His pupils are abroad in the busy haunts of men, worldly, heathen men, and in the midst of sights and sounds unspeakably abhorrent and unimaginably vile. The hearers may be numerous, but of all ages and occupations; and they are ever shifting. He preaches the gospel, but they are listless; the seed falls by the wayside, or on the rock, or among thorns and thistles. Birds of the air gather it, briars and thorns choke it. He needs to prepare the soil. The preacher must in effect, if not in form, act the teacher. He must call aside the arrested inquirer, must teach him day by day, and gradually upraise his mind from the stupor and feebleness of heathenism by gradually infusing into it, in their simplest elements, the light and power of the gospel. This is the ordinary method; and if there are exceptions, it is when God in some marvellous measure has already prepared the way before him.

"It will have been noted, that the teaching of which we speak as being practically one with preaching, is of a specific character, and the mission schools in which it is prosecuted are of a specific cast. The schools are in charge of religious teachers, and either taught by the missionary or subject to his immediate supervision and control. They are, strictly speaking, evangelical schools, and the teaching is evangelical. The main subjects of instruction are moral and religious truths, things pertaining to duty, grace and salvation; and the great object of all the teaching, beginning, middle and end, is the manifestation to the minds of the pupils, of the glorious gospel, — that God may 'give the light of the knowledge of his glory in the face of Jesus Christ.' It is a widely different thing to multiply heathen schools under heathen teachers; for intellectual culture simply, with a view to individual aggrandizement or even the general elevation of social

life;—as though civilization were of necessity or right the precursor of christianization, and not its consequent. The true method as we hold it, the divine method as presented in the Bible and abundantly sustained by all missionary experience, is, first the kingdom of God and his righteousness, and then all other needful things. And if this method be reverently followed, it matters little what the form of evangelization or where the place, that is to say, what the kind of labor; provided it be adapted to time, character and circumstance, and provided also that it be in pursuance of arrangements mutually made by the missionary and those on whose behalf he labors, and be prosecuted steadily and to a suitable extent."*

In conformity with the conclusions arrived at above, we would recommend, besides the one high school for the whole mission,

1. That a primary or village school be established in every place where the missionary can make a permanent preaching post.

2. That the Scriptures and religious books be the principal studies.

3. That these schools be in charge of Christian teachers, so far as they can be obtained.

4. That villages in which schools are established, be required to build their own schoolhouses.

5. That Sabbath schools be established in connection with these schools, to be conducted by the missionary himself when present in the village.

Native Preachers.†

In the earlier history of this mission, two Bengali Christians from Calcutta were employed, partly as teachers and partly as preachers, for a short time; and more recently, Nidhi Levi and Batiram Dass occasionally preached, though regularly employed in the printing office. At the meeting of the mission in October, 1851, at the particular request of the Executive Committee, as well as from the conviction of the necessity for native help, the subject of native preachers passed under the review of the mission. The pastors of the churches were requested to present a list of the names of any young men in their connection, who gave promise of usefulness in the work of preaching. Of those presented on that occasion, four had received licenses from their respective churches; the three others, it was thought, though not licensed, being young men of promise, might be useful while engaged in preparatory studies, in circulating Scriptures and tracts, and occasionally, in company with the missionaries, exhorting the people to repentance.

Of the whole number, two have died the past year; one at his own request has been dismissed; one is for the present engaged in the translating department, and one has been suspended. Only three, therefore, remain employed as preachers or colporteurs. The salary of these is eight rupees per month, in addition to which, when first appointed, a house was furnished them at a cost not exceeding forty rupees. They are young men of promise, having a standing in the churches of three or four years. They engage in no secular work, but travel, with the missionaries or alone, distributing books, and talking with the people as opportunity affords. They also receive instruction from the missionaries with whom they are associated.

No one has been appointed as a pastor, as no one has seemed to be suitably prepared for such a work.

At a former meeting of the mission, it was distinctly stated to the young men, and so understood by them, that they were in the employ of the Executive Committee for the spread of the gospel among their countrymen. Hence their appointments originated with the mission, and not with individuals. So, also, the general rules for the guidance of assistants originated with the mission, though the persons so employed have been located under the immediate supervision of individual missionaries.

In looking at the subject prospectively, we rejoice in the belief that hundreds of native preachers will one day be occupying the important villages throughout the length and breadth of this valley. It is at the present time, that a basis must be laid to build upon in the future.

It is the prerogative of the Great Head of the church to provide laborers for his work. Hence he has instructed us to pray to the Lord of the harvest, to raise up men for the harvest. We believe, as a fundamental principle, that men are called to the ministry by the influences of the Holy Spirit upon the heart and intellect; which calling is sufficiently distinct to indicate one's duty, and to prompt him to its discharge. It may be added, also, that, as definitive of one's duty, the doctrines of the New Testament on the qualifications of ministers are so direct, that it may not be difficult, ordinarily, for the churches to ascertain the genuineness of the call claimed to be from the Holy Spirit. On this principle, not every convert is to be sent into the ministry, but such only as by the teachings of the Holy Spirit are thus moved. It may be, sometimes, that men of promising qualifications will need urging to the work; though this is more rarely the case than some may suppose.

It appears very desirable that the persons to be employed in the ministration of the Word,

* See p. 36.

† p. 10.

have every advantage for preparation which it is in our hands to give them: that, as often as circumstances will allow, they be *instructed* in theory and in practice. Hence, it is believed, it will eventually be necessary to have a theological school in the mission: where such young men as are recommended by the churches and approved by the mission, may reside two or three years, devoted exclusively to study: with the exception, perhaps, of a few months in the cold season, when, with the missionaries, they might travel in the villages and do a good work in exhorting their countrymen. We would not recommend that it be made necessary to an appointment by the mission, that a candidate first pass through such a course of study. Often, no doubt, men will be raised up who, though illiterate, will be owned of God in their work. Such men might be rendered more useful, by occasional study of the Scriptures with the missionaries with whom they are associated.

It has always been the case, that some who are called to preach, preach more successfully by moving from place to place; others are equally useful as pastors. We look forward to the time, when we shall have in this province both evangelists and pastors.

The supervision of native preachers, in existing circumstances, must remain with the missionaries. But while it should be diligently exercised, it should also appear to be, so far as it consistently may, *advisory*.

The appointing of preachers, so far as they are to be engaged in the work of the mission, will come of course from the mission, and their support will be drawn from its funds. It may occur, hereafter, that men will act partly as pastors and partly as mission evangelists. In such cases, no doubt the expense will be shared equally by the employers, while the appointments will be made independently of each other. What precise sum ought to be paid to the assistants, it will probably be found impossible to determine; but the principle of equality, at the several stations, ought to be kept in view. So, also, ought *the ability of the natives to support their pastors*, to be regarded by the mission, in this matter. Sometimes it may be proper for native preachers to cultivate land on a small scale,—say sufficient to raise their own rice; in which case a less salary might be required. It is very desirable that they be taught to rely on their own efforts and judgment; so that they may become a useful and influential body of Christians, "preaching the word," being "instant in season and out of season," "reproving, rebuking, and exhorting, with all long-suffering and doctrine."

Preparation and publication of books.

In reviewing the history of our mission, and of missions in general, a judicious and efficient prosecution of this department of missionary effort appears to be of the greatest importance. In primitive times, the diffusion of Christian knowledge depended upon the oral preacher, or the slow and limited productions of the pen. But God has now, by the press, put into the hands of his people an instrumentality that is destined to revolutionize the world. The church sends but few to make known to the heathen the scheme of redemption. Even where these few have gone, multitudes never receive a personal visit. Yet the tract or gospel, given by the missionary or the colporteur, has often been a powerful though a silent preacher, and has awakened a spirit of inquiry that has resulted in conversion to God. They, therefore, who on the wide fields of heathendom, where scarce one ray of gospel light penetrates the gloom, stand solitary and eager to stay back the throng madly pressing on to eternal death, must not only lift up the voice like a trumpet, but speak also through the printed page.

In our own mission, we have scarcely begun to give to the press the efficiency we need. This is owing, in part, to the recent establishment of the mission. Years have been necessarily consumed in obtaining a familiarity with the language. We are getting through this difficulty; and it becomes us to give ourselves to the consideration, how we can call the press to our aid most effectively, without neglecting the other great interests of the enterprise. What, then, are our immediate wants?

First, we mention the entire Scriptures. The Old Testament is greatly needed. Continual allusions from the New Testament, and a perusal of the Bengali Old Testament, have created a great desire among the converts and others for these Scriptures. For want of them, we are greatly crippled in elucidating the Word of God. We recommend, also, a Compendium of the Bible, or, at least, of the Old Testament. A small work of this description, originally prepared by Dr. Barth, of Germany, has been translated into several languages of the East, at his own expense; and we are happy to state that an offer to the same effect was made by him to our late br. Dauble, in order to secure its translation into Assamese. We mention, also, the Bible with references, a Scripture Manual of doctrines, Comments on all, or portions of the Scriptures, a Dictionary of the Bible, a class book of theology, a compend of Church History, and a History of the Jews. These are works greatly needed for our converts and assistants, with several other religious books of a practical nature, translated or adapted from the works of Baxter, Bunyan, and other eminent divines. Books and periodicals of wholly an evil tendency are printed at native presses in Calcutta, and poured in at a cheap rate over

all the country. Those who can, will read; and the evil must be met by putting into their hands something better.

As to school books, our present want is one or two reading books, made up mostly of extracts from the Orunodoi; a work on natural history, extracted from the Orunodoi; a history of Assam and Hindostan; a geography with maps; a grammar; a small school dictionary; and a manual of the elements of philosophy and astronomy. The importance of teaching science to some extent is evident, when we remember that the science and the religion of this people rest on one and the same foundation, the shasters. Destroy their false science, and the whole fabric of their religion falls with it.

In this place, we would speak of the value of our vernacular monthly paper. Many short and pointed articles on religious subjects, too short for the pages of a tract, are there placed before the people. It enables us to throw before them more continuously the arguments in favor of Christianity; and many read them there, who would read them nowhere else. It gives us an opportunity of speaking *directly* to multitudes. It enables us to call out the people themselves to an expression of sentiment. Several of the natives, interested in the improvement of their countrymen, have already begun to address them through the Orunodoi. It also enables us to prepare, gradually, valuable works, that may be reprinted from its pages, and gathered into a book for future use.

We have been requested to suggest a plan for the preparation and publication of books. We therefore submit the following.

1. The mission should draw up a list of the books most needed.

2. Each missionary, sufficiently acquainted with the language and so inclined, should, with the consent of the mission, select from this list one work, and give to it his time and attention, when not employed on more important work, until its completion.

3. The author, or translator, should then place this work in the hands of the mission, to receive suggestions of alterations and revisions.

4. When the sanction of the mission is obtained, as to its publication, size and number of copies to be printed, the work may be immediately put to press.

5. Immediately after the printing, the author shall forward to the Rooms a copy of said work, together with either a translation, or a syllabus of its contents.

6. As a general rule, the number of copies of first editions of all works shall be small.

In view of the amount of work in this department now to be performed, the mission unite in earnest appeal to the Executive Committee to send out a printer, so as to release the present superintendent of the press, with a view to his prosecuting uninterruptedly the important work of translation.

Printing Establishment.

During the past year, the press was in charge of Rev. N. Brown, during the months of October, November, December and January. After this, the charge of the press devolved upon Rev. S. M. Whiting, and from March till the 1st of October, the establishment was conducted by Rev. M. Bronson. Among other improvements, a brick foundry was added to the printing office by Mr. Bronson, thereby lessening the danger which was apprehended from the use of fire in the office. Agreeably to the direction of the mission, the plan of removing the houses of the workmen from the centre to the outside of the mission compound has been kept in mind, and about half the houses which endangered the office buildings, from their proximity, have been removed. We have recently seen a striking evidence of the necessity of this measure, in the destruction of one of these houses by fire, which, had it been situated near the office buildings, would have exposed them to imminent danger.

Agreeably to the vote of the mission at the commencement of the year, thirty reams of paper, two kegs of ink, and a quantity of skins for binding, were purchased at Calcutta and Serampore. Since then, about fifty reams of paper have been received, furnishing a supply sufficient, probably, for this and the ensuing year.

In order to reduce the labor of superintendence, several of the workmen have been dismissed, so that the number of hands now engaged in printing and binding is twenty-two, whose wages amount to 123 rs. 4 as. per month, exclusive of the pundit who keeps the accounts of work done, materials received and expended, and books and tracts issued or kept on hand. During the past year, a great part of the labor has been expended on unfinished work, such as folding, stitching and binding books and tracts that had been previously printed. The printing of the four Gospels, in the form of a continuous narrative, was suspended, on the departure of Mr. Brown to attend the convention at Maulmain. The Orunodoi has been carried on as usual, and the five numbers which were omitted in 1850 have been filled up, so that the Magazine is now completed and ready for binding from 1846 to 1853. The publication of a chapter, in each number, from the Pilgrim's Progress, which was discontinued for a few months, has been resumed.

Daily morning worship is held in the zayat, at which all the workmen in the office, both Christian and heathen, are present. No objection has been made to this by any of

the workmen, and it is believed that by thus presenting the Scriptures, with suitable remarks and exhortations, the printing establishment becomes an important help in the work of evangelization. The zayat being situated on the high road, passers-by often enter at the time of service, thus affording the missionary an opportunity of daily addressing an interesting congregation.

Languages to be employed in evangelising.

We regard it as a fundamental rule, that all classes must hear in their own tongue the wonderful works of God. We see no reason to make the Assamese an exception. But from the circumstances, that the Assamese and Bengali characters are nearly identical, that a large proportion of the religious terms and words in both languages have a common Sanscrit origin, that the Assamese and Bengalis are able after a little time to converse together, and that our teachers and assistants can after a little time readily avail themselves of the many valuable books already translated into the Bengali, we are of opinion that, in imparting knowledge to them, we cannot wholly dispense with the use of the many valuable works translated into the Bengali, until their places are supplied by similar books in the Assamese.

In addressing the masses, the preacher should confine himself to the vernacular.

In regard to the Hill tribes, the fundamental principle is the same. The gospel must be preached to them in their own tongue. At the same time we believe, that in most instances, after two or three elementary books containing the fundamental truths of Christianity are prepared, the effort should be to send a native agency instructed through the medium of the Assamese language, to communicate in their own language the great truths of the gospel. In the meantime, operations might be commenced among them by preaching in Assamese to such of those tribes as are in our immediate vicinity, and who, from their constant intercourse with the Assamese, have acquired a knowledge of their language.

The multiplication of languages should be guarded against; and it would be unwise to translate works into the less important dialects. But should it be found that any one great tribe, such as the Nagas, Kookies, or Cacharis, give special promise of receiving the gospel, the indication would be, that preaching and translating in that language should receive more special attention of the mission, and it would justify the location of a missionary among them. On this subject, however, the finger of Providence and the future developments of the wants of the Hill tribes must direct us.

FRANCE.

Religious liberty — Petition to the Emperor.

We learn from our correspondent in France that in April last, Senator ——— was consulted in regard to liberty of worship. He made a frank avowal of his sympathy with the great principle for which the Baptists are persecuted; but at the same time said that the government made no account of the sufferings and complaints of the people from the Departments. He advised, however, an application to the Senate. On being informed that the subject had been already presented by a deputation to the Emperor in the fall of 1853, he advised a new petition, praying for an answer to their former application, and offered to be himself the bearer of it.

Acting upon the advice of the Senator, a second petition was drawn up, of which the following is a translation.

To His Majesty, the Emperor, Napoleon III.

Sire, — The undersigned, Victor Lepoids, pastor of the Protestant Baptist church at Chauny, in the name of the Baptist churches of the Department de l'Aisne, has the honor to submit to your Majesty the following facts.

The Baptists of the Department de l'Aisne, having complied with the formalities prescribed by law touching the opening of chapels, have been able, for several years, to maintain quietly their religious worship. But suddenly prefectoral orders have been issued, demanding the closing of their chapels and the dissolution of their religious assemblies.

These orders, Sire, can only be the result of false representations which have gained currency respecting them. Indeed, the orders allege that the Baptists of the Department de l'Aisne are only "self-styled Protestants," and that they have but "a pretended worship;" they deny to the pastors their right to hold such an office; they accuse the religious assemblies which are conducted by them of being hostile to public morality and peace; and finally, they accuse the Baptists of not having complied with the formalities necessary before opening their chapels.

Nevertheless, Sire, the Baptists form

one of the principal branches of the Protestants. They are numerous in England and in Germany, and in America their adherents are counted by millions. Their worship has always been acknowledged by their brethren of other communions, to whose testimony they appeal. Their pastors, as the accompanying testimonials show, have been duly ordained according to the rites of their own church.

We also affirm with entire confidence that they have always been good citizens and obedient to the laws. In confirmation of this assurance, we have the honor to present to your Majesty thirteen certificates touching this point, in which an appeal is made to the testimony of Messrs. Lestiboudois, depositary of petitions to the Council of State, Hebert, mayor of the town of Chauny, and Senator Marchaud, to all of whom the undersigned has the honor to be known.*

Finally, Sire, as to the opening of their chapels, as we have stated to your Majesty above, the Baptists have always complied with the formalities prescribed by law, as letters filed with the mayors attest.

Therefore, Sire, strong in the consciousness of their own innocence, and relying on the equity of your Majesty, the Baptists of the Department de l'Aisne have sent a deputation to your Majesty, in order to secure a cessation of the measures which have been entered into against them by the authority of the préfets.

The gracious words with which your Majesty received the late request of their deputation at Compiegne, on the 16th of October — "I will examine this affair; certainly I love freedom of worship" — encourage them to ask of your Majesty the response which they have not ceased to expect. And they cherish the lively hope, that, having assured yourself of the accuracy of all their assertions, your Majesty will cause to be restored to them their most sacred right, and will not suffer them to be obliged to hide themselves as evil doers, in order to serve God according to their consciences.

Accept, Sire, from your humble subject, the expression of the most profound respect and sincere homage.

In the name of the Baptists of the Department de l'Aisne,

VICTOR LEPOIDS, Pastor.

Paris, May 3, 1854."

The orders alluded to at the commencement of the above petition, commence with a preamble, citing documents which had been previously issued, restricting the freedom of the Baptists, and uttering the charges referred to in the petition to the emperor; and close with the following:

"1. The chapel at Chauny for the pretended worship of the Baptists, shall be immediately closed, and all meetings there conducted by Mr. Lepoids or by any other person are formally prohibited.

2. All assemblies of the Baptists in other localities in the Department, wherever they may be established for the future without authorization, are also prohibited.

3. The mayor of Chauny and the commandant of the gens-d'armes of the Department are charged with the execution of this order.

Laon, Aug. 4, 1853."

It would not be surprising if an attempt should be made, after the shutting of the chapel at Chauny, to put an end to all meetings. Up to May last, they had been tolerated, except in the chapel.

The burial of the dead.

In connection with the above prohibition, we translate an order touching the burial of the dead, in which the right of officiating at a funeral is denied to a Baptist minister. The order is addressed to the mayor of Verberie.

"April 3, 1854. A sect exists in your commune called the Baptists, which is not recognized by the state. A minister of this sect has no right therefore to conduct public worship, nor

* [See Vol. xxxiv, No. 8, Aug 1854, pp. 355, 56 — Ed.]

to preach his doctrine, either at the cemetery or in any other public place.

In case of the death of a dissenter, and on the refusal of the curé to officiate, you are to preside over the burial.

Signed, MOUCHIER."

The following "permission to bury" is a curious specimen of intolerance carried to an extent which must awaken the pity of every enlightened mind.

"We, Déjardin Charles Célestrin, mayor and civil officer of the commune of Danizy, canton of Lafère, Department of Laon (Aisne), authorize the burial of D'Hubert Théophile Theuré, aged sixteen days, who died, as we have been informed, June 5, 1854, at 11 o'clock, A. M.

There will be neither singing nor sermon during the procession nor at the grave. At the house, there must be only a short prayer (two minutes), immediately before the removal of the body.

The body will enter the cemetery by the gate nearest the fosse.

Written and delivered at Danizy, June 7, 1854, at 11 o'clock, A. M.

Mayor of Danizy —

Signed, DEJAR[redacted]."

Any man whatever, without being pastor or evangelist or any such thing, might pray or address a company at the grave, on his own responsibility. And it is an extreme of arbitrariness which thus restricts an undoubted right.

These decrees indicate a fixed purpose to crush all dissent, and indeed whatever is evangelical and active. Even the salaried church is the victim of the same injustice and intolerance, as often as one of its pious pastors makes the least attempt to proselyte, or to preach the pure gospel to the Catholic population. In this respect, all are on an equal footing. All are alike persecuted. The cry is general and the sympathy universal.

The Evangelical party and religious freedom.

The evangelical party seems now to be following in the wake of the Baptists. The annual report of the Evangelical Society, read at the anniversary in May last, alluded to the course pursued by the Baptists in addressing themselves directly to the Emperor, and recommended the same course to the Society. The former part of the report, said to have been drawn up by Mr. Lutteroth, treated of religious liberty, and of the way in which Christians should conduct themselves towards the authorities in these times of trouble. An increased zeal is manifested for the defence of the plenary inspiration of the Bible, and of the doctrine of salvation by grace, and among dissenters, for progress in ecclesiastical organization.

Soon after the above anniversary, the national pastors addressed a letter to the Minister of the Interior in favor of universal religious liberty. In this letter, the Baptists were specially alluded to, and religious liberty demanded for all. It was a document of great value on account of the correctness of the views it maintained. But the government thinks it has need of the support of the Roman clergy, and probably no measure can be hoped for which would offend them.

Baptisms.

Four persons were baptized at —— on the 11th of June. Thus far at that post there is no interference of the authorities.

The church at —— numbers but eighteen members, one of whom, a German, from Strasburg, was baptized on the 4th of July.

LETTERS FROM NATIVE ASSISTANTS.

New churches constituted.

The church referred to below has been regularly organized, and has at the head of its register the summary of belief and covenant adopted by the mission churches in France. It is in reality a French Baptist church, and is regarded as a promising interest.

——, Aug. 18, 1854. — I am at —— for ten days. There is a great work to be done in this town. The Catholic population is numerous, but poor; for all the commerce and trade are under the guidance of Protestants and Jews, who are very numerous in all this Department. I have seen the brethren of the church. The following is their position. The church is composed of fourteen members, who meet at br. ——'s; but unfortunately he is the only one converted of all his family. Consequently, some are afraid to go to his house, and all wish to have an independent place of worship, where they may meet without strangers being afraid to come. But they are too poor to pay the rent of the

place; yet they engage to pay one hundred francs a year.

Br. ——— holds the meetings, but they are in German. It is true that all the town speaks German; but a French service would be of great utility, since most of the Catholics speak French. I am to baptize two or three on Sunday. The writer of the letter read at ——— is a converted Romanist; and he has an excellent testimony from all the brethren. He is in extreme poverty, in consequence of his fidelity in observing the Lord's day. I think he might labor as an evangelist among the Catholics.

The brethren are very faithful. The national Protestants speak in the highest terms of them; for one of them is a baker, and, since his baptism, he shuts his shop on Sunday. Still they will have to struggle against the Protestants, more than against the Catholics. I advised them to leave the Protestants perfectly quiet, and to live in harmony with them, and to exert themselves particularly in benefiting the Catholics; which I hope they will do.

I am to visit to-day a national pastor, who is said to be converted. The authorities of —— are Protestants; and they hope to be authorized to meet without any difficulty.

Thus you have what I have seen concerning the church at ——, and its prospects, which I think might be brilliant, for the town is at the door of Switzerland. All the brethren salute you, and beg you earnestly to lend them a helping hand, so that —— may have a Baptist church really visible.

A later letter announces the organization of a Baptist church at ——, four hours from Paris. The assistant also gives an interesting account of the district in which this new light has been kindled.

———, Oct. 13, 1854. — I am satisfied with my journey to ———. I thank the Lord, I was blest there, and, I hope, was a blessing to several souls. I held two meetings, and visited seventeen persons. I met there several brethren and sisters. Three sisters requested baptism; and, after a serious examination before many witnesses, I baptized them in the name of the Lord. The sisters, with our brother ———, immediately constituted a Baptist church, adopting our religious creed and our Christian covenant. Then I broke bread to them. There are at this moment four members. The other brethren present were very favorably impressed, and assured me that they would be baptized at our next visit.

I inquired of our brother, —— ——, concerning the general state of religious affairs at ———. He told me that ten persons came habitually to the meeting when he conducted it on Sunday; but he thinks more would come if there were a pastor to conduct worship. Indeed I had about fifty persons at one of my meetings.

There would probably be something to be done for the kingdom of God at ———, but rather among the working class; for the aristocracy, as everywhere, hold with the papal priests, and rather hinder the work of the gospel. We know, nevertheless, that the Lord is stronger than all, and that he can raise up of these stones children unto Abraham.

Around ———, our brother —— thinks there would be something to do. He meets here and there, while colporting the Holy Scriptures, persons very well disposed to listen to the gospel. So that ——— might become a centre of evangelization. For some years, a chapel has been hired there to preach the gospel in. The French Evangelical Society placed there successively several laborers; but for some cause withdrew them some time ago. Our brethren of ——— have therefore now the rent of their chapel to pay. They have collected among themselves this year sixty-seven francs; but as the rent is one hundred and twenty francs a year, they have yet fifty-three francs to pay next June. They do not know how they shall do to keep that chapel, of which, nevertheless, they make much account.

for it is authorized by the government, and serves them as a place of refuge. If they should leave it, there is little probability that they would be authorized elsewhere for a long time; and they would run the risk of being persecuted, if they should meet anywhere else. Still, to keep their chapel, it would be necessary to add at least thirty francs next year to the rent, for repairs.

The furniture of the chapel belongs to the Evangelical Society, except a silver cup, a flagon, a table-cloth, two napkins, and a handsome large Bible, which were given to the church of ——— by a Christian pastor.

From several conversations with our brother ——— ———, and from the report of several persons of ———, competent judges of the matter, I think that brother would make an excellent colporteur evangelist, a precious assistant for a pastor in those localities. But he has not the gifts necessary to hold great meetings and preach, at present.

Now, to give my journeying impressions relative to that place, I will say that I found the town of ——— very well, in several respects. It is situated in a valley. It seemed to me very well built. The streets are perfectly strait and clean. The public place is fine, and the fortifications are pretty strong, so much the more so, as the ——— surrounds the town. Only, as there are marshes in the neighborhood, it might be a little unhealthy at certain seasons.

I found all well in the field, on returning home. It appears that the little evening meetings, which I have established at the brethren's houses here and there for some time past, continue to do great good. We shall have, God willing, awakenings and conversions this winter by their means, as I have every reason to hope. I am going also to recommence my evening school for adults. But I must be very prudent, for the adversaries are watching with malicious eyes and hearts. Remember me in your prayers.

[illegible] adds, in communicating [illegible], Oct. 15. — If I am not exceed[illegible] the work in the north is en[illegible] a season of uncommon prosperity. We [illegible] prospects like the bush which Moses [illegible]; but we have not been [illegible] the wheel of persecution. Above all, the [illegible] of God is with us. I do not wish [illegible] that our sagacity can accom[illegible] anything. I am wholly of the opinion of the old watchmaker — 'Whom God hath [illegible]!' And in that case, the treachery and guile of man are perfectly impotent."

GERMANY.

LETTER FROM MR. ONCKEN.

The new chapels — "The Lord sent forth other seventy, also."

Hamburg, Dec. 6, 1854. — The building of the chapels and other matters connected with the mission, such as the formation of new churches, &c., calls me frequently from home; and, during the ensuing winter, I shall have to make several tours into East Friesland, Oldenburg, Prussia, &c. The raising of the chapels has given a new impulse to our fellow-laborers, and the churches generally. If the churches in the United States, whom I visited on my begging excursion, could witness the happiness they have been instrumental in imparting to your German brethren, by their contributions to this object, I am persuaded they would most cheerfully double their contributions, and thus make up speedily what may yet be wanting to complete the $40,000 which the Board has guaranteed to pay within five years. At Barmen, near Elberfeld, at Volmarstein and at Ihren, (East Friesland,) the chapels are rapidly progressing. At the two latter places they will be opened within two months. At Varel, my native place, the ground for a place of worship has been purchased and paid for; and to various other places we have transmitted small sums, to aid in liquidating the debts on places already erected, such as the church on Seeland, Templin in Prussia, &c.

The cause here is steadily advancing, and an immense amount of labor is performed by the members of the church, in visiting from house to house. I had lately a most delightful love-feast with our seventy disciples, whom the Lord has sent forth, two and two, to labor in this city and its suburbs. The conflicts, difficulties, and bad usage these brethren meet with on their mission of love, from the people sunk in rank infidelity, are beyond anything that can be conceived of by Christians among you. And yet their labor is not in vain in the Lord. Some success always attends their efforts. Our stations are well sustained; and, as we expect ten missionary students here by the close of the present month, to go through a six months' course of instruction, we shall be able to occupy our stations more frequently during the ensuing winter.

Preaching from a threshing-floor—"Then had the churches rest, and were multiplied."

On my tour to East Friesland, I was delighted beyond expression, in being not only permitted to address a very large audience of attentive hearers at Ihren, but also to show forth the Lord's death with seventy beloved brethren, who, within the last few years, have been won for the Saviour through the grace of the Holy Spirit accompanying the devoted labors of your missionaries. Our services at Ihren, preaching and the Lord's supper, were still held on one of those threshing floors, of which I gave now and then a description in my public addresses, in the United States. When I next visit that place, it will be for the purpose of sharing in the joy of the Christians at the opening of the chapel. It is believed that the attendance will be so numerous, that the chapel will not be able to contain all the people.

In the Grand Duchy of Oldenburg the cause is in a most encouraging condition. At Jever, which I visited, the church has constant additions; and, so soon as we can build a suitable place for the public worship of God, there will be double the number of hearers that attend at present. Throughout the Grand Duchy our churches enjoy rest from the Government, whilst the truth is breaking forth in every direction. I purpose meeting with my fellow laborers in the Grand Duchy for our mutual edification, prayer and deliberation, in January or February, 1855.

The Lithuanians — More funds needed.

From most of our churches and stations we are constantly refreshed with gratifying intelligence, especially from Memel. The great fire has been overruled to the furtherance of the truth. By it a door has been opened among the Lithuanians. A brother, a native of that country, has been raised up by the Lord, who is now preaching the gospel to his countrymen with prospects of great success. Some tracts have been already translated into that language, and we would fain hope that the Lord's time has finally come, when his own full truth shall find its way among that people.

The loud call for an increase of laborers from various quarters still continues, and causes me many an anxious hour, inasmuch as the application is generally made to us at Hamburg. I have stated already, on a former occasion, that it would be highly desirable if the Board could add $1,000 for the present year to the ordinary appropriation to the mission, inasmuch as br. Bues, laboring with brother Lehmann and who was formerly supported by John Henderson, Esq., of Park, Glasgow, has now been added to the list of your missionaries. The same I have to report in reference to my name-sake, F. Oncken, missionary at Bremen, till recently supported by a number of Free Mission churches at Chicago and Elgin. A letter from Rev. A. J. Joslyn, Elgin, Ill., says, "The causes which led them (the brethren who supported Mr. F. Oncken) to act independent of other missionary organizations are happily removed, and we

can now send to you through the Missionary Union the funds which we contributed to the cause of missions in Germany." I shall be most happy to learn that this proposal has been carried into effect. The brethren in Chicago and Elgin have paid Mr. Oncken up to October. Br. Joslyn adds in his letter, — "If our withdrawing from his support is likely to embarrass your operations, please inform me, and we will continue our contributions until you can satisfactorily arrange for his support." These and other additions to the number of missionaries sustained by the Board will show the necessity of increasing the appropriation to $9,000 for the present year, for the ordinary expenses of the mission.

LETTER FROM MR. NIEMETZ.

Destructive fire at Memel.

Memel, Oct. 6, 1854. — Our city has been scourged by a fearful conflagration, which broke out in a warehouse near the Curische Haff, Oct. 4th, and spread with alarming rapidity. Only to-day the danger of its further extension seems stayed. The actual city has literally become a desert place. The three Protestant churches, — the Lutheran, the Reformed and the Lithuanian, have become the prey of the devouring elements; but, O my brother, what has the Lord done for us! Our chapel stands unimpaired. A building scarcely fifteen feet distant was burned to the ground; and the wind drove the flames in such a direction that, to all human perception, our chapel must be destroyed. But the Lord in mercy heard the many prayers for its preservation. While the fire was raging, I could not resist again and again approaching the building as near as the flames would permit; and O, how my heart rejoiced, each time, that through the smoke and flames I could see our Bethel still untouched. The thought struck me, — "Thou, chapel, art now thyself become a preacher. Thus will the living temple of God stand preserved at that day, which will commit His enemies to everlasting burnings."

My own house being in great danger, my family was prepared to flee. But although the Lord warded off the danger from our dwelling, fifteen families belonging to our church have become homeless, some of them having also been compelled to leave all they possessed behind. The consequent distress may be better conceived than described. We whose houses have been spared have gladly welcomed to them our suffering brethren; but they are otherwise very destitute. Yet in the midst of this trouble, every countenance has an expression of joy to know that the chapel is safe; even in the general alarm, this was our *first* anxiety. At present it serves as an asylum for the destitute, of whom there are thousands.

What a spectacle the luxurious Memel at this moment presents! Owing to the blockade of the Russian harbors, Memel, as a frontier-town, has of late been reaping a rich commercial harvest, and rapidly rising to the pinnacle of temporal prosperity. How is the mighty city fallen! O that the warning hand of Providence may not have been stretched forth in vain. But alas, even at this solemn time iniquity and blasphemy but too manifestly abound. What a contrast to the recent delightful days of the conference! Yet the Lord "doeth all things well." May all his dealings towards us serve only to stimulate us to increased diligence in the Master's work; — the promotion of his glory and the salvation of sinners. Pray with me, that these days of darkness and sorrow may be fraught with mercy to Memel.

Interest among the Lithuanians.

Since the fire, br. Albers preaches under the divine blessing, every Sabbath, to hundreds of Lithuanians. His congregation last Lord's day amounted to 640 persons. To-day he is giving an address at a Lithuanian funeral. The people, since the fire, have literally been

us with entreaties for divine service. We trust the morning of salvation has begun to dawn for them. Next Sabbath, the Lithuanian clergymen of the National church will conduct their own worship in our chapel; then we shall see where the blessing of God will rest.

Oct. 31. — The day before yesterday we had a glorious Sabbath. Our chapel was so crowded with Lithuanians, that the doors could not be closed.* The number of persons present amounted to 2,000. The National Lithuanian clergyman had at their own service performed a confirmation; but br. Albrecht subsequently preached the gospel to the multitude who remained to attend our appointed Lithuanian meeting. The Lithuanian clergyman had, it is true, warned his hearers against entering the chapel "except at our own services;" but many were heard to say, they would not be prevented from coming to listen to words such as they had never before heard. The Lord is doing great things here, and we only desire with becoming humility to receive such blessing from his hands. Not in vain were my pressing appeals on behalf of this people at my visits to Berlin and Hamburg. A sense of their pitiable condition, weighing heavily on my heart, was, as I now see, preparatory to the labor so unexpectedly given us to do.

Yesterday, brother Albrecht went out to some country places, peopled chiefly by Lithuanians. May the Lord bless the efforts of this dear brother, who is full of zeal and devotion in his work. It is a week since he settled among us; and already I find him a valuable assistant in the missionary department. The post he occupies is one of the most important in the field here, as he is the bearer of the gospel to thousands from whom hitherto we have been separated by a difference of language. Every morning, before he goes forth on his errand of love, we unitedly entreat the divine blessing. And it is cheering to believe, that only a knowledge of these things is needful, to ensure on his behalf the lifting up of holy hands, far and near.

In other respects also the Lord is with us. Since the fire, our German services have been better attended. Immediately after the conflagration, two brethren made it their business to commend the gospel to the sufferers; but few would lend them a willing ear. A special blessing seems to be intended for the Lithuanians in and around Memel. Yet are we not disheartened with regard to our own countrymen; only, to say the truth, we have been disappointed in not seeing more penitence and self-abasement among them, after so fearful a visitation.

The National Church — Favor of the magistrates.

Of the German National clergymen, the minister of the Reformed church might also have held service in our chapel, could all his wishes have been met by us. He now preaches at the Freemasons' Hall, where the Lutheran congregation also assemble. The latter, in the hope of being able to meet in the Roman Catholic church, declined my offer of our chapel. The use of the former by Lutherans was, however, prohibited by the Roman Catholic bishop; and they have preferred meeting in the small assembly rooms of the Freemasons, to coming within our precincts. But the Lithuanians could not be disposed of any where else than in the Baptist chapel; the *Lord would have them there.* Otherwise, I do not doubt, their minister would also rather have avoided us.

The civil authorities have, in the most cordial manner, accepted the following propositions on our part: — 1. That during the fire and some time afterwards, the homeless take refuge in our chapel. 2. That during the week it be employed as a public school house.* They

* When this chapel was built, an objection was raised by some brethren to its great size; but the Lord has known how to fill it.

* This building, having also been destroyed

have also sent us two letters of thanks, and, under their auspices, I have been permitted to reöpen our Sabbath school. Altogether we are at present enjoying the favor of "the powers that be," to the evident discomfiture of those who would gladly employ temporal power as a means for our oppression.

How wonderfully has the Lord thus ordered all things! A survey of our present position and prospects leads me to bow in the dust before the King of kings.

Contributions for the relief of the sufferers have come in from various quarters. The present need is cheerfully supplied by those brethren and sisters who escaped the fire; and, I can assure you, this event has brought out no small amount of affection and sympathy. At this time, more than ever, we have felt the preciousness of our oneness in Christ.

MISCELLANY.

EDUCATION IN INDIA.

The subject of education in India has been taken hold of by the Government in a way which promises the highest benefits to the vast population of that country. From the late "Education Despatch," we learn that the most liberal views are entertained touching this enterprise. In the following article we have endeavored to exhibit what has already been done for the education of India, and to embody the views of the Government as to what is needed.

In Bengal, education through the medium of the English language has arrived at a higher point than in any other part of India. There is an increasing demand for this kind of education, and the natives of different districts are ready to exert themselves to obtain it. There are now five Government Anglo-vernacular colleges; and zillah schools have been established in nearly every district. But very little has been done hitherto in Bengal, for the education of the mass of the people, especially for their instruction through the medium of the vernacular languages. A few vernacular schools were founded by the Government in 1844, but only 33 now remain, with 1400 pupils. On their transfer, in 1852, to the Council of Education, they were in a languishing state, and had not fulfilled the expectations formed of them at their establishment.

In Assam, there are 74 schools, with upwards of 3000 pupils. In the North-western provinces, the lower classes were formerly sunk in lamentable ignorance. But the system of the registration of land, under the revenue settlement, now offers a stimulus to the acquisition of so much knowledge of reading, writing, arithmetic and mensuration, as will enable every man to watch over his own rights. In this view, a plan was organized for the encouragement of native schools, by means of a constant inspection of visitors, under a visitor-general. At the headquarters of each *tahsilder*, a school was established for the purpose of teaching reading and writing the vernacular languages, both Urdee and Hindu accounts, and the mensuration of land. A school house is provided by Government, and the masters of the *Tahsili* schools receive a small salary, and are further entitled to the tuition fees paid by the pupils, of whom none are educated gratuitously, except on recommendations given by village schoolmasters who may be on the visitors' list. An annual sum is allotted to each zillah, for the reward of deserving teachers and scholars. The attention of the visitor-general was especially directed to the preparation of elementary school books in the vernacular languages.

In the presidency of Bombay, the character of the education given in the

Anglo-vernacular colleges is almost, if not quite, equal to that in Bengal. Considerable attention has also been paid to education through the medium of the vernacular languages. Under the management of the Board of Education are 216 vernacular schools, and the number of pupils attending them is more than 12,000. There are three inspectors of the district schools, one of whom is a native of India. The schools are said to be improving, and masters trained in the Government colleges have lately been appointed to some of them with the happiest effects. A practical educational test is now insisted on, in the government of Bombay, for persons employed in many public offices.

In Madras, little has yet been done by the Government to promote the education of the mass of the people. The Ryotwari settlement presents a similar practical inducement to that before spoken of in the Northwestern provinces for the acquisition of elementary knowledge. The educational efforts of Christian missionaries have been more successful among the Tamul population here than in any other part of India.

The extension of European knowledge among all classes of the people is to be accomplished, in the language of the Government, "by means of the English language in the higher branches of instruction, and by that of the vernacular languages of India to the great mass of the people." A system of superintendence and inspection has been instituted, which will give uniformity and efficiency to the efforts employed. It is proposed, by the organization of universities, to provide the highest encouragements and tests of a liberal education; and, by sanctioning grants in aid of private efforts, to call to the assistance of the government the aid of private exertions and private liberality. The education of the middle and lower classes is especially sought by directing attention to the establishment of fitting schools for this object, and by a careful encouragement of the native schools which already exist.

Some of the natives of India have, within a few years, made high attainments in English literature and European science. This success, however, has been confined to a small number of persons. But it is desirable to extend more widely the means of acquiring general European knowledge. Hitherto, owing to the want of translations or adaptations of European works in the vernacular languages, it has been necessary for those who desired a liberal education to begin by the mastery of the English. And in some parts of India, a moderate proficiency in the English tongue has been often regarded by the pupils as the end and object of their education, rather than as a stepping-stone to their acquisition of general knowledge. In this way a tendency has been created in those districts, unduly to neglect the study of the vernacular languages.

But it is not the aim or desire of the Government to substitute the English for the vernacular languages. Hence, in displacing the Persian, they have adopted these languages, and not the English, in the administration of justice, and in the intercourse between the officers and the people. In any general system of education, therefore, it is indispensable that they should be assiduously attended to. And to the great mass of the people, any acquaintance with improved European knowledge must be communicated through the medium of their native dialects. This will be best accomplished by the agency of teachers who themselves know English, and thus have access to the latest improvements in knowledge, and who can impart to their fellow countrymen, through their mother tongue, the information they have thus obtained. Moreover, with an increased sense of the importance of the vernacular languages, the vernacular literature of India will be gradually enriched by the translation of European books, or by original compositions by men imbued with the spirit of

European letters. In these ways, European knowledge may gradually reach all classes of the people. "We look, therefore, to the English language, and to the vernacular languages of India together," say the Government, "as the media for the diffusion of European knowledge; and it is our desire to see them cultivated together in all schools in India of a sufficiently high class to maintain a schoolmaster possessing the requisite qualifications."

The superintendence and direction of education has hitherto been exercised gratuitously, in the presidencies of Bengal, Madras and Bombay, by Boards of Education composed of European and native gentlemen. But in the proposed extension of the system of public instruction, it is now determined to create an educational department, as a portion of the machinery of the Government in the several presidencies of India. An officer will be appointed for each presidency and lieutenant-governorship, who shall be specially charged with the business pertaining to education, and who shall be immediately responsible to the Government for its conduct.

It is also proposed to organize an adequate system of inspection, as an essential part of the educational system. Well-qualified visitors will be appointed, who shall report periodically upon the state of the schools and colleges under the management and support of the Government, and who will assist at the examinations, and by their advice aid the teachers and managers in conducting the schools of every grade throughout the country.

It is deemed by the Government, that the time has arrived for the establishment of universities in India, which may encourage a liberal and regular course of education by conferring academical degrees as evidences of attainment in the arts and sciences, and by adding marks of honor for those who desire to compete for literary distinction.

In carrying out their plan, the Council of Education have adopted the London University as their model. The affiliated institutions will be under the control of persons of various religious persuasions. And, as the London University is empowered to receive certificates of attainment, entitling the holders to degrees, from various institutions, of different religious views; so the Universities of India may be empowered to confer degrees upon the students of institutions affording the requisite course of training, and whose certificates of conduct can be depended on, whether managed by Christians, Hindoos, Mohammedans, Parsees, Buddhists, or any other religious persuasion.

Calcutta, Bombay, and Madras have been spoken of as the seats of three Indian Universities. The object of these Universities will be not so much to impart instruction, as to test the value of the education obtained elsewhere. The candidates for University degrees will be supplied by colleges affiliated to the Universities. These will comprise all institutions capable of furnishing a sufficiently high order of instruction in the different branches of art and science in which degrees will be conferred; including, among others, Government colleges and seminaries, and the institutions under the superintendence of different religious bodies.

It is also recommended by the Government, that scholarships be attached to the affiliated institutions, to be enjoyed by the best students of the lower schools, and that the scheme of education, in the Anglo-vernacular colleges, should provide for a careful cultivation of the vernacular dialects; and, in the Oriental colleges, for sufficient instruction in the English and vernacular to render the studies of each most available for the diffusion of European knowledge.

The early efforts of the Government in regard to education, provided the means of acquiring a high education for a very small number; and these were drawn mostly from the higher classes of society. But the higher classes are able to bear the cost of their own education.

The question now to be considered is, how may useful knowledge be best conveyed to the mass of the people, who are incapable, by their unaided efforts, of obtaining any education deserving the name?

The answer is, that schools should exist in every district of India, to train usefully and practically all who choose to attend them. In this class are to be included the vernacular and Anglo-vernacular schools instituted by Government, or by private munificence, whose object it is to impart the highest instruction possible through the native languages. The present vernacular and Anglo-vernacular schools are not to be distinguished by any broad line of demarcation. They both tend to the same results. A higher education may now undoubtedly be acquired in the latter than in the former; but the difference will be perpetually diminished, in proportion as the gradual enlargement of the native languages shall adapt them to higher studies, and a more numerous class of native teachers be raised up, competent to impart a superior education.

The masters should possess a knowledge of English in order to acquire, and of the vernaculars in order to convey, useful knowledge to their pupils. And a wise encouragement, given to indigenous schools, should render them capable of imparting correct elementary knowledge to the mass of the people.

Such a system, placed in all its degrees under efficient inspection, the best students in each class of schools being encouraged by the aid afforded them towards obtaining a superior education, would impart life and energy to education in India, and lead to a steady extension of its benefits among the people.

Besides the action of the Government, much aid may be anticipated from the people themselves. There is an increased desire on the part of the native population, not only in the centres of European civilization, but also in remote districts, for the means of obtaining a better education. Many have given practical proof of their anxiety in this respect by liberal pecuniary contributions. Besides, the exertions of various Christian societies have been accompanied, in their educational establishments, by the diffusion of that improved education which it is the aim of the Government to promote. Government alone cannot accomplish this whole work. It will secure the highest efficiency by combining its efforts with those of educated and wealthy natives, and with those of benevolent Christian organizations.

It has been determined, therefore, to adopt a system of grants in aid. Aid will be given in each particular district, proportioned to its wants and to the funds placed at the disposal of the Government, to all schools imparting a good secular education, provided that they are properly inspected by responsible persons, and that their managers consent to Government inspection, and to the conditions attached to such grants. These grants will be still further guarded, by being given only to such schools as require some fee, however small, from their scholars; partly, because a school-fee induces more regular attendance and greater interest on the part of the scholars; and partly because such fees, however insignificant in themselves, in the aggregate go to swell the amount which may be applied for the support of a better and more competent corps of teachers.

This system of grants will extend not only to the higher order of schools in India, in which English is at present the medium of instruction; but also to such vernacular and Anglo-vernacular schools as impart a good elementary education.

To meet the deficiency of properly trained teachers, the Government deem it desirable that institutions be established for the training of masters. This may be effected in some of the existing schools. The plan which has succeeded in England, and which may be adapted also to India, consists in the selection of pupil-teachers, to be instructed by the master for a small fee, out of school hours; their ultimate removal, if they

prove worthy, to normal schools; the issue to them of certificates of competency, on completing their training in these schools; and securing to them afterwards a sufficient salary as teachers. The teachers already employed in indigenous schools should be encouraged, so far as possible, to embark in all feasible efforts for self-improvement.

Vernacular school books, containing European information for the study of the lower schools, are held to be of great importance. Perhaps the existing deficiencies might be supplied by offering liberal rewards for the best translations of particular works, or for the best elementary treatises in specified languages. In these translations, it should be the aim so to combine the substance of European knowledge with the native forms of thought and sentiment, as to render the school books useful and attractive.

The oriental colleges, besides their influence in elevating the general standard of education, may confer important services by the translation of scientific works into the vernacular languages.

The importance of female education in India cannot be overrated. Many of the natives of India have exhibited an increased desire to give a good education to their daughters. And the grants of the Government are designed to be extended to the aid of female schools also.

The Government schools are intended for the benefit of the whole population of India. Hence it is indispensable that the education conveyed in them should be exclusively secular. No room should be given for the suspicion that the Government uses its influence in the cause of education for the purpose of prosleytism. The Bible is placed in the libraries of the schools and colleges, where students may freely consult it. The pupils may also, of their own free will, propose any questions to the masters touching the Christian religion, and may receive any instruction on these points out of school-hours, so that it shall be entirely voluntary on both sides. And the inspectors will take no notice of this subject at their periodical visits.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. JOSIAH GODDARD.

Rev. Josiah Goddard was born Oct. 27, 1813, in Wendell, Franklin Co., Mass., and was the son of the late Rev. David and Mrs. Hannah B. Goddard. He was conscious of emotions which served to indicate a regenerate heart, during a revival of religion which took place in his native town in the year 1826; but it was not till five years later that he came to the full enjoyment of a hope in Christ. In May, 1831, he was baptized, and became a member of the church of which his father was pastor.

He graduated at Brown University in 1835, and at the Newton Theological Institution in 1838, and was ordained in September of the same year. In December following, he sailed for Singapore, and reached that station June 13, 1839. After a temporary residence at this port, where he was employed in the study of the Chinese language with reference to his future work, he sailed for Bangkok, Siam, and reached his destination Oct. 16, 1840. His attention was confined to the Chinese department of the mission, and his labors were both unwearied and successful. In the year 1842, he succeeded Mr. Dean in the pastoral care of the Chinese church. Under his faithful ministry the heathen were converted, and the church instructed and edified. While at Bangkok, he completed the translation and printing of some portions of the New Testament, some useful

tracts, and a vocabulary in Chinese and English. His memory is fondly cherished by many of the natives, as well as by the surviving missionaries of Bangkok. In 1848, after a severe attack of bleeding at the lungs, during which his life was despaired of, he removed with his family to Shanghai, and early in the following year he took up his residence in Ningpo. There he so far regained his health as to be able to labor with little interruption, and so far acquired the local dialect as to be able to preach the gospel successfully to the people of that city and surrounding country. There he formed a Chinese church. There he completed a translation of the New and a portion of the Old Testament; and there he has now closed a life of honorable service in the cause of missions.

Mr. Goddard was small in stature, and had inherited a family tendency to pulmonary disease. His removal to Ningpo stayed rather than eradicated the malady which drove him from the seat of his early and successful labors. Anxious to complete the translation of Leviticus before he allowed himself the relaxation from toil which the intense heat of the last summer and his zealous application demanded, he remained doubtless too long at his post. He was assailed by fever, occasioned by the diseased state of the lungs, and was sick three or four weeks, though he was confined to his room only eight or ten days. At first a fatal result was not apprehended. Hence his conversation related mainly to his ordinary employments, and particularly to several candidates for baptism. When his dangerous condition became evident to himself, he had lost the power of articulation, being able to answer questions only by a gentle pressure of the hand, which invariably indicated that all was peace. He died Sept. 4, 1854, exhibiting passively in death what he had fully illustrated in life — great love for the gospel and strong faith in Jesus as his Redeemer.

His great work was the translation of the New Testament, which he was spared to complete with much success. Unlike the "Delegates' Version," this work aims not at that elevated style which the learned so much admire, being designed for the comprehension of common readers. For these it is admirably adapted, while it conforms so far to good taste, as to be not unacceptable to scholars.

Mr. Goddard was a preacher as well as a translator. Had he not been occupied in the study, it is not easy to see how he could have done more than he did, in commending the gospel to pagans, or in imparting pastoral instruction to converts. Under his successful labors at Bangkok was gathered the largest evangelical church of Chinese converts then in the world. When he joined the mission at Ningpo, he brought with him ripe experience and universal fitness for the missionary work, a finely disciplined mind and a warm heart. At the present juncture, his earnest zeal and tried wisdom and experience seemed in a special manner needed in the mission. He was the man to understand an emergency and to meet it. His sound judgment rarely erred. His decision never failed him. He enjoyed the confidence of his brethren and of the friends of missions, alike at home and abroad. And his removal is, for China, an overwhelming loss. It will be long before his place can be filled by one endowed with so rare a combination of intellectual gifts and Christian graces, joined with so long and rich experience, and so accurate a knowledge both of the people of China and of their difficult language.

Dr. Dean, the associate of Mr. Goddard for fifteen years in the Chinese mission, says of him: — "Intellectually, he was a strong man. He saw clearly. He formed his conclusions maturely, and then he adhered to them with tenacity. As a scholar, he was diligent, thorough and accurate. As a preacher, he was methodical, instructive and eminently practical. As a translator, he was, by intellectual endowments and a knowledge of the Chinese, as well as of the sacred languages, well fitted for the

work. And, while we gratefully acknowledge the providence which enabled him to accomplish so much, we lament his removal before the entire Scriptures were translated. As a missionary, he was an enlightened and agreeable associate, honored and beloved by his fellow-laborers. With unbending integrity he devoted himself to the work for which he was sent to the heathen, and by a self-sacrificing perseverance he wore himself out in the service of his Master.

"As a husband and father, he seemed happiest when in the society of his family. He manifested a practical sympathy in all that pertained to the interest of his companion and children; and in answer to prayer, and as the result of the divine blessing on parental fidelity, he had the happiness, about two years ago, of baptizing his only son; and the eldest of three daughters was to have been baptized on the Sabbath before her father died."

May his mantle rest upon his surviving brethren, and his meek, self-sacrificing spirit re-appear, not only in those who shared his toils and saw his example, but in other servants of God yet to be sent forth to enter into his labors. China, thus deeply bereaved, stretches forth her suppliant hands and cries for help. Who will hear her cry and respond — "Here am I, send me?"

MRS. MARTHA FOOTE BEECHER.

Mrs. Martha Foote Beecher was born in the town of Smyrna, Chenango County, N. Y., on the 14th of October, 1819. Her parents, Mr. Hiram Foote and Mrs. Mary Y. Foote, were both professedly pious; the former being a member of the Presbyterian, and the latter of the Baptist church.

The childhood of Martha was remarkable for evenness of temper, great conscientiousness, and a thirst for knowledge. Her mind was peculiarly susceptible of religious impressions; and at times, when very young, she was seriously attentive to the instructions of her pious mother, and manifested a desire to be truly a child of God.

In 1831, during a series of meetings which were held in her native town, her attention was more effectually called to the subject of religion. She became deeply convinced of her sinfulness and need of a Saviour, and obtained evidence that her sins were forgiven.

Though but a child in years, her views of the method of salvation were uncommonly clear, and she found great joy and peace in believing. She read the New Testament carefully, to ascertain what was her duty in regard to making a profession of religion; and was convinced that she ought to be immersed, and unite with the Baptist church. But circumstances which she could not control, prevented her from acting at that time in accordance with her convictions of duty. In 1835, finding that her interest in religious duties had somewhat declined, and that she needed the sympathies and prayers of God's people, which she could not have in her isolated condition, (the obstacles in the way of her uniting with Baptists not being removed,) she became a member of the Presbyterian church. Though not perfectly satisfied with the step thus taken, she felt that she had taken vows upon her, which demanded watchfulness and care; and she endeavored to be faithful in the discharge of all the duties of this new relation.

The next ten years of her life were spent in acquiring knowledge, and in teaching. In 1845, she removed to Belvidere, Illinois, whither, after the decease of her father, her mother and other members of the family had gone. There she was engaged as a teacher in the academy, and found ample room for the employment of her talents as a Christian. After residing in that place nearly a year, rendering herself useful by her religious activity and effort, her mind being still dissatisfied as to her baptism, she was immersed, and became a member of the Baptist church in that place, then under the pastoral care of the late Rev. S. S. Whitman.

For several years she had been unusually interested in missionary intelligence, and had cherished a desire to devote herself personally to the missionary work. Providence at length prepared the way for this cherished desire to be gratified. Mr. J. S. Beecher, then a member of the senior theological class in Madison University, having decided upon a foreign field of labor, proposed that she should accompany him. The proposition was accepted, and on the 22d of April, 1846, they were united in marriage, and immediately commenced preparations for their departure. On the 11th of July succeeding, they left Boston, in the ship Apthorp, and after a pleasant voyage arrived at Maulmain on the 5th of December following, whence, having spent nearly a year in acquiring the language, they went to Sandoway, in Arracan, at which place they arrived in December, 1847. Here they labored

with unwearied diligence until the autumn of 1852, making occasional visits to the Karen villages remote from their own residence, and during the rainy season instructing such as came to them.

In 1852, Southern Burmah, coming under the government of the English, was rendered accessible to the missionaries, and Mr. and Mrs. Beecher removed to Bassein. This brought them more immediately into contact with the Karens, and gave them a home where they could labor with increased efficiency in building up the native churches, and in educating the people. On the first of March, 1853, Mrs. B. writes, in a letter to her mother: "You will rejoice to know that I have been permitted to join my dear husband, and that we are now laboring in the field to which we have been looking forward and longing to occupy, since our first arrival in this country. We can now say that we *dwell among* our *own* people, and we are sure that you will join us in giving thanks to Him who hath, in his good providence, set before us a wide and effectual door for the exercise of all our spiritual graces for the temporal and spiritual benefit of the people."

But it was not for her to realize all that she anticipated in entering this new field. Her health, which was impaired before she left Arracan, gradually declined, until it was deemed advisable that she should take a voyage to America, as the most effectual method of recruiting her energies and restoring the vigor of her constitution. On the first of the year 1854, Mr. and Mrs. Benjamin and Miss Vinton, with the children of Mr. Harris, being about to return to this country, Mrs. Beecher concluded to accompany them. Though feeble at the time, it was thought that she would rapidly improve, as she approached colder latitudes. No serious fears were entertained either by herself or Mr. Beecher, of a fatal termination of her disease, and it was not therefore deemed necessary that he should accompany her. They parted with the confident expectation that, after a few months' separation, they should meet again, and prosecute their labors in that new and inviting field in which Providence had placed them. But it was ordered otherwise.

Mrs. Beecher had become somewhat exhausted by the cares and efforts of preparing for a sea voyage; and during the first month on board the ship, as the winds were light and the progress towards a colder climate slow, she did not rally in the least, but seemed rather to be declining from day to day. Of this she became fully sensible, and ere long was convinced that her life was rapidly drawing to a close. She expressed a wish that her husband could have been with her; but immediately recognized God as ordering events, and said, "*He doeth all things well.*" She had with her an only child, a sweet little girl about one year old, to whom she was ardently attached, and whom at first it seemed hard for her under such circumstances to leave. One day she looked upon it and said, "Poor child, I fear you are soon to be motherless:" and this was spoken in a tone of tenderness which none but a mother under such circumstances could command. She was, however, enabled to resign this child to the care of Him who gave it, and talked freely respecting the disposition she would have her companions make of it on their arrival in this country.

Her trust in God was firm, and she had no fears of death. The little which she said, evinced resignation and peace.

Shortly before her decease, she said, "I do not know but I am dying," and her voice seemed to fail her, and she was heard feebly to say, "*Come, Lord Jesus.*" She was then asked, if the message should be borne to her friends that her end was peace. She said, "Yes, peace that the world can never give nor take away; peace in Jesus." She afterwards revived a little, and one said to her, "Dear sister, you have come back to speak a few words to us." She replied, "Yes, but I long to be gone." In this state of mind she continued, retaining the full possession of her reason till the last. And when the end came, one who watched over her says, "She sweetly fell asleep, and the last words we could hear were, 'JESUS, JESUS, HEAVEN'" When the bitterness of death was passed, "a sweet smile seemed to settle on her features, as if she would tell us that she was at rest." "When all had left the cabin," says Miss Vinton, "I took little Sarah and went with her to the spot where her mother lay, and uncovered her pale face, when she, of her own accord, put down her little face, and kissed the lips which for the first time did not return the affectionate token."

It was the 3d of March, 1854, that she died, — early in the morning. A coffin was prepared, and towards the evening of that day, after an appropriate service conducted by the Rev. Mr. Benjamin, while all the officers of the ship and the sailors were present, she was gently lowered into the deep. And thus was added another star to that bright constellation of departed heroines, who consecrated themselves to the work of Burmah's evangelization. *She hath done what she could.* And when the sea shall give up its dead, we have no doubt but she will come forth to wear a crown all radiant with light and glory.

Our limited space will not admit of any extended remarks in delineation of her character. We may however say, that she possessed in beautiful combination those traits which constitute female excellence, and are needed in a female missionary. Her mind was well balanced and well cultivated, and

her moral and religious character was peculiarly symmetrical. To analyze such a character, and show its beauty, is as impossible as it would be to exhibit the beauties of the rainbow by presenting the color of the rays separately, of which it is composed. It is always most beautiful and attractive when taken as a whole. And yet there were certain qualities in the character of Mrs. Beecher, which we love to contemplate separately. Having been acquainted with her from her childhood, and for months after she had grown up having been a member of the same family, we may speak of some traits which are indelibly stamped upon our mind. Among these, were,

1. *Her affectionateness.* This was inbred; a part of her very being. As a child, a sister, a friend, a wife, a mother, she exhibited it. She was ever kind, and true, and loving; for she had a kind, and truthful, and loving heart.

2. *Her firmness.* Few persons we have ever known, were more decided than she. And yet she was mild and gentle in expressing an opinion that conflicted with the opinion of another. She seemed to be yielding, even when firmest, but still held to her opinion, until *convinced* that she was wrong.

3. *Her uniform cheerfulness.* This was in part natural, and partly acquired. She was hopeful; accustomed herself to look at the sunny side of things, and deduce good from seeming ill. This trait, so desirable in any station, was of great value to her as a missionary.

4. *Her conscientiousness.* This in her childhood, and through her whole life, was remarkable. What she believed to be right, she felt must be done. Her convictions of duty were sacredly followed, except where she was hindered by circumstances beyond her control.

5. *Her piety.* No one acquainted with her could entertain a doubt in regard to the sincerity of her devotion, and the purity of her faith. She had habitually the spirit of one who walks with God, and endeavors to grow up into Christ in all things. Religion with her was a life to be lived; not a safeguard to be put on against danger; and hence there was consistency in all her deportment.

6. *Her usefulness.* She lived not in vain. When employed as a teacher in this country, she sought to do good to the souls of those brought under her influence. Many who were her scholars in Sabbath schools and Bible classes will bear testimony to her fidelity and her usefulness. And there are multitudes among the Karens, benefitted by her labors, who loved her while living, and wept when told that she was dead. And many in the great day, we have no doubt, will *rise up and call her blessed.* Though she lived not long, she lived to some purpose. Her sun went down while it was yet noon, full-orbed and glorious; and in the resurrection, she shall receive the reward of the faithful. Her history is written on imperishable monuments, and will be fully read only in the light of eternity.

Such are some of our impressions in regard to the subject of this notice. A worthy woman, a faithful missionary, has gone to her rest. And while we extend our warm sympathies to her bereaved husband, laboring in loneliness and sorrow in a far off land; to her widowed mother who so firmly gave up her daughter for the work of missions, to all the relatives who mourn her loss; while we offer up our fervent prayers for the little one that is left motherless we would; say to the friends of missions generally, there is need that we humble ourselves before God, and double our diligence and efforts. Death is making fearful havoc among the missionaries of our Union. From that comparatively small band, there has been an average of almost one death each month announced during the past year. And what tidings the next mail will bring to us, we cannot tell. God seems to have a controversy with his people. Is it not on account of our ingratitude in view of what he has done for us; our remissness in occupying the fields which are opened to us by Providence; our indifference in respect to the wants and woes of a perishing world?

W. H. S.

REV. STEPHEN VAN HUSEN.

Rev. Stephen Van Husen was born Dec. 5, 1812, in Catskill, Greene Co., N. Y. He was hopefully converted during a revival of religion in Homer, and was admitted to the Baptist church in that town in August, 1836. He graduated at the Hamilton Literary and Theological Seminary in 1838; and having been ordained the year following, he embarked for the field of his labor among the Teloogoos in Oct. 1839. He was associated at Nellore with Rev. Mr. Day more than five years, and although his health was impaired at the commencement of his missionary labors, giving painful monitions of the malady which at length compelled him to retire from the field, he labored sufficiently long and effectively to leave an abiding impression of his devotedness to his work, and of the extent of the loss occasioned by his early removal. He reached this country, on his return with his family, Oct. 1, 1845. For several years past he has been a resident of Brattleboro', Vt. Among his latest attachments was the ardor of his

first consecration to the work of missions, and in his protracted delirium the mission and its work was his prevailing topic of remark. He died at Brattleboro', Dec. 18, 1854.

SAILING OF MR. CROSS.

Rev. Mr. Cross and wife sailed from New York, in the ship Lebanon, Jan. 8, for Calcutta. Mr. Cross will proceed by the earliest opportunity to resume his labors at Tavoy.

DONATIONS.

RECEIVED IN DECEMBER, 1854.

Maine.

Camden, 2d ch. 5; West Sidney, ch. 10; Winslow, ch. 7; Buckfield, Rev. Ephraim Harlow 2; 24.00
Washington Asso. 19.27
Piscataquis Asso., Levi Morrill tr., Milo, ch. 2; Atkinson, ch. 7; Cambridge, ch. 1.60; H. Chandler 50 cts; Mrs Smart 50 cts; "a brother" 40 cts; per Rev. H. C. Estes, agent, 12.00
Bowdoinham Asso., W R. Prescott tr., 14 34; Hallowell ch. and soc. 20 75; S. Sch. 12 56; Fayette, Fem. Miss. Soc. 13.75; Leeds, 1st. ch., Fem Miss. Soc. 9; Gardiner. 1st. ch., Rev. Z. Morton 3; Litchfield, 1st. ch., J. Dennis 5; J. Neal 5; Mrs. Caroline Neal 2; Mrs. Grant 50 cts; Mrs. Thomas Lord 1; Richmond ch. mon. con. 5.03; E. M. Avery 10; A. Avery 1; to cons. Rev. W. H. Humphrey L. M., per Rev. H. C. E., agent, 102.87
Cumberland Asso., Brunswick, Main St. ch. 17; 1st ch. 88 cts; per. Rev. H C E., agent. 17.88
Damariscotta Asso., Newcastle and Alna, ch. 22; Jefferson, 3d ch, 2.80; per. Rev. H. C. E., agent, 24.80
Oxford Asso., Livermore, 1st ch., per Rev. H C E. agent, 15.00
Hancock Asso., Bluehill, ch 20 80; North Sedgwick, ch. 5.50; Brooklin, ch. mon. con. 5.60; Female Miss. Soc 20; with other donas. to cons. Mrs Ruth R. Allen L. M., per Rev. H. C. E., agent, 51.50 — 267.32

New Hampshire.

Portsmouth, Middle St. ch. 80; Bradford, Mrs. Clarissa Nichols 5; 85.00

Vermont.

Westford, Miss Jones 5; St. Johnsbury Centre, Joseph Ide 5; West Topsham, ch. J Sanborn tr. 11.50; Essex, Ira Abbey 5; Ahira Lesea 1; Mrs. Bliss 1; Mrs. Johnson 1; 29.50

Massachusetts.

A friend 1.00; Boston, Union ch., S. Sch., to sup. William Howe in Assam Orph. Sch., 25; West Dedham, ch. mon. con. 9; West Townsend, a mother and three children 5; Medfield. ch. 2; Weston, ch. 26.17; Brookline, ch., mon. con. 54.40; Cold Brook, ch., 29.50; Manchaug, ch. 13; Raynham, ch., G. Robinson tr., 18; 1182.07
Worcester Asso., North Uxbridge, ch.. 10.86
Franklin Asso., J. B. Bardwell tr., Buckland, H. Wright 10; Miss Rachel Willis 1; Shelburne Falls, A. Wilcox 2; sundry friends 1; 14.00 — 1206.93

Rhode Island.

A friend, 200.00
State Convention, R. B. Chapman tr., 1st ch. 30; Pine St. ch. 100; mon. con. 50; S. Sch. 55; to cons. James A. Willard and Stephen Chase L. M. 235.00 — 435.00

Connecticut.

Bristol, ch. 103; Bankville, Rev. H. F. Smith 1.95; 104.95
East Lyme, 1st ch. 40; John L. Smith, to educate a child of his name in Assam Orph. Sch., 25; 2d. ch. 34; Calvin S. Manwaring, to educate a child of his name in Assam Orph. Sch., 25; to cons Benjamin E. Champlin L. M. Norwich, 1st ch. 13.13; Central ch., to cons. Dewey Bromley L. M., 106 20; Jewett City, ch. 28.25; per Rev. J. Aldrich, agent, 271.58 — 376.53

New York.

New York city, Berean ch. 100; Albany, Lewis Ruthbone, for German chapels, 500; Greenport, ch. 14.75; Rochester, a lady 5; Masonville, ch. 4.60; Wyoming. S Sch. 3; Reading, Centre ch. 6.40 633 75
Lake George Asso., Rev. Caleb Smith tr., per Rev. O. Dodge, agent, 15.83
Saratoga Asso., Galway, 1st ch. 18 57; Jamesville, ch. 7.70; Milton, ch 27 87; Clifton Park, ch. 35; Glenville, ct. 6.74; per Rev. O. D., agent, 95.88
Worcester Asso. 13; C. Cranch 1; Edwin Osborne 1; Leesville. ch. 50; Richmondville, ch. 23.61; Master J. C. Davis 25 cts; Maryland, ch. 17.75; William Goddard 19; Middlefield, ch. 35; Cherry Valley, ch. 8.50; Seward and Decatur, ch. 2.75: Summit, ch. 42.05; West Worcester, ch. 19.25; John Cooke 15; Rev Asa Butler 1; Richmondville and Fulton, ch. 3 12; South Valley ch. 38.75; East Worcester, 8.87; Isaac Pelree 10; per Rev. O. D., agent, 299.90
Franklin Asso, W. Stilson tr., 2.50; Hampden, ch. 1 16; Jalez Bostwick 5; M. L. Bostwick 4; Delhi, ch. 3.86; West Meredith, ch. 9 50; Croton, ch. 8 37; Franklin, ch. 11; Mrs. Sherman 58 cts; L. S. Pick 5; Unadilla, ch. 2 23; I. Roe and wife 5; Gilbertsville, ch 3 41; Sandhill, ch. 4 83; Otego. ch. 2; Oneonta, ch. 23 56; Milford 1st ch. 9 95; per Rev. O. D., agent, 101.45
Hudson River North Asso., Chauncey Boughton, with other donas. to cons. hims. L. M. 25; Coxsackie, ch. 8; A. B. Hathaway 5; John Dodge 25; Rosendale, ch. 8 28; Saugerties, ch., with other donas to cons Rev Solomon Cone L. M 12.50; Catskill, ch. 60; Athens, ch. 15.37; West Hills-

dale, ch. 26.50; Hudson, ch. 31; Russel Forsyth, to cons. Mrs. Russel Forsyth L. M. 100; T. M. Burt 10; Schodack, ch. 18; per Rev. O. D, agent, 344.65
Dutchess Asso., North East, ch. 25; Henry Sage 15; Mrs. M. E. Winchell 5; White Plains, ch. 12 25; Stanford ch. 14.52; Dover Plains, ch., with other donas. to cons. Thomas Hammond M. D., L. M. 37.25; James Ketchum, with other donas. to cons. Mrs. James Ketchum L. M. 25; Adaline Waltrous 10 cts; Mr. Schryver 1; Samuel Luddington 5; per Rev. O. D., agent, 140.12
Canisteo River Asso., M. G. Ellis tr., East Cameron, ch. 16 25; Jasper, Female Sewing Society, 8 35; Whitesville, ch., S. Y. Scofield 1: Troupsburg, ch. 5; Troupsburg and Brookfield Fem. Sewing Soc. 6; A. Kendrick 2; Ulysses, ch. 7; Meadowe Olmstead and Cushing do. 75 cts; West Union, 1.30; Rev. T. Scott, annual member, per Rev. S. M. Osgood, agent, 47.65
Cattaraugus Asso., a friend, by tr. of Asso., per Rev. S. M. O., agent, 1.00 — 1680.23

New Jersey.

Newark, South ch. 100; Kingwood, ch. 10; Plainfield, 1st. ch. (of which 2 is for German chapels) 72; Hoboken, ch., to cons. Edwin Cooper L. M. 100; 282.00
State Convention, P. P. Runyon tr. New Jersey Asso. Beverly ch. 11.50; Burlington ch. 22.09; S. Sch., for Indian missions, 13.94; Infant class for do. 7.76; Camden, 1st ch. 15.89; S. Sch. 20; Haddonfield. ch. 10; Moorestown, ch. 20.25; Mullica Hill, ch. 15; Vincentown, ch. 18.75; Bordentown, ch. 40; Mount Holly, ch. 27; Cohansey, 1st ch. 56.88; Greenwich, ch. 5.75; Cedarville, ch. 15; S. Sch. 2.50; Central New Jersey Asso., Bethlehem, ch. 30; Freehold, ch. 16.37; Hightstown, ch. 63; Lambertsville, ch. 32 50; S. Sch. 7.90; Hamilton Square, ch. 16; Youths' Miss. Soc. 45; East New Jersey Asso., Bloomingdale, ch. 6; Elizabethtown, ch. 7.25; Holmdel, ch. 16.53; Middletown, 1st ch. 41.70; per Rev. S. M. Osgood, agent, 584.56 — 866.56

Pennsylvania.

Philadelphia, a friend, to sup. a child in Assam Orph. Sch. 25; Smithfield, ch. 42.58; S. Sch. 14.12; Athens, ch. 50 cts; J. V. Daniels 50 cts; Betsey A. Rice 62 cts; South Auburn, William King 1; Deborah King 1; Wellsboro', ch., mon. con. 12; Eaton, Thomas Mitchell 1; 98.22
Philadelphia Asso., Broad St. ch., Fem. For. Miss. Soc., 25 of wh. is from A. Stibs to sup. A. Stibs in Nowgong Orph. Sch. 34.62; North ch. 8.50; Union ch. 2.24; Schuylkill Falls, S. Sch. 13.27; Hilltown, ch., Mrs. Rachael Morris 5; Balligomingo, ch. 8.31; Upland, ch. 17.81; Ridley, ch. 11.50; Reading ch. 26; S. Sch. 26; Bridgeport, ch. 8 70; per Rev. S. M. Osgood, agent, 161.96
Central Union Asso., Philadelphia, 1st ch. 87.40; Thomas Wattson, to cons. Henry B. Fairman L. M. 100; Windsor, ch. bal. 25 cts; Plymouth, ch. 9.25; S. Sch. 5; per Rev. S. M. Osgood, agent, 201.90
Centre Asso., Huntingdon, ch., Rev. A. B. Still, per Rev. S. M. O., agent, 2.00 — 464.07

Ohio.

Norwalk, ch. 39.54; S. Sch., for Assam Orph. Sch. 6.85: 46.39
State Convention, per Rev. J. Stevens, agent, 10.00
Miami Asso., 32.77; Cincinnati, 9th St. ch., ann. coll. 408 34; mon. con. 38 71; Burman Fem. Education Soc. 131.50; S. Sch. 138.45; Cutter St S. Sch. 29; Dayton, 1st ch. 20; Wayne St. S. Sch. 12: per Rev. J. S., agent, 805.77
Wills Creek Asso., Cambridge, ch. 4; Sarchet's Run, ch. 2; White Eyes Plains, ch. 4; Thomas Hughes 1; per Rev. J. S. agent, 11.00
Mohecan Asso., 25; Greentown, ch. 15; Loudonville, ch. 5; per Rev. J. S., agent, 45.00
Wooster Asso., Wooster, S. Sch. 8.23; Mrs. Van Nostrand 1; per Rev. J. S., agent, 9.23
Coshocton Asso., Tomica, ch. 5; Tiverton, ch. 1.72; Union ch. 4.28; per Rev. J. S., agent, 11 00 — 986.39

Indiana.

Ladoga, ch. 5.65; R. Davis 35 cts; Oswego, ch. 8; Pipe Creek, ch. 5.20; per Rev. J. Stevens, agent, 14.20

Michigan.

State Convention, H. Glover, tr. 200 00
Pipestown, William Boughton 8; Dexter, ch. 7; South Battle Creek, ch. 5; Marion ch. 8; 28.00 — 228.00

Iowa.

Blue Grass, ch. 8; Mt. Pleasant, ch. 14; 22.00

In Foreign Countries.

London, Eng., Regent St. ch. 35.60
China, Hongkong, Miss. ch., mon. con. 42.68
Greek Mission ch., mon. con. 41.15
Teloogoo Mission, a member of the Nellore ch., 25.00 — 144.43

$6,753.16

Legacies.

Pavilion, N. Y., Martin Van Buren, per Denby Lewis, Thomas Burns and Sabrina Lewis, Exr's, 600.00
Meredith, N. Y., Estate of Agnes Noble, per James H. Graham, Exr. 361.25 — 961.25

$7,714.41

Total from April 1st to Dec. 31st, 1854, $53,718.37.

Donations in Clothing and Goods.

New York, American Tract Society 1 box books, etc., for Rev. R. F. Buel.
Library, Pa., Joseph Phillips 1 keg butter and 1 box dried fruit, for Rev. J. L. Douglass.
Sydney, C. B., H. W. Crawley 2 boxes sundries, for Rev. A. E. R. Crawley, 13.83
Unknown, 1 box, for Rev. J. Johnson.

THE

MISSIONARY MAGAZINE.

VOL. XXXV. MARCH, 1855. No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

REPORT OF THE FOREIGN SECRETARY.

[Concluded from page 38.]

III. Reinforcement and Supply.

The subject of reinforcing the mission claims the earnest consideration of the Committee, whether in regard to existing stations or the occupancy of new posts.

Present stations to be strengthened.

As respects the present stations;—the Committee are aware of the late reduction of the missionary force in Assam by death and other calamity. These heavy losses need to be promptly supplied. The mission, as now constituted, is not adequately manned; not even on the presumption, could it be entertained, that the missionaries will all continue at their stations, and all be strong to labor at all times. The field is too broad, and the interests and instrumentalities too numerous and varied and complex, for the force employed. But provision should be made for probable contingencies. The breaking up or virtual abandonment of a station, or of a department of labor, should not be staked on the health of a single individual. This suggestion is painfully enforced by the present state of the mission. As a whole, it is not in working condition. At the time of my visit, Mr. Bronson, Mr. Danforth and Mrs. Daüble were all suffering from illness. The health of Mr. Danforth has been restored, but Mr. Bronson s continues low and gives little promise of substantial permanent improvement. Mrs. Daüble has been able to assume her duties in the Nowgong institution, but is still subject to attacks of fever. Mr. and Mrs. Stoddard are now also invalided, and there is ground to apprehend that they will be compelled to leave the country, at least for a season. I have already spoken of the desirableness of Mr. Brown's revisiting the United States; and the same might be said, to some extent, of other members of the mission.

On the other hand, there is no special discouragement in the way of making provision for all contingencies. Notwithstanding the present crippled state of the missionary force in Assam, there is no one of the Asiatic missions, in my judgment, blessed with a better climate, if we except the mission to China, none commanding a fairer prospect of health and long life to its missionaries, than the field of this mission. But the missiona-

ries have labored long, or they have been overtasked. And there is, moreover, a probability that one or more were constitutionally unfitted to the peculiarities of the Brahmaputra valley.

Additional stations desirable.

The establishment of additional stations is urged by divers considerations. One is the claim common to all the missions, the greatness of their work. A second grows out of the physical peculiarities of Assam, stretching up a valley some five hundred miles, with imperfect facilities for inter-communication. It would promote the efficiency and prosperity of the whole Assam mission, I believe, to divide it into two or more missions, were it sufficiently strong. It is a third and higher reason, that the most inviting portion of the Assam field remains to be taken up; I mean the Hill tribes, and especially the Mikirs, Nagas, and Cacharis. Missionaries ought to be sent out with direct reference to the evangelization of these tribes; and with a confident expectation of gathering an early harvest. The beginning might be made, as has been suggested, in connection with labors for the Assamese, and through the medium of the Assamese tongue.

Mikir Hills — Mongledhai — Gologhat.

The posts which I would recommend for immediate occupancy, *next to keeping good the present appointments*, are,

1. The place vacated by the death of Mr. Daüble at Nowgong; with this modification, that the missionary located there be authorized to direct his attention specially to the Mikir tribe. The Mikirs reside at the foot of the Mikir Hills, about ten miles from Nowgong. They often come into Nowgong village, and use freely the Assamese language. Two or three additional considerations favor the location of another missionary at Nowgong. He would be a most seasonable succor in case of the removal of either of the laborers now there; and in any event, while occupying a highly promising position, he could be provided for at little comparative expense or inconvenience, the house designed for Mr. Daüble having been nearly completed.

2. The second point to be occupied, subject also to the condition first mentioned, would be Mongledhai, in Durrung. The location has been proposed by the mission in past communications. It stands on the right or north bank of the Brahmaputra, above Gowahati, and within a convenient distance from that city. The chief object of missionary labor from this station would be the Cacharis, an offset of a hill tribe, many thousands of whom reside on the plains in that vicinity, stretching away to the Bootan Hills. The station should be occupied by two missionaries.

3. The third point would be Gologhât, *provided* two missionaries could be simultaneously assigned to that district. This station has also been recommended by the mission in previous communications. It lies on the military road between Nowgong and Sibsagor, and connects by a navigable stream, though at some distance, with the Brahmaputra. The only place to compete with Gologhât would be Jorhat; but the latter is sufficiently near to Sibsagor, as before suggested, to be held for an outstation.

Claims of the Nagas not to be forgotten.

I have proposed no station for the Nagas. The Naga tribes are far more numerous than the Cacharis or the Mikirs, and equally ready to receive the gospel; but in consequence of their distant and dispersed localities they are less accessible. The prospect of their evangelization, if attempted in good earnest, would be full of promise. And it is cause for regret that the missionaries originally designated to the Nagas, Messrs. Bronson and Barker, were led subsequently to other fields. It is to be hoped the Board will be able to resume the enterprise at no very distant day. Meanwhile it would be well to encourage the mission in dispensing the gospel to Nagas as opportunity may offer, and especially by preaching to companies

visiting the stations Sibsagor and Jorhat.

Other points of access to the Hill tribes, and other lines of missionary operation, particularly in the direction of Bhootan and Thibet, on the north-west, and of Manipur and Burmah to the south and east, may be more correctly appreciated at a later day.

Annual estimates.

The mission had under consideration near the close of its sittings, the supplies needful for the current and ensuing fiscal years. The estimate for the ensuing year was reserved for the action of the Executive Committee in the ordinary making up of the annual schedule. The other, inasmuch as the year was already advanced and the opportunity peculiarly favorable for coming to a satisfactory adjustment, was adopted by the deputation, with inconsiderable modifications; care being taken to follow the line, and not greatly to exceed the amount, of the appropriations of the preceding year, and the whole being subject to the revision of the Committee.

Employment of native Christians.

The minutes and papers of the mission which have passed under review, embrace several other matters of interest, and particularly that of providing suitable employment for native Christians, and others who become connected with the mission, and who, in consequence of such connection, lose caste, and the means of support. The subject was brought to the notice of the deputation and of the mission by a letter from the Governor General's Agent and Commissioner for Assam, Col. F. Jenkins. Grave objections were thought to lie against such a diversion of moneys and labor, although the ends proposed were confessedly of great interest. But no results were sufficiently matured for a final report.

For other points considered at the meeting, I would respectfully refer the Committee to the minutes without further specification.

Conclusion—The mission to be sustained.

In conclusion, I beg to commend the Assam mission to the Committee as worthy, *beyond all question*, of liberal support. The grounds of this recommendation can be readily gathered from what has already been said; and the length to which this report has been extended, forbids a recapitulation. I will only express my conviction, that if the mission be worthily prosecuted, with suitable reinforcements and supplies, the Union will not only be carrying so far into effect the Last Commission, but the recompense of their labors will in the end be exceeding great.

MISSION PAPERS.

State and claims of Upper Assam.

Sibsagor station and vicinity.

The mission has but one station in Upper Assam, and at present only two mission families, Rev. Messrs. N. Brown and S. M. Whiting and their wives, all of whom are resident at Sibsagor. Sibsagor was first occupied in 1841, by Mr. and Mrs. Barker; who labored in this field between one and two years; and whose efforts, there is reason to believe, have left a permanent impression on the people. Several converts, who have been gathered since they left, have referred to their instruction their first religious impressions. The translator and the printer, with the press, have been located at this station. But no one whose work was exclusively the preaching of the gospel, had been permanently settled there, until the arrival of Mr. Whiting in June, 1851.

The choice of Sibsagor as a mission station, we believe, was a happy one. The Resident in charge of the district being located there, it is the seat of the courts, and the centre to which the people in the district are attracted. The missionaries have thus an opportunity to spread among a large portion of the population of the district, by way-side

or street preaching, an outline of the Christian religion. It has been the practice thus to preach, on the leading avenues to the station.

Since the first occupation of Sibsagor by the mission, preaching tours have been frequently made into the adjoining villages, both by missionaries and the few native preachers who have been employed there. In all these tours, copies of scriptures and tracts, issued from the mission press, have been distributed to those who could read. As a result of these tours, it is believed, the character and objects of the missionaries are known in all the larger villages of the district. The general outline of the Christian religion, and the name of Christ as the Saviour of the world, it is not less evident, are also understood. Hence, we believe, a good foundation for future labors has been laid, and there is abundant reason to continue our efforts systematically and with increased vigor.

Sibsagor church — Its rise and promise.

The Sibsagor Baptist church was formed in January, 1845; since which its native members have increased to twenty, its present number. The whole number of natives received by baptism since its formation, is twenty-three, and six by letter. Two have been excluded, and four dismissed, one now remains suspended, and four have died. Of the present number of natives, eight are males and twelve females. The whole number of members, including the missionaries and an English family, is twenty-six. The pastoral care of the church from its formation has been devolved on Mr. Brown.

The attendance of the church members at all stated meetings, is very uniform. Seldom, unless detained by sickness, is any one of them absent from worship on the Sabbath. The stated meetings, on Sundays, are two services for preaching, and a third service for the study of the scriptures. A prayer meeting is held on Saturday evenings at one of the bungalows, and another weekly meeting at some one of the native houses, conducted by the native brethren. The monthly concert is held on the first Monday of every month, and a collection, averaging on the part of the natives two rupees monthly, is taken up. A church covenant-meeting is held on the Friday evening preceding the communion, when all the members of the church give a brief account of their spiritual condition. The communion is observed once in two months. The members of the church, with only one exception, are able to read the scriptures; and all, it is believed, are in the habit of daily devotional exercises at their houses. The character of the converts is hopeful. It is true, many of them are to a great extent ignorant; it is believed, however, that they have a correct apprehension of the outline of the plan of salvation, and of the basis on which rest their hopes of eternal life. The prejudices of caste and many heathenish customs, they appear to have laid aside.

The continued growth of the church and the proper training of the increasing number of children in the Christian families, appear to be worthy of our constant solicitude. And until the great Head of the church shall raise up a native pastor, this body of Christian disciples and their children, we are impressed with the conviction, justly claim a needful portion of a missionary's time. They have a claim, also, on behalf of their heathen neighbors. This church is a nucleus around which many precious souls, it is believed, will be gathered hereafter, who are yet in the darkness of heathenism. Frequently, during the exercises of the chapel on the Sabbath, the passers-by stop and listen to the voice of the preacher. The average attendance is sixty. We cannot overlook another fact, and we record it with thankfulness; that the chapel affords on the Sabbath a pleasant place of assemblage to the missionaries, where, after a week of labor and often of disappointments and vexations among the heathen, they may refresh their own zeal and their hopes.

In addition to the chapel, a zayat has been built the last year, on one of the principal avenues to the station, where it is proposed to have, if possible, stated daily preaching.

Luckimpur and Muttok — Miris.

In connection with the state and claims of Sibsagor as a mission station, we have also passed under review the state and claims, in general, of Upper Assam. We would rejoice to see the whole of Upper Assam occupied by the mission; but as no adequate supply of men can be obtained at present for so large a field, we will not enter largely into detail respecting it.

To the north of Sibsagor is the district of Luckimpur, with Dibrugor as the residence of the magistrate. In that district is a mixed population; but Assamese is the language of the plains. At Dibrugor is a missionary of the Church of England, who preaches in English to the residents, and gives some attention to schools. Several Roman Catholics are also said to be there, temporarily, with a view to proceeding into Thibet.

The Muttok district, which is also under the magistrate residing at Dibrugor, contains a large population.

The whole of Upper Assam is open to us, and we may go in and occupy it if we have the strength. The extensive cultivation of the tea plant, it is probable, will eventually make it a thriving and populous district. It has claims equal, it is believed, to any other portion of the entire province. But we desire to institute no comparison.

There are numerous Hill tribes. Of this class are the Miris, who have come down into the plains, it is said, to the number of 10,000. The Miris are somewhat acquainted with the Assamese language. And they are so near our doors, that next to, or in connection with the Assamese, they should receive our attention. Companies of Miris are almost every day at Sibsagor station, and frequently call at our houses. Few of them can read Assamese, and they have no written language of their own. They have a tradition that they had a written language formerly, and that it was written on deer-skin; but that being hungry, their ancestors ate it up.

Naga tribes — Their character, language, and relations.

Among the Hill tribes surrounding the valley of Assam, the Nagas occupy the most conspicuous and important place. These together with the other Hill tribes may be regarded as the Karens of Assam. To the Karens of Burmah they bear a striking resemblance, in their general appearance, language and habits, and in their religious belief, which, though rude and simple, comprehends the doctrines of a Supreme Divinity, of the existence of other spiritual beings, and of a future state. They are free from the prejudices of caste, and do not appear ever to have embraced any form of idolatry. If a proper amount of missionary labor could be expended upon them, there is, humanly speaking, little doubt that the same glorious results would follow as have been witnessed by our brethren in Burmah. While the attachment of the Assamese to Hinduism is quite as strong as that of the Burmese to Buddhism, these Hill tribes are free and unprejudiced. The only two Naga youths that have been employed in the printing office, yielded a hearty assent, after a short period of instruction, to the truths of the gospel, and at length, having given evidence of their conversion, were baptized. Not the slightest dissatisfaction with them for embracing Christianity, was manifested by their friends and relatives in the village to which they belonged. The first, Hute, died of cholera, in 1847. The second, Lungsang, a youth of great energy and promise, whose heart was fully set on devoting his life to the conversion of his countrymen, was on a visit to his native village during the past rainy season, when the village was attacked at night by a hostile tribe, and about one hundred persons, men,

women and children, were cruelly murdered. Among the victims was Lungsang, who, being at the time ill of a fever, was unable to escape. His body was afterwards found by his relatives, the head, hands and feet having been cut off and carried away as trophies, agreeably to the customs of most of those savage tribes.

The allegiance of the Naga tribes to the British government is merely nominal, and the efforts of government to abolish their sanguinary feuds has hitherto met with but partial success. It is regarded by every clan as a solemn duty, to avenge the murder of any member of the clan.

There is a great diversity of dialects among the several tribes, though they all decidedly show a Tartar origin.

The number of Nagas inhabiting the Sibsagor district was estimated by the former principal assistant commissioner at 200,000. The language of these tribes is so widely different from that of the large Angami tribe lying further south, in the Nowgong district, that they who use them are quite unintelligible to each other.

Efforts made to evangelise them — Encouragements to renew the enterprise.

A mission to the Nagas near Jaipur was commenced by Mr. Bronson, in 1840, and a strong hold was gained by him upon the affections of the people; — but being disappointed in the hope of an associate laborer, and suffering from repeated attacks of illness, he was obliged to return to the plains. The necessity for more laborers among the Assamese and the impossibility of carrying on a mission among the Nagas by a single individual, at length induced Mr. Bronson to accede to the advice of his missionary associates and fix his location among the Assamese. This retrograde movement, though justifiable on the ground of necessity, has ever been a source of deep regret to the mission. The location of these tribes, as respects health, would prove, it is believed, no hindrance to success. With suitable accommodations and a proper watchfulness against exposure, we know of no reason why missionaries might not enjoy as good health on the Naga hills as in the plains.

The Nagas among whom missionary labors have been commenced, have repeatedly entreated that missionaries might be sent among them. Several elementary works, including a catechism, and a vocabulary and phrase book, have been prepared and printed in the language. Many Nagas come down into the plain every cold season to trade, and the missionaries have thus frequent opportunities to see them and to gain their confidence.

Abors — Noras — Mishmis.

Other interesting tribes are to be found in Upper Assam. The Abors of the mountains on the north side of the great river, speak the same language, nearly, as the Miris, and may hereafter be reached through Miri converts. The Noras, a class of Shyans, are often met with at Sibsagor and Jorhat, and they occasionally come to our houses. The tribes in and around Luckimpur district, consisting of Bor Abors, Mishmis, &c., are too far off to be reached from Sibsagor. Encouragement should be given to any, Nagas, Miris, or others, who may wish to come and stop with the missionaries a year or two. Being instructed and made the subjects of many prayers, as in the cases of Hute and Lungsang, they might become members of the flock of Christ and chosen heralds of the gospel to their respective tribes.

Stations to be occupied.

With respect to the relative claims of the several districts of Upper Assam, we take as granted that Sibsagor is to be retained as a mission station. At that place are two bungalows, nearly new, and a third formerly occupied by Mr. Brown. The printing office and other buildings connected therewith, are also at this station. Sibsagor must therefore be considered our main hold in Upper

Assam; and we would recommend, as the leading feature of this report, that that station be kept strong.

With Sibsagor as the base of operations, the efforts of the mission, taking into consideration the limited supply of help available, will be most judiciously directed towards Gologhât, the southern post in this district occupied by an English resident. It should be the studied purpose of the mission to occupy the entire interval between Gologhât and Sibsagor (an interval of about sixty miles,) as soon as possible. And we would recommend the adoption of this plan with the expectation of its being pursued vigorously and unremittingly until accomplished. To show its importance and feasibility, we will only allude to a few circumstances. Within this tract of country, it is believed, there is a population of not less than 200,000, a population as intelligent and as thriving as any in the province. And it is conceded by all, we believe, that among this population the Assamese language is spoken in its greatest purity. Throughout the entire length of the district specified, extends the government military road of the province. The whole district has thus the advantage of direct communication with all its parts.

If this plan be adopted, the question will arise, what number of missionaries will be required, and what will be the best arrangement for their location? We reply, that, as we believe, Jorhat should be immediately occupied by two missionaries. Jorhat is densely populated, and is distant from Sibsagor thirty-six miles. It is the residence of the descendants of the late king of the country and of the chief men of the district; and next to Sibsagor, is the most important place for missionary operations in Upper Assam. Preaching tours have frequently been made through a portion of this district, and every one speaks highly of it as a missionary field. The advantage of this place, and indeed of the whole district, is, that it is *entirely native*.

Jorhat being occupied, the next post to be selected, in accordance with the plan, is Gologhât. There two more families might be judiciously stationed. We should then have in Upper Assam three stations, so near to each other as to hold, if necessary, by mail, daily communication. Between Sibsagor and Jorhat is the Jansi river, lined on either bank with villages; and between Jorhat and Gologhât is a populous district called Boza; along each of which intermediate places, native preachers might be judiciously posted.

To recapitulate briefly, the plan which we would recommend, as the special claim of Sibsagor as a mission station, and of Upper Assam generally, is to retain Sibsagor as at present, and to work from Sibsagor towards Gologhât, posting two men at Jorhat and two at Gologhât, with native preachers at the river and at Boza.

Central Assam.

Nowgong District—Population.

The District of Nowgong includes that portion of Central Assam which lies between the Brahmaputra on the north, the river Dhonsiri on the east, Jyntea and the Cachar Hills on the south, and the Brahmaputra and Deh Dumuria on the west. We have taken considerable pains to ascertain the population of this district; and, from sources reliable, have obtained the number of houses in each division, according to a census taken the past year. The average number in each house is generally reckoned at five; and on these data our estimate of population is founded.

1. Beginning on the extreme eastern portion of the district, and adjoining the Jorhat district, is the division of Morung with a population of 9,100.

2. West of Morung, and lying mostly on the Kullung river, within a few hours of its upper mouth and of Bishnath on the Brahmaputra, is the division of Koliabor, containing a population of 12,525.

3. Extending along the south bank of the Brahmaputra are certain low lands, subject more or less to inundation, called the Sapori mihals. They contain a total population of 22,720.

4. Nowgong, occupying the central portion of the district, and in regard to agriculture and denseness of population not surpassed by any part of Assam, embraces within its area of ninety square miles a population of 36,415.

5. The Mikir mihals comprise a narrow tract of land directly under the Mikir hills, containing a population of 10,260. These are mostly Cosaris, Mikirs and Ahoms.

6. Jumoni Mukh. Ascending the Kopili river three days from Raha, we come to this portion of the district, with a population of 20,625. This is a remarkably fertile portion, yielding, besides rice, mustard seed, and sugar cane, an immense amount of cotton. The products of this portion are said to form a large proportion of the trade of the district.

7. Raha. Descending the Kullung river a day's journey from Nowgong, we reach this important division. It includes Jagi and Deh Myung lying on the Brahmaputra opposite Mongoldye in Durrung. The latter contains a population of 5145, and both together 70,680.

8. Dantipar is the extreme southwestern portion of the district, adjoining Kamroop, and has a population of 15,005.

9. The Mikir Hills. This portion of the district has an area of 150 square miles and a large population.

Without further particulars, we give the total population in the plains, including the Mikirs and quite a large promiscuous population not embraced above, at 227,620.

Nowgong station well located.

For reaching this large population, we regard the present location of Nowgong station as most favorable. It is a central point, surrounded on all sides by large villages readily accessible by land or water all seasons of the year. Ascending the Kullung for twelve miles from this station, either bank presents one continuous line of villages. In descending a day's journey to Raha, the same may be said of much of the way. Ascending the No Noi river from Raha, we come upon another cluster of villages, about twelve miles in length. The village of Mori Kullung, lying close upon the station, has within a circuit of seven miles a population of more than 2145 persons. Either of the villages referred to above, may be reached from the station by land within five or six hours. The people being mostly devoted to agriculture, they are permanent, and therefore favorably situated for receiving the continuous efforts of the missionary.

More preachers needed — The Orphan Institution.

Frequent tours for preaching and distributing the Word have been made within the district; but, owing to the want of more assistance, numerous villages have never received the visit of a missionary. The greater portion of the time since the occupancy of this district, it has had the labors of but one mission family. Of our three native assistants one has died, and one is suspended, so that at present we have only one native brother, Ghinai, a second class assistant. The work of evangelizing this people can never be said to be earnestly undertaken, or a rational hope of its accomplishment be entertained, until we have the means of more permanently and widely diffusing our efforts among them. The wants of this district demand that the vacancy occasioned by the death of our beloved associate, br. Daüble, be immediately filled.

While we give special prominence to preaching and itineracy, the peculiar obstacles we have to meet in our work, as well as the rich blessing that has been granted to our efforts for the young, have compelled us to feel that our school operations must receive a due proportion

of our attention. The Orphan Institution has proved a valuable instrumentality for good, and during the whole period of its history has received special tokens of divine approbation in the conversion of souls.

Outstations to be established.

By keeping Nowgong station strong, we shall be able in a short time to establish an outpost or preaching place, under a Christian teacher, at each of the principal divisions. Among these we would propose to itinerate, spending some time at each place, and following up our efforts continuously from year to year. This is what we need. Rapid itineracy generally accomplishes but little good. On this plan, the Christian school and teacher would second the work of the preacher. One such outpost for each principal division of this district is the least we ought to attempt or ask for. Obtained, at nine different points around us the light of the gospel would be simultaneously shining forth. And is this too much to ask for, after twelve years occupation of the district, when the whole of the New Testament and a good number of religious tracts are ready to our hands, and after a number of heathen have been converted whose services may thus be made of great value to us? Is this too much to attempt aggressively? We think not. At this juncture of our mission, not to advance is to retrograde.

Nowgong church.

The little church connected with this station has received into its fellowship, since its constitution in January, 1845, forty-one members. Of these, three have died, five have been excluded, and eleven dismissed to other churches; leaving at the present time twenty-six members, of whom twenty are natives. We have often had to lament our coldness and backsliding; but amid all, God has revived his work and allowed us to see in general a growing stability and propriety of Christian walk among the members. The stated exercises of the Sabbath are a morning praying-meeting at 7 o'clock; and preaching, generally in the Assamese, at 11 and 4 o'clock. The monthly concert is regularly observed on the first Monday of each month; exercises, prayer-meeting in the morning, with an occasional report from some member of the church on some missionary field, showing the progress of the gospel there. These reports have been very interesting, and have tended to engage the hearts of all in more earnest effort for the conversion of their own countrymen. The contributions from native members, taken up on these occasions, amount to about thirty rupees.

Methods of labor — The power of caste.

Since the establishment of this station we have endeavored to vary our labors, so as to reach every class of people around us, not giving an undue prominence to any particular kind. By preaching, by itineracy, by taking up a favorable position and remaining in it a number of weeks, by gathering for instruction promising heathen youth, who if converted give hope of usefulness, we have endeavored to make known the gospel. But in each of these departments of effort, we have often been compelled to see those who were brought to the very point of confessing Christ, shrink back from the sacrifices which a loss of caste and a profession of Christianity involve. Here is Satan's stronghold. It is guarded with eagle eye by a numerous and venerated priesthood. Those who have joined us in adult age, have with the greatest difficulty risen above the influences of caste. It is from the children trained up in our midst, that we may hope for complete success. Nothing but the mighty power of God can break down these barriers, and make the gospel successful.

Hill tribes — Mikirs.

Of the Hill tribes adjoining this district, we mention first the Mikirs, because they are included in the district, and are at our very doors. Half a day's

journey will bring us into several of their beautiful villages.

As a people, the Mikirs are remarkably quiet and industrious, and free from wars, from caste, and the restraints of Hinduism. They are also free from the evils of polygamy and of early marriages. They acknowledge one Supreme Being.

No special efforts have been made for the Mikirs. Eight years ago they seemed everywhere opposed to books and schools, but latterly a change has commenced. Several have learned to read, and within the last month we have had repeated applications for a school. They can be reached through the medium of the Assamese language. We ought to extend the helping hand to them quickly; for the wily brahmins, adapting themselves to their peculiar character, are beginning to disciple them. A permanent preaching station and a school, as proposed above, must be immediately established among the Mikirs.

In the same vicinity are a great number of Cosaris and Lalongs, all of similar habits, all free from caste, and all accessible through the Assamese language.

Northern Cachar—Its position and people.

The most important field open among the Hill tribes adjoining this district, is Northern Cachar, on our south-eastern frontier. During the past year, at Gumai Gujur, an elevated position in the Hills, a civil station and military outpost have been established. This is the first permanent aggressive movement of the government, among the Hill tribes. In this they have their eye on the prospective occupation of Burmah, and the connection of that country with this province. The new station in the Hills is only nine days distant from Nowgong, thence to Manipur it is fifteen days, and to Ava thirty days. Over much of the way from the new station to Manipur, there is a good road, and between Manipur and Ava there is constant intercourse. These Hill tribes therefore, lying on our south-east frontier, seem to be the connecting link between Burmah and Assam. On this account, also, we regard this new station in the Hills with much interest.

According to the census of 1852, there was then in northern Cachar a population of 20,900 persons. Among these the Nagas and Kookies are the most important. The latter are emigrating in large numbers from Tipperah and Arracan into Northern Cachar. They are represented as being like the Mikirs, a quiet, industrious and agricultural race. The Kookies numbered last year no less than 11,000, and many more were expected. A missionary family located here, would have protection and medical advice, and would enjoy a superior climate. They would also be in the immediate vicinity of the Angami Nagas, who number 100,695 persons.

Facilities for evangelization.

Government are about to construct a new road between Nowgong and the new station. This will open the way for traders, and promote intercourse between the mountain and the plain, and thus facilitate missionary operations. Another interesting fact is, that government has established two schools in the hills. The Assamese and Bengali languages are the medium of instruction. Many of the people already understand Assamese; and through them, as interpreters, the gospel might be at once made known to numbers of the people. In view of all these facts, we cannot but feel the deepest interest in Northern Cachar. We have asked for one additional missionary to supply the vacancy caused by the death of Mr. Daüble. In the notice drawn up by the mission soon after Mr. Daüble's death, the opinion expressed to the same effect was unanimous. But while we must increase our efforts for the people of the plain, how can we neglect these our neighbors, to whom a way of access has so clearly been opened by the finger of God?

Lower Assam and Durrung.

In reporting upon the claims of this field, it may be well to premise that we have no "special case" to make out for this portion of Assam. We shall not speak relatively. Each portion of the province has its peculiar claims. The most we hope to do, is to present such data as will enable those whose province it is to supply men and means, to determine its real wants.

Gowahati station—Its history and state.

The Rev. C. Barker came to Gowahati in 1843, and labored, much of the time with feeble health, until 1849, when he left the field, and was soon after called to his reward above. The Rev. A. H. Danforth arrived in 1848, and was joined by the Rev. W. Ward in 1851. Since that time, the interests of this station have been under the supervision of these brethren. In 1845 a church was formed, which now numbers twenty-seven members. Of these, twelve are natives, four of whom were baptized during the past year. There is a new chapel, recently erected, for English and native worship, the expense of which was rs. 1411 4 5. Of this sum, 200 rupees were furnished by the mission; the remaining rs. 1211 4 5 were paid by local subscriptions. The former chapel, built many years ago, wholly by local subscriptions, we have converted into a zayat and lecture room. During the last rainy season, four services have been held on the Sabbath, two in Assamese and two in English. The average attendance of the former has been from twenty to forty, of the latter from twenty to thirty. Mrs. Danforth and Mrs. Ward have conducted the Sabbath school. Connected with the station are two schools, one a boarding school for girls, the other a day school for boys.

Brethren Danforth and Ward have one native assistant each, and are engaged exclusively in the work of preaching: travelling into the interior of the district in the dry season, but spending most of the wet in Gowahati and vicinity. It has been a question how much time should be spent in travelling.—Certain it is, that there is enough to do in Gowahati, and that the interests there must suffer from the absence of missionaries. Still, they endeavor during the dry season to visit some ten or twelve different posts, spending a few weeks in each, and repeating their visits as often as practicable. They do not think it wise to travel over a large extent of country, knowing that, as a general rule, it is only by repeatedly bringing the gospel to bear upon the same people, that any great amount of good is effected. Where they make a stop, they usually spend a part of the day in preaching and conversing with the people in the particular village in which their tent is pitched. The rest of the day is spent in visiting the neighboring villages. Very little fruit has as yet been realized, nor is it possible to tell how much or how little has been actually accomplished. Books have been distributed, and the gospel preached in *many* places, in *some* repeatedly. Much knowledge of the Christian religion has undoubtedly been diffused, and in many places inquiry started. Still, if we are interrogated "What of the night?" we must confess we see no special indication of the dawn. We have no great hope that any decided change will be effected at once. The work is a great one, and the missionary must have "long patience, until he receive the early and the latter rain."

Population of Gowahati, resident and occasional.

The permanent native population of Gowahati may be estimated at 10,000. Besides these, we must include the numerous boat-men and traders flocking in from all parts of Assam. It being the principal port of the province, the population from this source is large the year round. Here also is the Commissioner's court, or court of appeal, drawing large

numbers from all parts of the province, who often spend two or three months together in the place. We must add, also, the district court, which is the occasion of a continual immigration. There is no time in which this city is not full of people, drawn together for different purposes from all parts of the district; so that the 10,000 citizens of Gowahati form scarcely a moiety of the mass on which the missionaries located there are called upon to act. They can make their influence felt in every part of the district, or even send the streams of salvation to the remotest part of the province.

Population of Lower Assam — Desh Durrung.

Lower Assam, including Durrung, has a population of a million of people. Goalpara has 251,000, Kamroop 500,000, Durrung 250,000. Durrung includes that portion of Assam lying between the Bor Nodi and the Luckimpore district. Bishnath, formerly a military post, and Tezpore, now the residence of the principal assistant of the district, are the two most interesting places in the northeastern part of the district. But Desh Durrung, or the western part, is by far the most important as a missionary field. Here the mass of the population is located: and for exports of rice, stick lac, india rubber, mustard seed, &c., also for the number of laborers it furnishes to other districts, it will not suffer in comparison with any other part of Assam. The court is held at Mungledye, where are stationed a civil magistrate and a native doctor. Here also is the general terminus of trade, though much of it goes down the river called the Bor Nodi, directly to Gowahati. Mungledye is the seat of the old Koch dynasty. Many of the royal family still reside there, and are pensioned by government. As in other parts of Assam, we find here every variety of caste: but the Koch element seems to predominate. They are an industrious, laboring class, and less bigoted than any other people we find, except the Cacharis. In fact, they can hardly be considered a caste; they are simply a race, having adopted the Hindoo religion; and perhaps no class of Hindoos can be found whose speedy conversion may be regarded as more hopeful.

Cacharis — Their number and character.

Between Mungledye and the Bootan Hills, in a division called Chatgari, is the principal location of the Cacharis, a people too well known to require a minute description. Mr. Robinson, inspector of government schools, in speaking of them says, "Chatgari, a frontier district, situated between Desh Durrung and the Bootan Hills, and I suppose about thirty or forty miles from Gowahati, seems to be their principal *locale*. Here their numbers are said to amount to about 30,000, which is about half the Cachari population in the valley. Large numbers of them are scattered about in the Kamroop district. They present an interesting field for missionary labor. They are the most active and industrious part of the population in the valley, and are free from the trammels of Hindooism." Captain Butler, in his "Sketch of Assam," writes as follows: — "The Cacharis, who reside at the foot of the hills, are the most useful and industrious as well as the most athletic men in Assam, and allowed to be the best cultivators. They irrigate their lands to a great extent, from hill streams; and consequently raise far better crops than their neighbors." These people, resembling so much, in their freedom from religious prejudice and their apparent readiness for the reception of the gospel, the Karens of Burmah, have come from northern Cachar and the hills separating Assam from Burmah, where a large number of them still reside. They have from time to time proved themselves formidable, successfully waging war with the old Ahoms, and in their turn holding possession of the country. But for many years they have quietly settled down, giving themselves to agricultural pur-

suits, and are now a most peaceful and inoffensive people. Nor have they lost their courage. The government here draw largely from them for the army, and they are found to make excellent soldiers. They also furnish the various factories in the province with their principal laborers. As a people, they are readily susceptible of religious impressions, and have almost invariably become Christians when brought directly under our tuition and influence. Several of them are now connected with the church at Gowahati.

We believe that all the officers of Assam agree in placing the lower part of Durrung among the most interesting portions of the province. Mr. Robinson places its population at 160,000.

Bootan Hills — Thibet — Access from Mungledye.

But aside from the intrinsic interest of Durrung district, there is another consideration which to the missionary greatly enhances its importance. It is its connection with Bootan and Thibet. The Booteas occupy the hills back of Durrung, and are said to number about 80,000. A few years ago, they were a savage, marauding race, subsisting principally by plundering the plains; but since British rule has held them in check, they have commenced trading with the Assamese. And now a large trading-mart or fair is held through the cold season at Oodalguri, a place in the Cachari district about a day's march from Mungledye; where the Booteas come down, bring the numerous products of the hills, and receive those of the plains in exchange. From the very nature of the two countries, this traffic must continue to increase. The Booteas cannot do without the produce of the plains, while, on the other hand, the plains require the produce of the hills.

What, then, will be the mutual influence of this trade? 1. It will give the Booteas a knowledge of the Assamese language, and render them accessible to missionary effort through that medium. Already a large number of those who come down, understand and speak it tolerably well. 2. It will impart strength, energy and independence of character to the people of the plains, thereby starting springs of action which for centuries have been lying inert. 3. These hills will soon be thrown open to British traffic, and the missionary be suffered to traverse them with impunity. Already, we are allowed to go up two or three days journey. 4. It is said to be only sixteen days march from Mungledye to Lassa, the capital of Thibet; scarcely farther than the distance to Upper Assam. Here, then, is the key to Thibet, and from this place light must proceed to illumine that dark though most interesting country. And who is to say but the Cacharis, with whom the Booteas principally trade, are to be the very instruments to convert the Booteas; and the Booteas, in their turn, instruments for the conversion of the Tartar race? They are connected with them in their civil and political state, while their commercial interests are most closely united with Assam. Hence, from their location, they must necessarily receive impressions from the south, and carry them to the north.

These considerations, in the mind of the missionary, greatly enhance the importance of immediately occupying this portion of Assam. We would recommend two missionaries for Mungledye, one for the Assamese, and one for the Cacharis. This recommendation was made by the mission two years ago, and every year impresses us more and more with the importance of taking immediate possession of this post.

Kamroop — Goalpara — Behare.

The condition of Kamroop is pretty generally known, and its importance conceded. The mass of its population live upon the north bank of the great river, and present a field painfully large, when contrasted with the most we can hope the Executive Committee will be able to do for it at present. Mr Robinson says of it: — "Kamroop has an area

of about 2,820 square miles, of which probably not more than 1,000 are under cultivation. The population is but little scattered, and in some parts it is very dense. Means of travelling, both by land and water, are better here than in any other district. The population at the lowest computation, I should think to be about 500,000; at least, I shall be within bounds in estimating it at one-third of the entire population of the province."

Goalpara and Behar must not be forgotten by our mission. It is well known that there is not a missionary between Gowahati and Dacca, where millions of deathless spirits are swarming the road to death. A large portion of this population, it is believed, could be better reached from Assam than from any other quarter. Their language, though differing somewhat from the literature of the upper portions of Assam, is believed to bear a stronger resemblance to it than to the literature of Bengal. Behar was formerly connected with this province. Goalpara is so still. If the American Baptists do not give them the gospel, it may be well for us to inquire, Who will? God has emphatically pointed out and consigned this whole field to us, without even a competitor. It is true, there is a German missionary laboring at Tezpore; but he is supported by local subscriptions; and such has been the falling off of funds, occasioned by the death of its patrons and the withdrawal of patronage, that a few months ago an abandonment of the mission was seriously contemplated. We can scarcely hope that it will long continue in existence. These are facts which demand our serious consideration.

It is unnecessary for us to speak particularly of the southern bank of the Brahmaputra. The principal place is Gowahati, but the population stretches all the way to Goalpara, and presents an interesting line of march for missionary enterprise. At Palesbari, about fourteen miles below Gowahati, is one of the largest háts (market places) in the province. The market is held two days in a week, when from four to six thousand people are collected together for traffic. We have found this an important place for scattering gospel truth. There are several other large háts, held semi-weekly, under the hills, where an extensive traffic is carried on with the bordering hill tribes, particularly the Kossyas and Garrows. The intercourse of these tribes with the people of the plains is becoming every year more and more intimate, and the traffic greater. Already a large number of villages of Kossyas, Garrows, Mikirs and Cacharis, are interspersed with the Assamese, living near the foot of the hills; all showing conclusively, that these hill people must be reached through the Assamese, and that their salvation is especially committed to this mission. It would be impossible, without making this report too long, to enter into any detailed account of the number, character and apparent readiness of these tribes for the gospel. Suffice it to say, that we know of no heathen people of whose speedy conversion we should have more confidence, could missionary effort be expended among them.

Encouragements to missionary labor.

In looking over the province of Assam as a missionary field, there are a few prominent characteristics which strike us as deserving of particular attention, as furnishing ground for encouragement.

1. The formative state of the people. They have just passed under British rule. Such were the convulsions which rent the whole country during the Mohammedan and subsequent Burman invasion, as to leave the long established institutions of the country in a feeble and tottering state. The religion of the people, though still Hindu, has experienced such a shock as will hasten its downfall. Already *Ichabod* seems written upon the whole fabric in unmistakable characters. The people are escaping from a falling shelter. They must

find a refuge somewhere. Why may not that refuge be the *Cross?*

2. The nature of the influence of the priests. Their power has been mainly drawn from the patronage of the ancient kings. Large grants of land were made by them for the support of religion. The brahmins still retain many of these lands, which constitute their principal source of influence. Some of these grants have been cancelled: others must in time follow; — when the priests will be the poorest class in the province. Even now the wealth of the country is rapidly passing into the hands of the traders and cultivators, and many of the brahmins have been compelled to take the plough and the hoe to keep from starvation. This process may be slow, but the elements are at work, and the result is certain.

3. Security from the incursions of hill tribes. It is sometimes stated that the valley of Assam itself contains not more than 1,500,000 inhabitants, and this is used as an apology for doing so little for this mission. Were this true, a million and a half of people handed over by providence, especially, we had almost said exclusively, to the American Baptists, certainly involves no slight responsibility. But this view of the case gives anything but a correct impression. It is true that a comparatively small portion of the valley is inhabited; but unless we take into consideration the reasons why it is not, we fall into a fatal error in our estimate of the importance of this as a missionary field. This valley was undoubtedly once densely populated. We find evidences of this in the remains of stone temples and bridges, as well as in the bricks, pottery, hewn stones, and old tanks and bunds, found in the wildest parts of the province. It is not improbable that the valley once supported a population of more than 10,000,000. And why may it not again? There is no richer or more easily cultivated land on the face of the globe, than we find here. And when we look at the causes of depopulation, we have the strongest confidence and hope that Assam will again swarm with its 10,000,000 of people.

Formerly there was no protection from the incursions of the hill tribes. They came down in hordes from every point, plundered the country, burnt the villages, and murdered or carried off the people by thousands. Added to this, were the internal wars, carried on almost incessantly for more than a thousand years. Here we have a sufficient cause for all the desolation we see. But these causes of desolation no longer exist. Internal peace has been permanently established. The hill tribes are successfully held in check. And the province invites immigration from every quarter. While the Bengalis are coming in on the one side, many from the hills on the other are actually settling in the plains, and others are entering into a vigorous traffic with the valley. In fact, the communication between all these hill tribes is becoming every year more important. The races must eventually amalgamate. The question is no longer whether the Assam mission has any work to do for these formerly savage tribes. They are actually coming to us, and we cannot refuse their plea. God is opening the door wide, north, south, east and west, and is calling on the mission, in loud and solemn tones, to enlarge our borders and strengthen our stakes. It is not for one or two millions we labor; we have millions for our inheritance.

In view of these considerations, the mission, in their appeal for help, may be in danger, on the one hand, of incurring the Divine displeasure by asking too little; while, on the other, they feel that they must moderate their convictions by the limited means of the Executive Committee.

RANGOON MISSION.

LETTER FROM DR. DAWSON.

Embassy from the king — Negotiations for a treaty of peace.

Rangoon, Oct. 7, 1854. — A Burmese ambassador from Ava to the Governor-General of India, landed here yesterday under a salute of thirteen guns from one of the steamers, and other ceremonies at the wharf. He has brought over a hundred boxes and packages of presents, to offer in the name of his king, for the acceptance of Lord Dalhousie.

The object of this embassy is said to be to negotiate a "treaty of peace" with the English government. It originated in an overture made by the latter to cede back to the king of Burmah the district of Mendoong.

This district, which now lies within the English boundary, constituted the patrimonial estate of the present monarch before the breaking out of the war. He was then the prince of "Mendoong," and had nothing whatever to do in the difficulties between the two governments. In fact, he was reported to be averse to the war; and, as the leader of the peace party at the capital, did everything he could to reconcile the belligerents. It was, in short, his peace policy which procured for him his brother's throne. But the annexation of his estate, which formed a part of the conquered province of Pegu, is considered a personal humiliation of the reigning sovereign; and hence the offer now made by the government of India to restore it to its late owner on condition of his signing a treaty of peace.

In this document, the cession of the province of Pegu to the British government will be formally declared, and other privileges conceded, which are requisite for the promotion of commerce between the upper and lower provinces of the empire.

The embassy consists of the late Dalla woon, (governor of Dalla,) who has been promoted to the rank of a woongyee, or minister of state; an atwenwoon, or privy councillor; the royal interpreter, Mr. Macertish, and another Burmese officer, who is called the Superintendent of steamers. The woongyee is a highly respectable individual, and from his kind, conciliating deportment toward Commodore Lambert, during the negotiations which unhappily led to the war, is now held in high esteem by the English authorities.

It is currently reported that he has instructions to demand back other places in Pegu; for instance, Bassein and the Bassein river. If money be needed as an indemnity for the expense of its capture, he is to grant it. But on no account is he to submit to a refusal.

Failing to secure these objects from the Governor General, he is clothed with power to proceed to England, and present his case for the consideration of the home government. Should such a step be taken, it will be a strange phenomenon in Burmese diplomacy, to witness a native agent of the king of Ava pleading before the British nation for justice to his now diminished country. If such a movement is really contemplated — and many suppose it to be not at all unlikely — the Jesuit priests are doubtless at the bottom of it. One of them has come down with the embassy to Rangoon.

JOURNAL OF MR. INGALLS.

On the 23d of June last, Mr. Ingalls left Rangoon on a trip to Prome, for the benefit of the health of Mrs. Ingalls. On the 25th, they were at Donabew, where twenty-one Karens had recently been baptized by Mr. Brayton. On the 28th, they reached Prome, six days from Rangoon. The distance is said to be 190 miles. Messrs. Kincaid and Simons have been blessed in their work at this station, and thirty have been baptized. Mr. Ingalls left his wife, still in feeble health, at Prome, and returned to his labors at Rangoon.

New inquirers — Baptisms.

Rangoon, July 4. — Spent most of the day with new inquirers from Pazoondoung. These men were evidently seeking the salvation of their souls. They had no desire to hear about Gaudama,

but listened with intense interest to the story of the cross. They had heard the preaching of Moung On, the young man baptized by our Foreign Secretary, and were far advanced in age. Yesterday, two new men came of their own accord and said, "Speak not to us about Gaudama, but tell us about the Eternal God!" The glory of Gaudama is departing, the work of mercy is advancing, and the light is spreading. Burmah, these are good days for thee!

9. — A good day. After the usual service, five Burmans were received for baptism, and we retired to the royal tank and baptized them. I enjoyed the service of the day. Ko Thah A was in his place, and the aged members near him. On the right sat the sisters of the church, and in front some fifteen boys and girls, members of the school just commenced. Our subject was, Acts 8: 8, "And there was great joy in that city." The candidates gave good evidence of repentance toward God and faith in our Lord Jesus Christ. Three of them are heads of families from Pasoundoung, and prominent men.

10. — Last Sabbath I had a large assembly, with many new listeners.

Aug. 1. — New inquirers all day, some quite interesting; time fully occupied.

2. — Two new inquirers, and applicants for baptism.

4. — Early this morning a fine Burman, who holds an official situation under Government, called, and spent the whole day in order to inquire about Christ.

6. — Visited the baptismal waters, and four Burmans were baptized. The audience was large and attentive. Three of these candidates were from Kemmendine.

New church at Pasoondoung — Ordination — Visitor from Ling.

13. — A council met to consult upon the propriety of organizing a new church at Pazoondoung,* and ordaining two men for the pastoral office. Fifteen members of the Rangoon church requested a dismission, to be formed into this new church. The request was granted, and the church constituted. Thus another golden lamp has been lit up in Burmah, and two new stars to shine in her dark horizon. May great grace be upon this new interest at Pazoondoung.

Kemmendine is receiving the gospel. Three new inquirers from that place were with me all day, and soon a church will be planted in that great village. A man of high standing has been down from Ling, a large district some sixty miles from Rangoon, and spent a long time in listening to the gospel. He returned with tracts, and is now preaching there. The light is spreading. O, that we had the men and means to publish salvation and plant churches in all the towns of Burmah.

* P. M.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. BIXBY.

Review of a year.

Maulmain, October 20, 1854. — Another year has quickly fled. It seems hardly possible that we have been sixteen months in Burmah. I have been reviewing my studies, labors and successes. I discover nothing worth relating in my favor, but, O, the goodness of God! I cannot tell the thousandth part of what we have experienced and witnessed during these few months. It has not been a season of very great prosperity to our mission, according to human judgment; neither has it been one of adversity. Death has not been permitted to enter any of the mission families. We have been favored with perhaps an unusual degree of health. But the little band of disciples has often been broken, and one after another have fallen asleep in Jesus.

Ko Manboke, the old Peguan assistant and deacon, and the Amherst Moung Shway Moung, are amongst the more prominent members who have died. It is sweet to stand by the dying bed and the grave of a converted heathen — to

think of him in heaven, bowing with angels, the patriarchs, prophets, apostles, and the redeemed of all ages and climes, around the throne of God, ascribing praise and glory and honor to Him who sitteth upon the throne, and unto the Lamb.

We have not been left to toil without conversions and baptisms amongst the Burmans and Peguans, and I am of the opinion that here, as in every other place, success may be hoped for in proportion to the efforts put forth, so far as those efforts correspond with the divinely appointed means of grace. Full success cannot be measured by the number of baptisms reported. There is great danger, it appears to me, of baptizing Burmans too soon. Neither can our success be estimated rightly in comparison with the success of our Karen missionaries. Nothing is more striking than the contrast between Karens and Burmans. The Karens are a people already prepared of the Lord to be gathered into his fold. The Burmans, for untold ages, have been accumulating the guilt and curse of idolatry. Mrs. Wade once said that "they have long felt that a greater blow was given to the empire of Satan when one Burman or Peguan was converted, than when ten Karens were converted."

The Burman field reminds me strongly of our New England forests, with their huge hemlocks, their massive oaks, and others of the forest tribe, which have stood for many centuries, fattening upon the soil without molestation. Persons unaccustomed to them would think it a Herculean task to remove them, and bring the earth beneath into fruitful fields. But to the husbandman, they are not formidable. He knows that years of patient toil will make the wilderness bud and blossom, and that, in the end, abundant harvests from the deep, rich soil, will amply reward him for his labors.

The source of encouragement.

Here in this moral field we find great obstacles in our way, great evils to overcome, gross and deeply rooted errors to supplant, great revolutions to effect. Persons ignorant of their resources shrink from the task. Their hearts fail them. They are ready to give up in despair. But those who "know in whom they have believed," who have not only seen but felt that "the gospel is the power of God," are undismayed. They feel that "we are able to go up and possess the land." We must be willing to toil on with comparatively few converts, until these deep foundations of idolatry are upheaved by the mighty lever of divine truth; for, "those that have turned the world upside down are come hither also." The time is not far distant, I believe, when the Burmans will be, as "a nation, born in a day." Nothing is more evident than that the Buddhist system of superstition is gradually dying out. The Karens are already prepared. The Burmans God is mercifully preparing for the harvest, and they will in due time be gathered into the heavenly garner.

Baptisms — A promising disciple.

Since my last, three of the four candidates mentioned have been baptized; the other was ill at the time.

Ko Boke, my teacher, after a long and severe struggle with the "powers of darkness," has at length been baptized. We have had very good evidence of his conversion several months; but we have been pained to see, all the while, a shrinking dread of baptism. He often told me that "he believed, and that he ought to be baptized; but that he was ashamed thus to profess Christ." His children and his brethren would entreat of him not to forsake and disgrace them.

Observing, one day, that I was very anxious about him, he said, "Don't be anxious, teacher; God will give me strength to do this duty bye and bye." I expressed some fears that his deceitful heart would mislead him; that the longer he delayed known duty, the more difficult would be its performance. To satisfy me, he said, "Teacher, you remember that before we went to the jungle, I

was ashamed to go from house to house with you, to read and talk about this religion. I would not so much as sing a hymn with you. I was ashamed. But now it is not so. I love to go with you, to read, talk and sing about the true God and Jesus Christ. This is because God has given me great grace and strength, and will he not give me strength to endure baptism?" His words have proved true. He comes to us with all his heart. His steps have been slow, cautious and thorough, and every way satisfactory to us. He is regarded by all as a very interesting convert.

He is a man of fifty years of age, of good mind, able to speak the Peguan and Burmese languages perfectly, (he does not read Burman very well,) with a remarkable aptness to teach, and a heart glowing with love to God and to his countrymen. May we not hope that he will be a great blessing? He says, "I have served Gaudama fifty years in vain; now I want to preach Jesus Christ's law, the law of the true God, as long as I live." Mrs. Wade said to me, after considerable conversation with him one day, "I cannot but feel that the mantle of Ko Manboke has fallen upon your teacher."

His conversion seemed to give a new impetus to the church. If I have been correctly informed, he is the only convert directly from idolatry in Maulmain during the last ten years. You can easily perceive how it would encourage the pastor and church. Ko Oung Moo said, when he was received, "We have reason to rejoice and take courage, especially as he cannot see a man without desiring to preach to him."

How thankful I ought to be, that God has thus early raised up to me a true yoke-fellow in the gospel from among the heathen. May he be one of a thousand.

Choice treasures.

Mea Thah, an account of whom Mrs. Bixby communicated to the Macedonian a few months since, is still with us. I have never witnessed a more rapid growth in a young convert. I cannot tell you how happy we are in Ko Boke and Men Thah, two rich trophies of divine grace. If our house should be filled with the choicest gems and the purest gold, and we could call it all our own, we could not be half so happy in the enjoyment of it, as we are in this treasure of redeemed souls.

GREECE.

TIDINGS FROM MR. ARNOLD.

Under date of Athens, Nov. 8, 1854, Mr. Arnold communicated the intelligence that the city was then the scene of the greatest excitement on account of the appearance of the cholera a few days previously. A few cases had occurred in preceding weeks; but when the disease assumed a more virulent type, the alarm was almost universal. Thousands fled from the city in the greatest haste; but the malady extended also to the villages and islands whither they betook themselves for refuge. The reports differed as to the extent of the mortality; but weeds of mourning met the eye of the traveller continually.

At a later date, (Dec. 7,) the epidemic had begun to abate, and the number of new cases from day to day was lessening. The number of deaths to that time was estimated at 1500, or more than one in ten of the population remaining in the city. Throughout this fearful visitation the family of Mr. Arnold had been graciously preserved; and with a slight exception had had uninterrupted health. The usual Greek services had not been intermitted.

The accounts of Mr. Buel's state of health are more favorable.

FROM THE JOURNAL OF SAKELLARIUS.

Mr. Arnold sends a translation of a portion of the journal of Sakellarius, who has been engaged as a colporteur, from which some impression may be gained of the spirit of this convert, and also of the manner in which his work is regarded by the Greeks.

Greek curiosity.

Monday, Aug. 21, 1854. — Leaving Athens this day, I arrived at Amaronsi about noon, and put up at the café of Nicholas Chaimantas, when I exposed my books for sale. Many began to come and look at them, and ask, "What books are these?"—with great curios-

ity; for it was the first time they had ever seen books offered for sale in their village. Among the rest came also a young man about twenty years of age, an Athenian, as I heard afterwards, and a student; who, after he had examined some of the books, said, "Those are the books of the Americans." Immediately all who had books in their hands *put them down, and went away.* So I remained till evening without selling any, and very few persons came near me. I almost lost hope.

Aug. 22. — This morning I went again to the same café, and opened my books. Taking up the Pilgrim's Progress, I opened at the place where Christian talks with Piety, Prudence and Charity, and the tears filled my eyes as I read. One with whom I was acquainted then came, and asked me why I wept. I told him, that I had no occasion to weep; only the book made me weep for joy and for sorrow. He wondered at my reply; but as he could not read, and could not understand very well, I prepared to have some conversation with him about the book; and afterward I read to him "The Good Shepherd," which he could more easily understand. He then seemed to comprehend why the tears start when one reads such books. When I had finished reading, he asked me for a book, that his boy might read it to him in the evening, and I gave him one. While I was reading "The Good Shepherd," many came and listened, and some took up other books and began to read. They then began to ask the price; and some bought a few of the smaller ones. Upon this the priests of the village came, to whom I gave each a tract, and they sat down to read them: with others I had conversation, and so the whole day passed.

Aug. 23. — I went again to-day to the same place, and displayed my books. Again the people began to come, as they did yesterday, and I had opportunity to persuade some to read, of whom a part were pleased, and bought after they had read. Thus I disposed of a number also this day. I had also conversation with several persons.

A voluntary advocate — Hospitality.

Aug. 24. — To-day I started early from Athens on foot, and after hours I arrived at Amaronsi,* where I again opened my books, and began to come and read. After some students came, and began, some to criticise, and some to condemn, and some to oppose my books. Among them was a young man named Anastasiades, hitherto a stranger to me, who defended my books, and in general books of this kind. There was also another — a friend of mine, named Panteles: and then began a long conversation between five or six young men. They were divided in opinion, some condemning the books, and others commending them. After they had dispersed, Anastasiades returned, and we made ourselves known to each other, and conversed together with mutual satisfaction.

Sept. 1. — To-day I started from Amaronsi for Penteli, where the English troops are encamped, my friend Panteles accompanying me. Here I disposed of sundry tracts and four copies of the New Testament, and had much conversation with the priest of the monastery, who also bought a New Testament. Subsequently I had a talk with two others, servants of the monastery, one a young man, the other aged. Our conversation was upon indifference to religion, and the corrupt state of the community, and the extent to which men have departed from the will of God. I read to them many portions of the divine word. In the midst of our conversation the young man left, but the old man remained. I found him very ignorant. Afterward the conversation turned upon faith and unbelief, and I read to him the third chapter of Daniel, show-

*Of this walk he says, in a note of the same day, "I arrived at half past six this morning, well and joyful, for my journey was solitary, and accompanied with incessant thoughts going to God, especially when I called to mind the satisfaction I felt yesterday evening in listening to your interpretation of the word of God."

how great faith the three young
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ought to have in Christ, and how
ought to love him. The old man
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and may God give you what
" He then brought me bread
wishing to show his hospital-
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should go out as usual.
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"Well, if you will go out,
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e to gather up my books, and
any further use of them; for,
I might suffer for it. But I paid
to them. Afterwards the police
me, and told me that I must
ch books as these. I answered
y books are published, and are
the community; they are found
book stores, and on the tables of
bishops, priests and teachers."
d not hear any of my remon-
but ordered me, threatening to
if I refused, to pack up my
d to make no more use of them.
I was obliged to obey his order, and to lock up my books, for I had no license. Then those who had yesterday been excited against me, began to revile, and insult, and accuse me, and some counselled me not to follow this calling, because it is a despised one, and I should be disgracing my country and my religion, helping to disseminate the sentiments of foreigners. I replied, "On the contrary, I am trying to diffuse my own sentiments, to honor my country, and to recommend my religion. What evil have I done? Let my crime be proved." Then some priests from abroad, who happened to be sitting outside the café, among whom was the abbot of the monastery of Penteli, called me out, with the design, perhaps, of admonishing me; but I began immediately conversation with them, speaking first of *lying*, because some of those present had been uttering such calumnies, that it made one shudder to hear them. They said nothing, not wishing, perhaps, to appear to have any conversation with a heretic. At last, however, the abbot said to me, "My son, your ideas seem to be very correct; but we must be prudent, and must comply with the direction of our Lord, who says, 'If they will not receive you, depart and go to another city.' You see they don't want you here, and you should go away." "Very well," said I, "but I have done nothing wrong." Then he said again, "Very well, my son, you have done nothing wrong, but it is better for you to go, because they talk, and give out a good many things about you, so that there is danger of its coming to something worse." I answered him calmly, "I have no fear, because I am innocent." Many then began to gather around us, and I thought it best to say nothing more for a while; but I did not go away immediately, that I might not seem to yield to them. A little after, Panteles came and called me, and I then arose and went away. In the evening I returned to Athens, and told all these things to the brethren.

Sept. 6.—I had much conversation to-

day with Mr. Triandaphylides concerning repentance, confession, and obedience to the word of God. He seemed much affected, and confessed that he was miserable and unhappy, because all his life he had been a transgressor of the law of God. Afterwards we read the 10th chapter of Matthew and prayed together.

Oct. 23.—I started from Athens about nine o'clock this morning, and arrived at Koropi about four, and put up at the shop of a Hydriote, named Stamoti. Some of the villagers soon came to me, and asked me what nice things I had brought them, supposing that I had merchandise to sell; for they are accustomed to see such traders, but I was the first bookseller ever seen among them. But as soon as they heard that I had books, they immediately began to whisper to each other. After a little while, they brought the teacher and the scribe of the demus. The scribe asked me my name. As soon as he heard my answer, he began to talk apart with the teacher, and with the second magistrate of the village. Afterwards he turned to me and said, "Where do you obtain these books? have you a bookstore in Athens? if so, where?" I answered him, that I obtained the books from different bookstores, and that I had no establishment in Athens, but went about as a travelling bookseller. "Your name," said he, "is known to us; but tell me, have you a license to sell these books in this demus?" "Yes," I replied, "I have a general license from the Government for the whole department, given me by order of the ministry." "Very well," said he, and without adding anything more he began to look at the books. He did not even ask to see the license. During all this time, many of the villagers were looking at the books, and asking the teacher if they were good, and if they had better buy. Before me he made no reply; but he went out and talked with them, and from what I could understand, he told them I was the man about whom the bishop had written to them, and that my books were American.

Friendly reception.

Oct. 27.—This morning at 8 o'clock, I left Keratea, and passed again through the village of Marsopoulo to Koropi. There I found the teacher reading the Good Shepherd, and the Sinner's Friend in the café, surrounded by five or six villagers. They received me in a very friendly manner, and I asked them how they liked the tracts. They answered me, that they were very good; "but," said they, "who practises what they say?" I answered that we must practise these things, and all who profess to be Christians. When I started to go, the teacher accompanied me a little way, and I then asked him, if he had read the Pilgrim's Progress. He told me that he had not read it all, but what he had read had made a deep impression upon him. He had read a part, too, to his wife, and she had said to him, "We are lost sinners; how negligently we have lived." I then told him that if he would let others have the books to read, and recommend them to buy, I would make him a present of them; for I had at first only left them with him for examination. So we parted pleasantly.

CONVERSATIONS WITH CATHOLICS.

From another correspondent in Greece we have an account of an interview with a Catholic young woman, exhibiting the manner in which the peculiarities of the Catholic and the Protestant faith lie in the popular mind.

Miss —— comes frequently of an evening. When she came, one Sabbath evening, and began on the subject of dress, I said to her, "Let us leave the subject of dress now, and turn to something more improving." "Why?" "Because it is the Lord's day." She then said, "O, we are not so rigid as all that; if we keep from gross sins, &c." I said, "I know you are not so strict; many are not; but what does the word of God say about it? Shall we read it?" She assented. I turned to Isaiah, "If thou wilt call the Sabbath a delight, not speaking thine own words, &c."

"Now, Miss ——, are these our own words, or not?"

She said, "O, it seems very strange; it is not in one thing, but in everything, you Protestants differ from us. You do not allow of revering saints." "Not in the sense of worship," I said. She replied, "Can we hold them in too much esteem, who have left us such an example of witnessing to the truth, and even become martyrs for its sake?" "If we give them the worship due to God, we do." "I do not think so," was the reply. "Will you read what the Bible says on this subject?" "Where is it in the Bible?" again she said. We turned to the Revelation. I asked her, in the meantime, whether a man or an angel was greatest? We read the passage where the angel prevented John from worshipping him, saying, "Worship God." She then said, "And you would not adore those venerable Fathers, and others who have been so blest of God?" I said, "How could I, after reading this? But we have not yet done. We have the testimony in our favor of your own great apostle Peter." She looked inquiringly. "Turn," I said, "to the tenth of Acts, and you will see what *he* says." She read the passage deliberately, and then said, "I still think they ought to be reverenced." I replied, "O Miss ——, if you knew the blessedness of believing on and loving the Lord Jesus, you would never think of adoring any one else; indeed, you could not do it? You would feel that you were dishonoring your best friend, and giving that to others which alone is his due." She seemed at a loss for an answer, and said nothing.

After a considerable pause, I said, "Mr. —— had the communion to-day." She replied, "Your church has no communion." I said, "Oh, indeed it has." "How often?" "Once a month." "Once a month, to go to communion, and not go first to confession!!" "We do go to confession. We confess our sins to God, and before we enter the church at all, or become communicants, we confess we are sinners, that we have repented of sin, and that we love and believe on the Lord Jesus, and are desirous of honoring Him at his table; but we find no warrant in the Bible to confess to any *creature*, so that we may be forgiven, before partaking of the communion." She said, "But does not the Bible say, Confess your faults one to another?" "It does; but you know very well that the words 'one to another,' in the Greek, mean more than you practice. The person you confess to, never confesses to you. Therefore this text cannot support your practice." She said, "I told you before, that you differ from us in everything." I said, "I suppose that the reason is, that your church is led by tradition, and we reject everything in matters of faith and practice, that is not supported by the word of God." She soon after left, and I have not seen much of her since. She came one day, when I asked her to read the 103d Psalm. She did so, and said it was very beautiful.

On another occasion, a young person having been referred to, whose position, under present circumstances, seemed not without peril, the mother of the lady who engaged in the above conversation, insisted that he ought to be sent for. But, says our correspondent,

I could not but smile at this, and said, "I had no anxiety on that subject." "How is it?" she said, "do not thoughts of him frequently keep you from sleep?" "O no," I said, "I sleep very well;" and then I alluded to the care of God. "Ah," she said, "yours must be a great God, that gives you such peace." I replied, "Is not yours the same God?" "Yes, but I fail to obtain peace. O, if I knew the English language, you would give me some of your peace." I said, "No, I could not do that. I have nothing to give; nor would a knowledge of the English be of any use, except so far as it might be the medium of acquiring the knowledge how true peace is to be obtained." But alas! my little knowledge of the language cut short this conversation. I saw plainly, however, that Miss —— is in the habit of reporting our conversations.

MISCELLANY.

CULTIVATION OF COTTON IN PEGU—INTRODUCTION OF OPIUM.

Throughout Pegu, there is said to be, at the present time, not only peace, but tranquillity. The dacoits seem to have nearly disappeared. No great robberies have occurred, and no villages have been attacked for many weeks. The court of Ava seems to have discovered that war with England, open or concealed, is useless, and to be disposed to rely upon diplomacy. Rangoon is improving.—Building lots have been taken up at high prices. Brick houses are rising. The priests have received sites for their monasteries, which have been exempted from taxation. Public works are advancing, and the lines of the most necessary roads are marked out, and the work on them is commenced.

The government of India have recently published a report on Pegu as a promising district for the raising of cotton. The districts of Prome and Tharawadi form a vast cotton-field, rich with fat black loam, and the Irrawadi, which runs through them supplies the means of ready transportation. An indigenous species of cotton has been cultivated here by the natives for many generations, much superior to the best known in Bengal. Since the war, which interrupted all cultivation, it has been selling at 1d. per pound; a price at which it might be advantageously exported, and compete favorably with the American article. The natives, at least in Henthada, consider the crop at that price profitable, and express the utmost willingness to engage largely in its cultivation. In the western part of India, the cotton is of an inferior quality, the cost of production is great, and transportation difficult; so that the cotton only reaches the English market when the American crop is deficient. In Pegu, on the contrary, a better description will pay, at half the price. The country is every where intersected with navigable waters, and no legislation hitherto has placed obstructions upon the tenure of the soil. With cheap communication, cheap labor and a rich soil, cotton might be raised, like rice, in quantities limited only by the markets.

But if the English rule in Pegu is in most respects a blessing, delivering the people from oppression, placing the country under just laws and opening the territory to profitable cultivation, the good is not unmingled with evil. By a letter of a correspondent, dated Sept. 21, 1854, we regret to be informed of the opening of arrack and opium shops, under the sanction of the government. This writer says;

"The policy which dictated this measure, is a wrong inflicted on the people of Burmah. At every principal station throughout British India, there are certain *abkaree* regulations in force. The object of these regulations is twofold: 1. to prevent the illicit sale of intoxicating liquors, and thus to bring the venders under a degree of responsibility and control; 2. to secure a revenue to the East India Company.

From time immemorial the Burmese have been a nation of sober men. One of their statute and religious laws forbids, under heavy penalties, the sale of all inebriating mixtures. There are millions of men and women throughout the country, who have not, to this moment of their existence, either seen or tasted foreign liquors. Now the scene will soon be altered.

The public contractors of the arrack and opium shops will do their best to sell, in order to raise their own profits. It is easy to understand how such a system will work among the people. Many prayed that the inhabitants of this newly conquered province might be spared the infliction of so great an evil as the introduction of the license laws. But the deed is done, and will so remain till a revolution takes place in public sentiment in England, in reference to the

obtaree regulations introduced among the heathen nations of India, and which are a check to the progress of missions. If they had existed while the territory was under Burmese rule, there would be a reason for continuing them. But they did not, and thousands of the people themselves now lament their introduction."

TREATIES WITH CHINA.

The treasurers and secretaries of several Missionary Societies, and of the Bible and Religious Tract Societies, and several persons interested in China, being invited to a meeting to consider the existing treaties with China, met for that purpose in London, Nov. 10, 1854. The secretaries of the Chinese Evangelization Society were requested to prepare a statement explaining the nature of the existing treaties of England, France and America with China, and the relation of those treaties to the interests of Christianity in that kingdom.

Until the year 1842, no treaty had existed between Great Britain and China. But at the close of the opium war a treaty was made, stipulating "that the subjects of both countries should enjoy full security and protection for their persons and property, within the dominions of the other." By a subsequent article in this treaty, the permission of British subjects to reside in China was limited to the cities of Canton, Amoy, Fuhchau, Ningpo, and Shanghai. Every part of the treaty indicates that its provisions were designed to embrace only persons engaged in mercantile pursuits. This treaty was signed at Nankin, Aug. 29, 1842.

A supplemental treaty was signed Oct. 8, 1843, in which a stipulation was made that persons residing at the five cities should not go into the interior beyond certain short distances, and that any individual offending should be liable to punishment.

At the time of signing this treaty and supplement, no effort was made by any of the religious organizations to demonstrate the importance of gaining facilities for missionary exertions in China. The friends of Christian missions seem to have overlooked the necessity of laying before the government the duty of securing an unimpeded entrance for the Bible and for missionaries, not merely into the outports of China, but also into the empire at large.

A treaty was agreed upon between France and China, Oct. 24, 1844, in which provision was made not only for the interests of trade, but also for the interests of the Christian religion. The French minister stipulated that his countrymen should be allowed to establish churches, hospitals, alms-houses, schools and cemeteries, in any of the free ports. Permission was also granted to engage interpreters, writers, cookmen, boatmen, and also literary men, to teach them to speak or write any of the dialects of the Chinese language.

When the French treaty was signed, the ambassador obtained from Keying, the commissioner, with the consent of the emperor, a valuable proclamation, allowing to the French residents and even to the Chinese converts full right of worship. This proclamation, as it was understood by Keying, extended only to the Catholic form of worship. But when his attention was called to his error by the French minister, the commissioner issued a second proclamation, granting free toleration to every form of worship practised by Christians, whether Catholic or Protestant. The toleration granted to foreigners does not, however, allow them the privilege of penetrating into the interior.

It is announced in a recent number of the "China Mail," that the representatives of England, France and America were about to proceed to the revision of the treaties with China. In this revision, it is earnestly to be hoped that the interests of missions will be regarded. Commerce is deeply indebted to the missionary enterprise. It was a missionary who compiled the Chinese diction-

ary, and this facilitated commercial intercourse. And it is due to Christianity that, in the formation of any treaty, the labors and the rights of Christian missionaries should be recognized.

The three Powers more especially interested in this subject will not wait the issue of the present contest, which will determine the future possession of the throne. Various indications on the part of the leaders of the insurgents, such as their intolerance and their opposition to the opium trade, may influence the Western Powers to prefer to settle the matter with the reigning party. And the weakness of the imperial government may make it willing to grant concessions which will be binding on the future dynasty.

Besides, the Jesuit missionaries in China are opposed to the insurgents and to their Protestantism. Many merchants also, both British and American, who are engaged in the opium trade, would prefer the rule of the Imperialists to that of the insurgents. There is reason, therefore, to think that a treaty may be hastened, before the empire shall recover from its present disturbed state.

Moreover, should the French treaty be dissolved, and a new one entered into, the French might stipulate for Catholics only, and in such a way as would be no benefit to Protestants.

The present opportunity should be seized for gaining permission to carry the glad tidings of the gospel, not only to the free ports, but along the coast and the rivers, and to all the cities and villages of the empire. The right of foreign missionaries to build or occupy houses should be conceded. If fresh privileges are granted by the Chinese authorities to traders, like privileges ought to be secured also to missionaries. Whoever may be the future emperor, the treaty now made may be rendered binding for many years to come. No time, therefore, is to be lost on account of the distracted state of the empire. Religious bodies might well embrace the occasion to solicit of the several governments concerned, that their ambassadors be instructed, in the revision of the treaties, to secure such privileges for missionaries and their converts, and such facilities in their work, as the enlightened and liberal spirit of the age demands.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. ELISHA L. ABBOTT.

Elisha L. Abbott was born at Cazenovia, N. Y., Oct. 23, 1809. Having pursued a course of study at the Hamilton Literary and Theological Seminary, he was appointed a missionary, Aug. 3, 1835, and designated to the Teloogoos. He sailed from Boston, Sept. 22nd of the same year, and arrived at Calcutta in February, 1836. In accordance with the advice of a conference of brethren held at Maulmain, his destination was afterwards changed, and he was appointed to labor among the Karens.

His first residence was on Balu island, opposite Maulmain, which at that time numbered a population of 10,000 Karens. This station was in a few months relinquished on account of its insalubrity, and Mr. Abbott removed to Rangoon in April, 1837. Here his successful labors among the Karens began. The following month he baptized three Karens, who had come three days' journey for the purpose of receiving the ordinance. During the next four months, nearly forty Karens were reported to have become hopefully pious in the surrounding region. Thus at the commencement of Mr. Abbott's labors, that remarkable impulse seemed to be given to the work of

God among that people, which has rendered him an apostle to the nation, and the spiritual father of multitudes, some on earth and some in heaven, and which has made the history of the mission the most wonderful of modern times.

At the close of the year 1837, he made excursions to Maubee and Pantanau, baptizing sixty-seven and administering the Lord's Supper to 150, preaching and teaching, and finding everywhere a people prepared of the Lord. Although no regular schools were established, several hundreds learned to read at their own homes. Many of the more promising young men received from him such instruction in religious things as was suited to prepare them to be useful among their own countrymen. He labored now in the jungle and now in the city, at one time in Maulmain, and at another in Rangoon, stimulated by the rare success of the gospel among the Karens, and encouraged by the manifest divine blessing which attended all the works of his hands. He wrought on, the Lord working with him, and confirming the word with signs following.

In February, 1840, Mr. Abbott left Maulmain for Arracan, and took up his abode at Sandoway. He had soon a school of fifty students, preparing to become assistants in the mission, and many more applied for admission who could not be received. Eighteen native converts were employed in Burmah Proper and in Sandoway, who were at the head of large congregations of Christians, and in fact, pastors, excepting only that they did not administer the ordinances. There were numerous Karen Christians, scattered over a space of hundreds of miles, and the assistants estimated that there were thousands who had come to the enjoyment of a good hope through grace.

Large additions continued to be made to the churches. Two new churches were organized south of Sandoway, which had now become the seat of the mission, and the central point from which the light radiated east, and north, and south; skirting the sea for many miles and penetrating beyond the mountains into Burmah Proper, where the religion of Christ was proscribed, and from whence the persecuted converts from time to time fled from their oppressors, that they might enjoy the precious privileges of the gospel, and the society of their beloved and revered missionary.

In 1843, two native assistants were ordained to the pastoral office, and many Christian families, driven by persecution from the other side of the mountain range, which was under Burman rule, settled at Ongkyoung. Here Mr. Abbott aided them in staking out a street for a new village, and, kneeling down on the spot, with men, women and children, devoutly consecrated it to God.

In the year 1844, the grace of God was displayed towards the mission in an unusual manner. During a period of four months, two of the native preachers reported that more than 1550 had joined themselves to the Father, and the Son, and the Holy Ghost. More than two thousand Karens, in that year, were brought into connection with the Arracan mission. But in the midst of this tide of evangelical success, Mr. Abbott's health became enfeebled to such a degree that he was obliged to leave the field of his labors. He embarked for America, and reached New York in November, 1845. For several months, he remained in his native country, aiming to diffuse everywhere the ardent missionary spirit which was in his own breast, and communicating to the churches the miracles and wonders which God had wrought among the heathen. And then, with health improved, but by no means restored, he returned again to his labors, reaching Calcutta in November, 1847.

He proceeded at once to Ongkyoung, where there was to be a gathering of the people and of the native preachers, with whom he had parted on the same spot three years before. When he found himself standing among the group of native preachers, and witnessed their intense joy at seeing him again, he forgot

for a while the sacrifices, hazards and misgivings of the past, and they rejoiced together, and "offered to the Lord a song of grateful praise." During his absence, the conquests of the gospel had continued to extend, and the waving fields on every side still invited the sickle of the reaper.

In the year 1849, Mr. Abbott made two attempts to re-enter Burmah Proper by the way of Bassein, which were unsuccessful. The work, however, advanced at Sandoway and in the region around. Twelve superior chapels were built by the people, and nearly twenty of an inferior character. Forty native assistants were pursuing their studies with Mr. Abbott. More than 5,300 Karens had been baptized from the commencement of the mission, and 5,124 unbaptized Christians also were reported. In many instances the native churches supported their own pastors, in whole or in part, and sustained their schools and teachers. A Karen Home Missionary Society was formed, to carry the gospel to the regions beyond, to gather in the outcasts of Israel, and to comfort those that were scattered abroad. More native preachers were ordained, and the churches, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

After the second Burmese war, the occupation of Bassein by the English opened to the mission a part of the field from which they had long been excluded. In July, 1852, Mr. Abbott visited this region in company with a fellow missionary, to make temporary provision for the prosecution of the work that was ready to their hand. A wide and effectual door was opened, and with bounding heart he was ready to go up and possess the land. But his health again failed, and compelled the entire relinquishment of his labors. He was not permitted to gather the golden harvest, in whose ripening luxuriance his soul delighted. He retired to Maulmain in the close of September, embarked for England in January following, and arrived at Boston, June 8, 1853, to return to his labors no more.

Since his departure, says a recent letter from Bassein, we hear "from every direction the most earnest inquiries about 'teacher Abbott.' In their own strong language, not a few of the Karens are saying, 'we shall die in our longings after teacher Abbott.'" "When he left them," says another, "they all 'wept sore;' but they will go 'sorrowing most of all,' that they are to 'see his face no more.'"

His missionary life extended to a period of nineteen years. What remains can be stated in a few words. He struggled with a broken constitution for a few months, and on Lord's day, Dec. 3, 1854, at Fulton, N. Y., he exchanged the earthly tabernacle for "a house not made with hands, eternal in the heavens." It was only the day before his death, that the idea of his speedy dissolution took full possession of his mind. He referred to his associates in missionary labor, and gave direction to the friend who had watched over him in his illness to write to several of them. Afterwards he engaged in prayer, first for himself, pleading "the mercy of God through the blood of the atonement," then for the churches and ministers at home, for the missionaries, especially those of his own field, and for the native pastors and converts. He prayed that there might be no failure in the missionary enterprise, that the work might go forward in the power of the Holy Ghost, and be triumphant. Afterwards, he expressed a wish again to "lift up his voice in prayer in his family," when he fervently commended them, severally, together with absent friends, to God. In his paroxysms of physical pain, which were frequent and severe, the words "Jesus and his atonement" were often upon his lips. He said, "My mind is sometimes agitated by the sufferings of the body, but they do not move the foundation. God's promise never fails." "Yes," said his friend, "there remaineth a rest." He interrupted her by responding, "I am near that rest; it is just at hand."

In the afternoon of the Sabbath, he sank into a stupor from which he could not be aroused, and in the evening he passed peacefully away, like the star of night, which sets tranquilly upon this world, to beam in brightness on another. Agreeably to his request he was buried among his kindred at New Woodstock, N. Y., after an appropriate funeral service in the sanctuary where, in his earlier years, he had sat under the ministry of the revered, but departed John Peck.

Thus "God buries his workmen, but carries on his work." When all acts are understood, and all history developed, seen as it is, and seen in the light of eternity, the great and thrilling events of his life, we doubt not, will be among the themes of grateful praise, and which shall be held in everlasting remembrance.

Dr. Mason, who was associated with him as a fellow laborer, and who knew him well, records the following just and fraternal tribute to his memory:

"The death of br. Abbott is a great public loss, for he was remarkably successful in every branch of missionary labor. He preached the gospel, and great numbers were converted; he educated native preachers, and they are among the ablest that have entered the ministry; he constituted churches, and they are distinguished above all others for recognizing the obligations that rest upon them to support their own pastors; and he wrote books, and they remain among our best specimens of Karen literature.

"His first station was Rangoon, and he travelled in the neighboring districts of Maubee, Pantanau and Bassein, where he raised up several churches; but the persecutions to which the Karen Christians were subjected, induced him, for their sakes, to remove to Sandoway, where they could visit him without interference from government; and where he could educate for them an indigenous ministry. Nothing could have been more judicious than this arrangement. He was immediately joined by a select class of fifty promising students; and from his school went forth, in subsequent years, some of the most efficient pastors now in Burmah. The charge he gave them when they graduated was, '*You* are to *lead* the host of God in Burmah. You must not lean on missionaries, but on God;' and well have they observed it, not shrinking even from martyrdom itself.

"After his return from America, he met with thirty-five native preachers from the districts west of Rangoon, all of whom he had baptized, all had been his pupils; and under their teachings, churches had arisen embracing in the aggregate more than four thousand members, besides five thousand more hopeful converts, in connection with their congregations, who had not been baptized.

"It would be difficult to find in the whole range of modern missions another man to whom God has awarded an equal measure of visible success. He rests, but the minds his impinged upon still move on, destined to communicate their power to other minds from age to age, in a multiplying progression. Then he is not dead. He lives in those to whom he has imparted life, and will thus live in all coming generations of redeemed Karens."

DEATH OF MR. MEEKER.

Again the angel of death has visited us. The Rev. Jotham Meeker, a most faithful and honored missionary to the Ottawas for nearly thirty years, died at Ottawa, January 11th, after a sickness of nine days. His disease was bilious pneumonia. A few moments before his death, "he called for one of his missionary associates to witness his calmness and joy in the near view of a glorious immortality. He addressed a few words to a brother in the Ottawa language, offered an earnest prayer, clasped his hands across his breast, and closed his eyes; a sweet smile then spread over his countenance, and without a struggle or a sigh he departed." "A good man has fallen. 'I am distressed for thee, my brother; very pleasant hast thou been unto me.'"

SPECIAL MEETING OF THE BOARD.

A special meeting of the Board of Managers of the American Baptist Missionary Union is called by the Executive Committee, to be holden in the Lecture Room of the Tabernacle Church, (Dr. Lathrop's,) Second Avenue, near Tenth Street, New York, on Tuesday, the 13th of March ensuing, at 10 o'clock, A. M.

R. W. CUSHMAN, *Rec. Sec'y.*

Missionary Rooms, Boston, Feb. 7, 1855.

LETTERS FROM MISSIONARIES.

Arracan.

C. C. MOORE, Sept. 14, Oct. 8.

Bassein.

J. S. BEECHER, Aug. 12.— H. L. VAN METER, Sept. 28.

Maulmain.

Messrs. HASWELL & RANNEY, Sept. 19.— T. S. RANNEY, Aug. 22, Sept. 6, 18, 19, 28.— Mrs. S. H. KNAPP, Aug. 29.— J. WADE, Sept. 6; Mrs. W., Aug. 29.— D. WHITAKER, Aug. 4.

Tavoy.

T. ALLEN, Sept. 6.— B. C. THOMAS, Sept. 18.

Rangoon.

D. L. BRAYTON, Aug. 18.— J. DAWSON, Sept. 21, Oct. 7.— L. INGALLS, Sept. 20; Mrs. I., Sept. 20.— J. H. VINTON, Sept. 15.

Shwaygyeen.

N. HARRIS, Oct. 5.

Assam.

M. BRONSON, Oct. 17; Mrs. B., Nov. 7.— I. J. STODDARD, July 18, Aug. 22, 25, Sept. 20, Oct. 18. — S. M. WHITING, Sept. 30, Oct. 2.

Teloogoos.

L. JEWETT, Oct. 5.

Siam.

MISSION, June 12, Aug. 24.— W. ASHMORE, May 28, 29, Aug. 24, 23.— J. H. CHANDLER, Aug. 17, 27.— S. J. SMITH, June 18, 22.

Hongkong.

J. W. JOHNSON, Sept. 1, 22 (2), Oct. 2 (2), 4, 9.

Ningpo.

Mrs E. A. GODDARD, Sept. 11.— E. C. LORD, Sept. 7.— D. J. MACGOWAN, June 28, Aug. 29, 29 with j, Sept. 11.

France.

E. WILLARD, Aug. 14, Sept. 30, Oct. 31, Nov. 2, 15 (2), 24.

Greece.

A. N. ARNOLD, Nov. 3, 17, Dec. 7.— R. F. BUEL, Dec. 11.

Germany.

J. G. ONCKEN, Dec. 6, (2).— F. NIEMETZ, Oct. 6, 19, 31.

DONATIONS.

RECEIVED IN JANUARY, 1855.

Maine.

A friend of missions 2.50; Portland, a New Year's gift from a friend, 25; Frankfort, Rev. S. G. Sargent 4; Jefferson, 1st ch. and soc. 10; 41.50

Bowdoinham Asso., Greene, ch., per Rev. H. C. Estes, agent, 26.88

Cumberland Asso., Lewiston Falls, ch. and cong. 77.61; S. Sch. 25; to cons. Calvin Record L. M.; Harpswell, ch. and soc. 15 81; East Brunswick, ch. 6.20; Brunswick, Main st. ch., mon. con. 11; New Gloucester, ch. 32 50: with other donas. to cons. Rev. John Rounds L. M., per Rev. H. C. E., agent, 168.12

Hancock Asso., Trenton, 1st ch. 24.60; Female Miss. Soc. 5; East Trenton, ch. 10.46; West Trenton, Mrs. Nehemiah Higgins 1; Hancock, 1st ch., Rev. R. Y. Watson and others 10; North Hancock, friends 2.30; Franklin, D Springer 1; per Rev. H. C. E., agent, 54.36

Kennebec Asso., Sidney, ch., per Rev. H. C. E., agent, 1.62

290 98

New Hampshire.

Manchester, Rhoda Bryant, for German chapels, 25; Rindge, Arminda P. Abbott 4; Concord, 1st ch., to cons. Isaac Elwell L. M., 100; Stratham, ch., mon. con, 10; Mason Village, L. A. Elliot 1; 140.00

Cornish, ch 13.35; Plainfield and Meriden 15; children 1.24; Hanover 14 25; children 1.53; Newport, 36; children 1.35; Claremont 40.21; to cons. Edward Brown L. M.; Nashua, ch., to cons John M. Flanders L. M., 100; New Boston, ch. 11; Peterboro', ch. 6.56; Keene, ch. 32.73; per Rev. J. Alden, agent, 279.22

419.22

Vermont.

Swanton Centre, D. M. Walker 2; a New Year's gift 1; Poultney, ch., to cons. Mrs. Emma S. Goadby L. M., 100; Cornwall, Roxalna Peet 2; 105.00

North Springfield 18.35; West Townshend, Rev. S. S. Leighton 2; Bennington, 1st ch. 40; S Sch. penny coll. 5; per Rev. J. Alden, agent, 65.35

170.35

Massachusetts.

A friend 20; Boston, Union ch. 175; West Chesterfield, Betsey Abbott, 1; Pittsfield, ch. 72; Chelmsford, 1st ch., Female Karen Soc., Mrs. M. H. Dudley tr., 20; Chelsea, ch. 50; South Milford, Rev. G. N. Townsend 5; Plymouth, ch., Ladies Miss Soc. 20; Haverhill, 1st ch. 355.21; mon. con. 19.79; S. Sch. 25; Cambridge, 2d ch., Enos Reed tr., 94; Newton Centre, J. A. Clarke 2; Osterville, ch. 5.29; S. Sch., 3.67; Groton, ch. 14; S. Sch. 3; Lynn, 1st ch., in full to cons. Mrs. Eliza G. W. Richards L. M., 80; Jamaica Plain, ch., to cons. Edmund D. Cassell, William W. Capen and Moses M. Smith L. M., 300; Shrewsbury, Nathan Rand 2; West Dedham, ch. 8.65; Female Mite Soc., Betsey Baker sec., 11; Westboro', ch. 65 21; Barre, ch. 20.50; Bolton, ch. 23; Charlestown, 1st ch., Joseph Carter, tr., to cons. Franklin Hopkins L. M., 100; Southboro', ch. and soc., 15; Albro P. Collins deceased, for Nowgong Orph. Sch., 2.50; Newton Upper Falls, Female Miss. Soc., L. Bixby tr., 10; 1522.82

Russell, ch, per Rev. J. Alden, agent, 40.00

Worcester Asso., Worcester, 1st ch., mon. con. 10; Pleasant st., ch. 16; Holden, ch. 30; with other donas. to cons. Rev. Mylon Merriam L. M., per Rev. J. Aldrich, agent, 56.00 — 1618 82

Rhode Island.

Providence, Rev. J. C. Welsh 5; Woonsocket, ch. 35; Newport, 1st ch. to cons. Rev. Samuel Adlam L. M., 100; 140.00

Warren Asso., North Kingston, 1st ch. 7.69; Wickford, 1st ch., mon. con. 78: per Rev. J. Aldrich, agent, 85.69

Providence Asso., Pawtucket, 1st ch. 171 86; Central Falls, ch 100; Valley Falls, ch, with other donas. to cons. Rev. Geo. Silver L. M, 12 03; per Rev. J. Aldrich, agent. 283.89 — 509.58

Connecticut.

Bridgeport, S. Sch., to sup. a heathen child named William Reed, 25.00

Stonington Union Asso., North Stonington, 3d ch. 23.15; Stonington Boro', ch. 54; with other donas. to cons. Rev. Thomas W. Clark L. M., per Rev. J. Aldrich, agent, 77.15 — 102.15

New York.

New York city, 1st ch., For. Miss. Soc., for German chapels, to cons. Robert William Durbrow, Miss Martha Hillman and Rev. John D. Fulton L M., 300; Rome, ch., 50; Springville, ch. 20; Killawog, Allen Cowdry 2; Cyrus Salisbury 1; Harpersville, Rev. D. F. Leach 2; Rochester, 1st ch., with other donas. to cons. Rev. H. N. Langworthy and Alanson Cook L. M., 182.57; Gloversville, ch., Karen Miss. Soc., Mrs. A. C. Churchill tr., "towards the education of the native ministry," 35; Gilbertsville, ch. 27; Brooklyn, Central ch., to cons. Mrs. Catherine Coombs L. M., 100; 719.57

Cattaraugus Asso., P. Burlingame tr., Hinsdale, ch. 13.20; Ceres, ch. 3.28; Amity, ch. 25 cts; Otto, 1st ch. 63 cts; per Rev. S. M. Osgood, agent, 17.83

Niagara Asso., B. Van Horn tr., Royalton, ch., Rev. H. Pettit 10; L. B. Horton 1; West Somerset, ch. 7; per Rev. S. M. O., agent, 18.00

Saratoga Asso., Chauncey Boughton 25; Milton, ch. 13; Charlotte White 1; Waterford, ch. 3.25; Pittstown, ch. 1.87; per Rev. O. Dodge, agent, 44 12

Washington Union Asso., Whitman Joslin 2; Lucy Herrington 4; B. F. Herrington 1; A. Joslin 1; P. Moseley 1; Catharine Herrington 1; Jonathan Case 5; Lucy Spencer 25 cts; Polly Joslin 2; Hoosick, ch. 19.26; per Rev. O. D., agent, 38.51

Worcester Asso., Waterville, ch. 23; Milton Wright 1; per Rev. O. D., agent, 34.00

Union Asso., Sing Sing, ch., per Rev. O. D., agent. 61.66

Franklin Asso., Unadilla, ch. 5.50; Franklin, ch. 19; Croton, ch. 55.09; Otego, ch. 7; Milford, 1st ch. 1.74; Sandhill, ch. 5 50; Delhi, ch. 3 25; West Meredith, ch., to cons. William Remington L M., 123 94; coll. 7 98; to cons. Thomas McCall L. M., per Rev. O. D., agent, 229 00

New York Asso., Jonas Sparks 50; Bloomingdale, ch. 23; per Rev. O. D., agent, 73.00

Hudson River South Asso., Bedford Avenue ch. 7; Union, ch. 16.95; per Rev. O. D., agent, 23.95

Black River Asso., Smithville, ch. 9; Antwerp, ch. 3; Watertown, ch. 51 31; Boonville, ch. 5; Lowville, ch. 37.27; Adams Center, ch. 17 27; Daniel Hall 20; Clayton, ch. 6; S. Harmon 5; coll. at semi-ann. meeting 17.31; with other donas. to cons. Mrs. Emeline E. R. Park L. M., per Rev. H. A. Smith, agent, 171.16

Broome and Tioga Asso, 12.68; Hon. J. Willsey 5; John Gillett 1; M. Barker 3; G. A. Todd 2; J. B. Todd 1; T. J. Stevens 1; Wealthy Stevens 50 cts; Amy Barker 1; Isaac Briggs 5; Hartman Lotze 50 cts; Maine, ch. 18.25; West Nanticoke, ch. 3 76; Warren, ch. 75 cts; Candor Village, ch. 8.27; Nathan Patch 2; Mercy Patch 1.50; Horace Patch 50 cts; Franklin N. Patch 13 cts; Lucy A. Patch 25 cts; Rev. Isaac D. Jones 5; per Rev. H. A. S., agent, 68.09

Cayuga Asso., Auburn, ch. 14 03; James Gill 75 cts; per Rev. H. A. S., agent, 14.78

Chenango Asso., 9.19; New Berlin Village, ch. 14.66; B. J. Haight 4; Treas. Asso. 35.72; Rev. W. Spaulding 4; Mrs. Eunice Spaulding 1; Miss Naomi Ann Spaulding 1; Master Geo. Caton, (deceased,) to circulate Bibles and tracts among heathen children, 10; Greene, Central ch. 42.88; Oxford, ch. 28.50; Guilford, 2d ch. 27.12; Pitcher, ch. 35.65; Norwich, ch. 224.95; S. Sch. 37.50; Coventry, ch. 17.35; S. Sch. 5; a friend 2; Fayette, ch. 4.33; South New Berlin, ch. 32.25; Columbus, ch. 5.75; Plymouth, ch. 9; Sherburne Village, ch. 5; Earlville, ch. 21.50; Coventry and Greene, ch. 26.34; North Norwich, ch. 5.56; McDonough, ch. 14.50; Female B. Soc. 3.75; South Bainbridge, ch. 5.50; West Bainbridge, ch. 7.25; John L. Jenks 1; Preston, ch. 16.20; Oxford and Greene, ch. 17; per Rev. H. A. S., agent, 675.44

Cortland Asso., Joel Call, for Teloogoo Mission, 3; Taylor, ch. 8.50; Solon, ch. and cong. 34.62; Cincinnatus, ch. 5; Groton, ch. 26.53; Fem. Mite Soc. 14; McGrawville, ch. 16.90; Reuben Persons 1; Cortlandville, ch. 37.25; Truxton, ch. 41; Deacon Call 1; C. Bennett 1; per Rev. H. A S., agent, 189.80

Oneida Asso., Cassville, ch., per Rev. H. A. S., agent, 50.20

Onondaga Asso., Fabius, ch. 17.40; Mrs. Hannah Love 5; Mrs. Wheelock 2; Plank Road, ch. 25 cts; Manlius, ch. 3.13: Manlius and Sullivan, ch. 50; Elbridge, ch. 7.26: Fayetteville, ch. 128; to cons. John A. Hurlburt L. M., per Rev. H. A. S., agent, 213.04

Otsego Asso., Butternuts, ch. 2.56; West Winfield, ch. 3; Burlington, 1st ch. 21.57; West Burlington, ch. 50 cts; North Burlington, ch. 34.13; Hartwick, ch.

26.25; New Lisbon, ch. 27; Brookfield, ch. 40; Female B. Soc. 4.63; Edmeston, 2d ch. 5; J. Maine 50 cts; H. Pasco 50 cts; P. Cook 1; C. Hayward 1; Jacksonville, ch. 16.20; Warren, ch. 13; Exeter, ch. 13.45; Female B. Soc. 3; Warren DeLancy 10; Plainfield, ch. 3.25; Springfield, ch. 75 cts; Walter Holt 2; Mr. Stanburgh 1; Rev. L. Casler 1; Mrs. Casler 1; Rev. L. Bolton 10; coll. at semi-ann. meeting 13.55; with other donas. to cons. William W. Walker, Leonard Colburn, Mrs. Triphena H. Bolton and Mrs. Mary S. Dean L. M., per Rev. H. A. S., agent, 285.87

St. Lawrence Asso., Pitcairn, ch. 1; Massena, ch. 3.35; Gouverneur, ch. 15; Warren Dike 20; Chloe Ann Dike 5; with other donas. to cons. Mrs. Chloe Ann Dike L. M., per Rev. H. A. S., agent, 44.36 — 2969.91

New Jersey.

Newark, 1st ch., F. F. Randolph, tr., 100.00

State Convention, P. P. Runyon, tr., New Jersey Asso., Vincentown, ch. 8; Cohansey, 1st ch. 20; 2d ch. 37; Central New Jersey Asso., Flemington, ch. 60; East New Jersey Asso., Piscataway, ch. 107.70; Scotch Plains, ch. 45; per Rev. S. M. Osgood, agent, 277.70 — 377.70

Pennsylvania.

Philadelphia, W. H. Richards, for German chapels, 50; Ninersville, Welsh ch., Richard L. Davis, tr., mon. con. 10; Eaton, Rev. William Frear 5; North Auburn, ch., Mrs. Haverly 1; Starucca, N. T. Carpenter 55 cts; 66.55

Centre Asso., Huntingdon, ch. 11.50; Logans Valley, ch. 45; per Rev. S. M. Osgood, agent, 56.50

Monongahela Asso., South Ten Mile, ch. 10; Mt. Moriah, ch. 31.10; per Rev. S. M. O., agent, 44.10

Philadelphia Asso., Balligomingo, ch. 8.31; Willistown, ch. 13.74; S. Sch. 7.38; Pottsville, ch. 15; per Rev. S. M. O., ag't, 85.43

Brownsville, ch., per Rev. O. Dodge, agent. 6.50 — 259.08

Ohio.

New Market, "Friends of missions" 2; Auburn, ch. 50 cts; Norwalk, ch., 19; S. Sch., for Assam Orph. Sch., 4; 25.50

Indiana.

Evansville, ch. A. L. R. 10; Dr. E. B. 5; Mrs. C. A. 1; Mr. T. W. 2.50; Mrs. and Miss B.'s 50 cts; Mr. T. W. S. 2; Mrs. S. F. 3; Miss M. J. B. 50 cts; Miss E. G. B. 1; 25.50

Illinois.

Hadley, ch. 10; Armington, Mrs. Achsa Merriam 40; Nine Mile, ch. 12; Paradise Prairie, ch. 10; Decatur, ch. 30; Rock Island, ch., L. Gordon 25 cts; C. G. Volk 1; Mrs. Sarah Hatch 1; Mrs. Emma Cleland 50 cts; John Matley 50 cts; A. S. Tiffany 1; David Lingle 5; Dea. Cook 2; Mrs. Sarah Hillier 1; David Hawes 2.50; Hugh Gilmore 50 cts; David Phillips 2; Mrs. Martha T. Brackett 7; 126.25

Quincy Asso., 34.20; Griggsville, ch. 49.75; Basco, ch. 4.45; Payson, R. G. Kay 3; G. Kay 5; Rev. J. O. Metcalf 5; Mt. Pleasant, ch. 4.85; Rushville, ch. 6.25; to cons. Rev. J. O. Metcalf L. M., per Rev. J. D. Cole, agent, 112.50

Bloomfield Asso., Paris, ch., per Rev. J. D. C., agent, 2.50

Rock River Asso., Belvidere, ch. 35.97; Rockford, ch. 29.95; per Rev. J. D. C., agent, 65.92

Springfield Asso., Stonington, ch., per Rev. J. D. C., agent, 11.00

Chicago Asso., St. Charles, ch., per Rev. J. D. C., agent, 10.00 — 3

Michigan.

Pontiac, ch.,

Wisconsin.

Walworth Asso., Janesville, ch., per Rev. J. D. Cole, agent, 13.56

LaFayette Asso., Monticello Prairie, ch., per Rev. J. D. C., ag't, 3.00

Beaver Dam, ch., per Rev. O. Dodge, agent. 4.81

Scott, ch. 2; Sheboygan, ch. 6; La Crosse, 1st ch., W. W. Ustick tr., 23; 31.00

Iowa.

Central Asso., per Rev. O. Dodge, agent, 6.25

Iowa City, Rev. Dexter P. Smith 5; Cascade, ch., M. A. Clark tr., mon. con. 5; Dubuque, "part of the avails of a children's fair, for Mrs. Jewett's school at Nellore," 10; 20.00

Shawanoe Mission.

Delaware, ch.

Canada West.

Dunville, Rev. David Way

Legacies.

North Springfield, Vt., Mrs. Pease, per Rev. J. Alden, agent, 20.00

Woodstock, N. Y., John Goodell, Jr., per Mrs. Maria H. Goodell, Executrix, in part, 54.00

Owego, N. Y., Asa H. Truman, per E. D. Truman, Executor, 110.00

Total from Apr. 1, '54, to Jan. 31, '55,

Donations in Clothing and Goods

Boston, Ms., Bowdoin Square Miss. Circle 1 box, for Mrs. B. C. Thomas, 62.00

Boston, Ms., ladies of Tremont st. ch. communion ware, for Mrs. M. S. Dauble, 34.77

Charlestown, Ms., Judson Miss. Soc. 1 box clothing, 27.00

Brookline, Ms., Daniel Sanderson 1 box clothing, etc., for Rev. William Ashmore, 30.00

North Becket, Ms., N. W. Harris half barrel dried apples, for Rev. N. Harris,

Tolland, Ct., Miss M. Vinton 1 box dried fruit, for Rev. J. H. Vinton,

Hamilton, N. Y., Ladies Benev. Soc. 1 box clothing, for Nowgong Orph. Inst., 50.00

Philadelphia, Pa., Rev. J. H. Kennard 1 box sundries, for Rev. E. Kincaid, 75.00

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

LETTER FROM MR. LEHMANN.

State of the church.—Young Men's Association.

Berlin, Oct. 25, 1854.— The state of our church is improved. Meetings are better attended, inquirers increase, and several have been baptized, while others earnestly long for the ordinance. Cases of discipline have become rare, and a spirit of love and joy seems shed over all.

On the 22nd inst., our Young Men's Association celebrated the third anniversary of their re-organization, which was a very pleasing occasion. Shortly before that re-organization, there were only four younger brethren in the church; now there were twenty-five, and there had been already more than thirty; and their associating had promoted both their spiritual welfare and their happiness. I addressed the Association on the importance of adopting a high standard of faith and Christian activity.

Tour to out-stations.

On the 22nd July, I undertook a journey to our remote stations in the valley of the Oder. At Frankfort I was very joyfully received and lodged in the hospitable house of br. P——, the first here baptized. He is a file cutter, — a man of some property. He always takes care of the travelling brethren, and bears the welfare of God's house deeply in his heart. He has also very fully imbibed our principles, and is very active in the work of the Lord. Notwithstanding the oppressive heat, I preached twice on the following Sabbath, attended a prayer meeting, and visited out of town a backslider, whom the Lord by serious disease had brought to a stand and to longing after his house. During the excessive heat, the meetings are thinly attended. Ours did not exceed eighteen; but in larger churches are frequently not to be seen even as many, though Frankfort has at least 25,000 inhabitants. Still much good might be done here, as many doors are open.

On Monday, the 24th, I went to Manschnow; found the people engaged in harvest, and could only see them late in the evening in their houses. Early the following morning, I travelled on foot to Cüstrin, and was received in a friendly manner. Spent the day in visiting several of our members, and late in the evening held a meeting. Notwithstand-

ing the great exhaustion of the people, it was very largely attended, and great interest was manifested. The next day, I went down the river to Zäckerick. On the opposite side of the Oder, at Wrietzen, a new sphere of usefulness is opening. I addressed a large assembly in the house of br. Giese, in whose family several have decided to be baptized. At Tornow, a church meeting was held, and long standing difficulties were settled, and good resulted from the meeting.

Tours like the above are made quarterly by br. Bues or myself, and they prove beneficial in invigorating the scattered disciples.

Mr. Lehmann proceeds to state that he spent the month of August in Berlin in his customary ministerial duties. In September, occurred the Triennial Conference at Hamburg, of which a full account was published in the Magazine, Dec. 1854, p. 468. On the Saturday following, Sept. 16, was held the annual meeting of the Prussian Association. As all more general matters had been discussed in the larger Conference, only topics of local interest were here treated.

The days succeeding the Conference.

Most interesting was the following Sabbath, — a glorious day in the history of our churches. In the most crowded chapel, br. Ringsdorff preached a sermon which deeply moved all present. In the afternoon, br. Ribbeck preached very powerfully. The crowd was still greater. Br. Oncken afterwards baptized eight converts, and the Lord's supper was administered to a larger number than ever before. I found place only in the pulpit with br. Ribbeck. It was a glorious scene indeed.

Monday, Sept. 18, was spent in consulting on the chapels, examining plans, deciding on the priority, &c. I need not say how grateful we all felt for so large a gift, to our dear American brethren. In the afternoon, a love feast on a large scale was celebrated, which crowned all the blessings enjoyed so richly in these days. Pure Christian love in the fullest measure seemed to pervade all hearts.

Another day was spent in settling aright the multifarious matters of interest. In the afternoon and evening, a special meeting of all the missionaries was held, which was an occasion of great interest. At the close, we had the unspeakable joy of embracing our dear br. Bolsmann, who had just arrived from Bückeburg, where he had suffered twenty-two weeks in prison for the Saviour's sake.

Mr. Lehmann in company with Mr. Köbner, who together had been appointed delegates to the Kirchentag, held at Frankfort on the Maine, then proceeded to meet this appointment. An account of this assembly is contained in the Magazine for January, 1855, p. 25.

The church and chapel at Barmen.

After the Kirchentag and some communion with the disciples at Frankfort and Offenbach, I passed down the Rhine, from Mayence to Cologne. Br. Köbner left me at Boppard, having received an invitation to visit several clergymen who are friendly to us, and at his request, I went to spend a Sabbath with his church in Barmen, where I was most cordially received. Twice on the Lord's day I preached in their booth, erected temporarily, and found it very convenient, and adapted to serve even for the winter, which will be necessary.

On Monday following, I was urged to stay and hold the missionary meeting. It was numerously attended, and I went through the principal features of our Baptist missions, which created great interest. The church here will take a very prominent stand in the valley of the Wüpper, long famous as a seat of piety, and a stronghold of the kingdom of God. The clergy here made great efforts to prevent the erection of a Baptist chapel; but it was ultimately confirmed by our King, with whom br. Ribbeck had a very interesting audience. By these proceedings, and the ultimate victory of the Baptists, their doctrine and confession have become the more prominent.

Chapel at Grand Schotteln.

I left Barmen on Tuesday, Oct. 10, accompanied by br. Lange. After some hours, we met br. Ringsdorff at Wetter, near Vollmarstein, whither he led us with great love; or rather, to Grand Schötteln, at some distance, where a br. Funke had received him into his house. This br. was building for him a dwelling and a chapel, of which the walls are already completed, of stone and in a very noble style, bearing the inscription in stone — "One Lord, one Faith, one Baptism." My reception in the house of br. Ringsdorff was most cordial, and blessed hours of sweet communion passed. We beheld the most beautiful country and hills, especially that on which the manse is standing, which br. R. left when he became a Baptist, and which certainly had an exceedingly fine situation. In the evening, a special meeting was arranged in Vollmarstein in a large room, where the crowd was more dense than I ever witnessed before. The Lord gave me grace to preach the word with liberty and fervor, and never was I listened to with greater attention. Most fervent love was thus shown to me, and we returned in the beautiful moonlight, through valleys and forests, and over hills to Grand Schötteln.

Romantic baptistery — Joyful scenes — Christian union.

The next day a prayer meeting was held accidentally in a very lovely place in a hut in the forest. It was obvious by what means so glorious results have been obtained, and that the spirit of grace and of supplication is indeed poured out. The result is a rich ingathering of souls won for Christ, so that the church here is already larger than that in Barmen. To day, br. Funke went again with nine new converts to Hagen, where the Court is to witness their declaration of joining the Baptists, prescribed by law. I was led also to the baptistery arranged by br. F. on his estate. In a beautiful and narrow valley, surrounded by oaks and thick foliage, a brook running from the hills has been arrested and deepened. I was told of the highly interesting baptisms administered here by brn. Rauschenbush and Köbner, when sometimes the crowd thronged under the oaks and shrubbery, and even the burgomaster and other officials in deepest solemnity attended the rite. On the whole, there is a very great movement here, though great hostility also is manifested.

In the afternoon, the interest was still heightened. Br. Köbner arrived from Barmen, in haste to find me still there for some important consultations. Our joy was great. But another joy awaited us. Br. Rauschenbush arrived later, and we went to join him at the railway station. The mutual affection manifested was great. We spent several hours in Christian communion, and in consultation on the most important matters relative to the work of God assigned to us. The meeting was the more solemn, as br. R. with his wife were now leaving for America. A large number of brethren and sisters spent the evening with us in fervent prayer. At nine I departed, having taken a most cordial leave of all. I was accompanied by a large number of friends, who increased continually as, in the moonlight, one party after another issued from the shrubbery and the forest, as we passed along. At Wetter several of our favorite hymns swelled harmoniously, where people at a distance listened very attentively, and seemed astonished at such cordial union of men and women, so unequal in appearance and yet so united in spirit. Suddenly the train appeared, and I was separated from my friends, but thankful on the following day to find all in peace and comfort at Berlin.

I wish, on the part of the church in Berlin, particularly to thank our dear American brethren for their rich boon for the erection of chapels. We are earnestly preparing to commence next year at this place, and hope to complete the enterprise with good success.

LETTERS OF MESSRS. ONCKEN AND LEHMANN.

A resolution was passed by the Conference of German Baptist churches at Hamburg, September 1854, empowering the executive brethren of the German Union to take further steps for the attainment of a concession on the part of the Prussian government. Full accounts of the interview of the Committee with the King of Prussia have been received. The following account is partly from the letter of Mr. Oncken and partly from that of Mr. Lehmann.

Interview with the King of Prussia.

In consequence of the resolution passed by the Triennial Conference at Hamburg, the brethren J. G. Oncken, C. Schauffler, G. W. Lehmann, J. Köbner and J. Braun assembled at Berlin for consultation, Jan. 3, 1855. Agreeably to a previous arrangement, they decided to seek an interview with his Majesty, the King of Prussia. For this purpose a memorial and petition were prepared, and, provided with these documents, the brn. Oncken, Schauffler and Lehmann proceeded, Jan. 6, to Potsdam.

We first called on the court-preacher, Rev. Dr. Krummacher, who received us in a very friendly manner, and encouraged us to apply forthwith to the court-marshall, Count Keller, who would not fail at once to announce us to the King. We followed this advice; but, though kindly received, we found to our regret that we had arrived too late to secure an audience to-day. We left our documents with Count Keller, who noted down br. Lehmann's address, and promised to inform us in Berlin when an interview could take place.

After having waited in vain till Jan. 10, for the anticipated information, we decided to go to-day to Potsdam, where we at once proceeded to the royal palace. Here we were again courteously received by the court-marshall, who told us that the King had hitherto been prevented from seeing us, owing to the indisposition of the privy-counsellor, Mr. Niebuhr, with whom, — as the latter is familiar with our affairs, — the King wishes previously to have some conversation. Count Keller now offered to apprize his Majesty of our presence at Potsdam, as a favorable moment for our admission to the royal presence might occur. Soon he returned, announcing, "His Majesty will see the gentlemen."

We were then conducted to the royal ante-chamber, where an inspection of the fine paintings with which it is adorned shortened the time of waiting. We had been told the King would receive us here. But as he passed through the corridor, we heard him giving other orders, and in a few moments we were ushered into the room which the King had entered, and which, from its appearance, we judged to be his council-chamber. Scarcely had we entered, when his Majesty in a friendly voice said, "Come nearer, gentlemen;" and when we had done so, continued,

"What is your actual wish? I have not been able to read your paper." (The King held our memorial in his hands.)

Br. Lehmann spoke first as follows:

"The gracious assurances given by your Majesty to the American Ambassador, Hon Mr. Barnard, have been communicated to us, and have filled us with hope and joy. We now cherish the deep-felt wish that our churches actually receive the graciously promised concession. The scruples raised against such a concession, on account of the absence of a fixed organization, with a representative corporation, are now fully removed. The corporation bears the name, — "Executive Brethren of the United Baptist Churches in Germany, Denmark, Sweden and Switzerland;" * and on their behalf we now present our humble petition to your Majesty. The painful and uncertain position of our churches in the Prussian state occasions many grievances. We have repeatedly been under the necessity of troubling your Majesty with petitions on account of judicial sentences, penalties, &c. Some of these

* See Magazine, July 1853, pp. 232, 239, July 1854, p. 315. Ed

petitions were granted by your Majesty; others, doubtless, could not be granted. The grievances to which we are subjected are a necessary consequence of our undefined position in the state, as we are thereby exposed to every incidental disfavor, while quite the reverse would result from a positive acknowledgment of our churches on the part of your Majesty."

The King replied, "I am amazed to find this has not yet taken place. I thought the matter had been attended to long since. Religious persecution is entirely opposed to my convictions; and, independently of my own conviction, I deem it unwise. It is also quite opposed to the former procedure of Prussia."

Mr. Lehmann again spoke, and remarked, "Also in regard to Bible-colportage, a concession is highly desirable. The Bible Societies in Prussia, possessing a legal acknowledgment, are so far favored that they may freely send out colporteurs, which we cannot do."

"Yes," answered the King; "but this has its ground in the fact that no hawking of books is permitted."

Br. Lehmann remarked that his Majesty's minister, Von der Heidt, had issued a rescript, permitting the colportage of Bibles and religious books under certain conditions and guaranties."

"But," interposed the King, "is not a special permission, or something of the kind, necessary?"

"Certainly, your Majesty; but this is willingly granted to the acknowledged societies, while it is withheld, a few cases excepted, from us."

Mr. Lehmann mentioned also that we had frequently encroached on his Majesty's clemency, and had in various cases obtained thus a remission of those fines which were enacted by courts and offices; but that the state of things had remained unaltered, and that our colporteurs were still in a very difficult position. "Besides," continued Mr. Lehmann, "another point which renders a concession desirable is the fact that we have chapels and meeting houses, for which the churches have no guaranty that they will retain possession of them. In this respect, the greatest uncertainty exists."

"How many chapels have you in Prussia?" asked the King.

"Three or four, your Majesty." *

"Not more?" said the King. †

"The erection of several others is in contemplation."

"What is your relation to the Mennonites?" asked the King. "Can you not unite with them, and thereby remove all difficulties? We have in the Evangelical Church various parties, yet all are united in one. Can you not join the Mennonites?"

"Your Majesty," said br. Lehmann, "everything has been done on our part to promote a hearty fraternal intercourse between the Mennonites and us; but they refuse to respond to such overtures." ‡

"And wherein does the difference between you and the Mennonites consist?" asked the King.

Br. Oncken replied, "Your Majesty, the Mennonites baptize all their children indiscriminately at the age of 14 to 16. They receive their whole natural progeny into their communion. We act on the principle of receiving only those who have experienced the truth in their hearts, who have attained to faith in Christ, and who have given public testimony of this in the church. And, in the administration of baptism, there is this difference, that we baptize by immersion."

"How do the Mennonites baptize?" asked the King.

"By pouring or sprinkling."

"There is another circumstance," br. Lehmann remarked, "which commends the Baptists to the favor of the state

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* We did not remember, at the time, that six or seven chapels already exist.

† The King, in saying, "Not more?" probably thought of *churches* (Gemeinden, bodies of believers.)

‡ Particularly in East Prussia.

more than the Mennonites. The latter, as is well known, neither take oaths, nor perform military service, both of which our confession of faith authorizes us to do."

"That is new to me," replied the King. "I am glad to hear that."

Br. Lehmann added, "My own son has the honor of serving in your Majesty's army."

"Indeed! in what kind of arms?" asked the King.

"With the guard-master's battalion, Sire."

"Ah! then in Berlin?" said the King.

"Yes, Sire," I replied: "but indeed I wish that my son could enjoy the favor lately bestowed upon students of divinity in the Evangelical church — to be freed from military service." *

"Well, in this matter I do not agree with you," said the King. "The Catholics have enjoyed this liberty, but I believe it to be a very good thing that youth (young men) learn obedience, for which the military state is a very excellent school. It arises, perhaps, from my whole education that I think so. But our generation needs, above all, discipline. The rod has disappeared in our families, and parents would educate their children only by love; but those, in return, would abuse them for that. I believe it is a very good thing, that theologians should serve also in the army."

"Discipline, indeed, is a very good thing," I replied, "but if unfortunately, war should break out, it would certainly be dreadful, if one who has devoted himself to the service of the Lord, should bear arms for an unknown number of years in bloody strife."

Then the King asked, with kind interest, about my native place and pastoral relations. When the King referred again to our petition in his hand, I took occasion to observe further, that desirable as it was that our brethren in Prussia should obtain a legal concession to worship, it was much more desirable for the Baptist churches beyond the limits of Prussia. "Our position in Prussia is a trying one; yet in comparison with that of our brethren in other countries it is enviable. In the latter, they are fined, their goods are confiscated, and frequently are taken from them even the necessaries of life."

"Where is that?" asked the King.

"In Denmark—rather Schleswig and Holstein, — Mecklenburg-Schwerin, Bückeburg, Hesse, &c."

"Well," said the King, shrugging, "there I have no power."

I replied, "But the sublime example of your royal Majesty would everywhere exercise a mighty influence. I have had occasion, in connection with eminent servants of Christ to speak to statesmen out of Prussia in behalf of our persecuted brethren. And I have always been asked, what were the proceedings of the Prussian government in this respect; and we should have succeeded better in securing religious liberty for our brethren, if we could have spoken of our own situation with more assurance."

To this the King made no reply.

"I take the liberty," said br. Lehmann, "to present to your Majesty a pamphlet, containing authentic accounts of such persecutions." *

The King received the pamphlet with a friendly movement, and turning over some pages, said, "Yes, it is quite against my principles to persecute for conscience' sake, and it grieves me in the inner soul, when it is done."

"The recognition of our churches by your Majesty would doubtless bring the termination of much persecution beyond Prussia."

The King: "You may depend upon it, nothing shall be wanting to effect

* Such a law has now been enacted.

* Results of an Investigation into cases of Protestant persecution on the Continent. By Rev. T. R. Brooke, B. A. and Rev. E. Steane D. D.

this. Your brethren in the faith stand high in my estimation."

Then, addressing Mr. Oncken, he said, "You are Mr. Oncken?"

Mr. O, with deep reverence, said, "Yes, Sire."

The King, "I rejoice to see you. Where were you born?"

Mr. O., "At Varel, near the bay of the Jahde," (where the new royal settlement and harbor of the Prussian fleet is begun.)

The King then put several questions to Mr. O. in reference to that place. Mr. O. then said that for several years he had been in Hamburg, and pastor of the Baptist church there: and then presented Mr. Schauffler, as his colleague.

The King then asked Mr. Schauffler, "Of what country are you?"

"Of Würtemburg, Sire," he replied.

"Indeed! do you know Hoffman?" *

"Yes, Sire, but I have been away from home ten years, in Hamburg."

The King then said, "He (Mr. Hoffman) is one of the most distinguished men I know."

To this we all cordially agreed.

Then the King in general terms expressed his intention to further steps in our matter. But when we were about to withdraw, Mr. Oncken said, —

"May your Majesty please to accept my most profound thanks for the Cabinet order of July 20, 1852, by which I was permitted, soon after my banishment from Berlin, to return thither in aid of my friend, Mr. Lehmann, who was then ill."

The King said, "And I must tell you that this was not my first order of the kind. In 184–, † I issued a similar one, which must have perished in the commotions of 1848. I confess, the measures adopted against you grieved me deeply."

"I venture also to make known to your Majesty that the gracious assurances given to the Hon. Mr. Barnard, have been an occasion of joy and gratitude to thousands of our churches in America."

"Yes, I repeat my regret at the course hitherto pursued. I was first informed of these things by my ambassador, Chevalier Bunsen, in London, and of the amazement and indignation they called forth in England. I am annoyed at proceedings so foreign to my conviction. I care not what judgment is passed upon my opinions; but I do not like to be considered accountable for that which is entirely opposed by my principles."

"Well, I have your paper and shall attend to it. I am astonished that nothing further has been done in this matter; but I shall now make it my own care."

With such and similar gracious expressions, we were then dismissed from the royal presence.

Mr. Lehmann adds, Thus the Lord has very graciously heard our prayers, and helped us to see the King's face, and to do so much for the cause of our dear brethren. We were all surprised and delighted by the extreme kindness of the King, and the candor and simplicity of all his expressions and demeanor. And, we are fully convinced that whatever oppression is exercised in Prussia, — even in the name of the law, — the King himself is not the cause of it.

We immediately afterwards saw Mr. Niebuhr, and subsequently waited also on Mr. Illaire, the King's cabinet-counsellor, and the Rev. Dr. Hoffman, in Berlin, and we must now wait for what farther will be done in the matter. Thus far the Lord has helped us.

* General Superintendent in Berlin.

† The brethren do not remember the exact date, specified by the king.

ASSAM.

JOURNAL OF MR. DANFORTH.

In my last, I finished my zayat at Sota Sil, and opened it for daily labor. At first there was strong opposition. I was prevented by various reasons from doing much until July. To give you some idea of my prospects, I will send you an extract from my journal.

Encouragement and opposition.

Gowahati, July 13, 1854. — Many in the zayat to-day, mostly court people, one a very interesting and intelligent young man. His conduct gives me much reason to hope that he will reflect upon what he heard. He became a subscriber to our monthly paper. In the evening, I went to the house of the king, and had a long talk with the Bor Gohai, or prime minister of the king. He is a remarkably pleasant man.

14. — A good number in the zayat to-day, some from the Mofussil* — one, in particular, very intelligent and candid. Went out in the evening upon the river road. Met a guru, surrounded by some twelve or more disciples. He said he had no objection to my establishing a school upon the new ground I had purchased, but did not like to have me preaching about Christ there. It tended to weaken the confidence of the people in their own religion. I told him I thought he did not understand the doctrine of Christ; that if he would listen to a clear exhibition of it, I was sure he would pronounce it good. I then preached to him for an hour, demonstrating to him the necessity of an atonement, the vicarious sufferings of Christ, and the certainty of salvation through him. He listened without opposing, but seemed at times very uneasy. At the close he said, if I was a pious man I should return that land to the seller, as he wanted to get it back. Of course I understood him. There are a few gurus and brahmins whom my zayat in this place exceedingly troubles, and they would do anything to get me away. But most of the people seem to like it.

15. — The guru with whom I conversed yesterday, came into the zayat to-day with a company of his disciples, listened awhile, and when about to leave, said, "If you will make a present of this land to the brahmins, you will get great merit." Had two bitter opponents, one a doom (fisherman,) the other a brahmin. Their chief aim seemed to be to prevent me from talking; for they interrupted me in every sentence. Others listened with candor; one man became a subscriber to our monthly paper.

A candid old man.

16. — Sabbath. Went up to the zayat at four o'clock, P. M. My congregation varied from one to twelve, until night. In the evening, went out upon the river road and had a long talk with a company of respectable natives. Afterwards met a large company of Bengalis, court people, who conversed very freely, asked me to give them a lecture in the zayat upon geography, pointing out upon the map the different countries, which I agreed to do when they should have a leisure day.

17. — Not many out to-day, rather a dull time.

18. — A good number in to-day, among whom was a guru with one of his disciples from the Mofussil.

I had a long talk with him, and gave him the four Gospels and Acts bound together, on condition that he would read it to his disciples; conversed with many of the court people. In the evening visited a "nam-ghor," where many were collected together, and preached to them about an hour. One man opposed, the rest listened with attention. One old man present, very intelligent, formerly high in office, listened with apparent surprise and profound admiration, often checking those who were disposed to interrupt, saying, I want to hear that, ever and anon asking some question, as though he was anxious that the last diffi-

* Most will probably understand this word; it is used in all English papers, and means all places out of the station, as the villages.

culty should be removed. He watched me closely through every step of my argument, and when I was through, gave a sort of expression of satisfaction, as much as to say, "There it is, as clear as the noon-day sun, all reasonable and at the same time just suited to the wants of our nature." I never recollect having such a listener before. He is a man in the decline of life, and I can but hope he will think of these things again.

Universality of sin — The right kind of school.

One young man came in, who said he would hear about the Christian religion. Had a long talk with a very pleasant young man belonging to the court. He understands English, and has a good appointment. He became a subscriber to our monthly paper. In the evening, I went into the village and found a company of men assembled in front of a house. Among them was the man who opposed me so much a few days ago. He was much more respectful, but seemed to take umbrage at my asserting the universality of sin. I told him the gospel was for sinners, and if there were any who were not sinners, for such I had no message.

Many are asking for a school, and I am promised any number of boys and young men. I tell them if I establish a school, a pundit must do the teaching. I have no time to hear lessons from books. What instruction I give must be by lectures to those old enough to understand them, that my main business is to teach religion, but I shall occasionally give a lecture upon the sciences, if I find them deserving it.

The gospel the only remedy — Heathen arguments.

20. — Five in the zayat to-day. Had a long talk with an Ahom, who had been to Jegannath, and many other holy places for salvation; confessed that he had no evidence that any of his sins were forgiven, and more than this, the future was all dark and uncertain. He listened to the gospel apparently with deep interest. O, that he may take refuge in this free salvation. Mrs. D. visited the family of the highest native judge, who lives opposite the zayat.

21. — Went to the zayat at twelve o'clock. No people in for a good while. Read an Assamese book. Had a long talk with three men. A chief from Sunapur came in and stopped for an hour. He is of Koch descent and is quite old. "May he find mercy of the Lord in that day." He was very respectful, though strongly wedded to the traditions of his fathers. He lives some twenty miles from here; says his people are mostly Cacharis and Mikirs.

22. — Barren time to-day. Every body seemed to be very busy, and passed without calling. Four only came in. They were very bigoted, and although much was said, I fear but little was accomplished. Their arguments were these — whatever the shasters say must be true. The shasters say, "Repeating the name of Ram and Krishnu three times will give salvation here and hereafter." Hence all will be well with the Hindoos. One brahmin, however, said, on leaving, that I had given him a new idea about reconciliation with God, which he would think of.

Discouragement — Interview with a hopeful brahmin.

29. — Sabbath. Preached in Assamese at nine, A. M., in the chapel, none but our own people out. At four, P. M., went to the zayat. Read the twenty-seventh chapter of Matthew to a few. Many passed by, to whom I spoke, and asked them to come in and have a little conversation; but most of them replied, "We know what you wish, and say, we do not want to hear it." And they hurried by. Some sneered. A company of boys came up and engaged very rudely in play before the zayat. I cannot say that they intended to annoy me, but it looked very much like it. There are many who would be glad to prevent my preaching, and they may have sent the boys for this purpose. I was telling the story of Christ to five or six, when a

brahmin came along and said to them, "Don't stop there and listen to him, come away." The missionary must be a gazing stock, thought I; what hope is there for this people! Gowahati is doomed! The people will not listen, nor regard the truth. I must go to some other place. With these reflections I left the zayat, the sun about an hour high, and went into the streets. Met a company of dooms (fishermen,) seven or eight in number. They listened for half an hour very attentively. Went from there to another part of the village. Preached for another half hour to as many more with about the same success. One man, however, seemed more interested than the rest, and said he would call and hear more.

It was now dark, and I started for my bungalow with a heavy heart, discouraged, faithless and hopeless. I had not proceeded far before a brahmin joined me, asked me where my bungalow was, and said he would like to see me; that his sins troubled him so much that he could not sleep, that he had lost all confidence in the Hindoo religion; that the shasters were full of contradictions and could give no peace to the soul; that he had heard something of the Christian system, and wanted to examine it to see if there was not something in it which could bring comfort to the soul. He is a man of about thirty years of age, belongs to the court, and appears a stable, thinking, intelligent man. I should regard him as a sincere inquirer, had I not been so often deceived. It will not do to be sure of any thing here. O, that he might be converted! I came home thoroughly rebuked for my want of confidence in God. If God be for us, who can be against us? O, that he would "rend the heavens and come down."

Jehovah, and the gods of the heathen.

24. — Conversed most of the time while at the zayat, though not with more than four or five at any one time. One was a Booteah, who heard, he said, the gospel for the first time. He seemed to comprehend the nature of the atonement much better than most of the Hindoos. He is a translator to the Commissioner, and I hope he may be brought to the Saviour.

In the evening, I went out and preached to a company by the wayside. The people seemed perfectly blinded by their superstitions, and more ready to discuss than to listen. As fire reduces everything to ashes, so the merely calling to remembrance the name of Ram would consume all their sins. I told them, a magistrate, who pardoned every kind of crime on receiving the praises of the criminal, might be admired by the guilty, but would be held in detestation, and regarded as an accomplice in crime, by all the virtuous and good, — and a god, who had no more regard for his kingdom than to be moved by the flattery of wicked men to pardon the criminal, could neither be holy, just nor good, but an encourager of sin; and hence could be admired only by the wicked. It was not so with the great God. His character for holiness and justice could only be vindicated by requiring the payment of the penalty for trangression. This made the advent of our Saviour necessary for the salvation of sinners; and if they could not see the reasonableness of this, it was useless for me to discourse on any other subject.

Native difficulties — Request for prayers.

Met a Bengali, who invited me to his house. He has a friend living with him. They both have a good knowledge of English, and talk it with ease. They have both also good appointments under government. I urged upon them the three following things, the necessity of the atonement, faith in Christ as the only way of access to God, and prayer. They asked, if Christ was the only Saviour, how those were saved who lived before his advent? Also, if salvation was free by simple faith in Christ, whether this would not encourage sin

by making men more careless than they would be, if salvation was by merit?

Another question they asked was, why almost every nation had its peculiar religion and its own prescribed means of salvation, if God had designed one religion for all? They spoke of the impressions which the holy life of one of our church members, Mr. Fleming, who died of cholera about a year ago, had left upon them. They said they were great sinners and of all men the most unworthy, and wished me to remember them in my prayers. During our long talk they appeared thoughtful and candid.

"Mad upon their idols."

26. — Mostly very ignorant people in to day; hence my talk had to be of the most simple kind. The soil was barren, and I have no hopes of much fruit without long cultivation. The ignorant, where superstition favors, or at least does not oppose, may be the very first to embrace the gospel; but when tradition, superstition and bigotry, like a strong tide, are setting in the opposite direction, they are the very last to stem it. One young man, however, who had often heard the truth, came in and listened for an hour. I have much hopes of him.

In the evening, went out into different neighborhoods. At first, fell in with a group of six or seven. The leading man spoke of the sufficiency of their own system; but when pressed very hard on the necessity of an atonement and the want of it in their own system, he said he would not abandon his own religion if he knew he should be damned. This, I think, is the honest sentiment of thousands. I went to another neighborhood, where some twenty were collected together. A man soon came and tried to get them away; but instead of going, others came and listened until after dark. One man in the company I recognized, as one who on a former occasion had strongly opposed. He was quiet this time. I mean that they shall know that there is an offer of salvation, and then if they reject it, they alone must bear it.

29. — A goodly number in the zayat. No opposition, and nothing worthy of special notice; still I hope some good has been done. In the evening, had some conversation with some Mussulmans in the street.

Native physician.

30. — Sabbath. Preached in Assamese at nine o'clock, A. M.; in English at eleven; and went to the zayat at five, P. M. Only two or three in. At six went into the streets. Stopped to see a sick man, for whom an astrologer was prescribing. He pretended to make his prescriptions from a calculation of the stars. This kind of physician is numerous. They both give medicine, and predict the fate of the patient. Sometimes their prescriptions are as arbitrary as was that of Elisha, the prophet, to Naaman, the Syrian. Still, it is wonderful what confidence the people place in these deceivers.

Preached to a company by the wayside.

31. — Several of the more respectable of the natives in to-day. They listened with attention and made many inquiries. Spent some time in correcting an English composition for a native. In the evening, had conversation with a large company collected in front of the zayat; but on general topics mostly, not connected with religion.

August 2. — But two or three in the zayat to-day. In the evening, rode out with brother Stoddard.

3. — A very influential native officer, having charge of a division of this district, called, with whom I had some talk about the manners and customs of other countries.

A deluded ascetic—Candid Mussulman.

At five, P. M., went with br. Stoddard to the King's house by previous appointment. Many present, with whom we had much conversation upon various subjects. The King did not come out. Went to see a bhokot (ascet-

ic), found him counting his beads. He counts some days two lakhs (200,000). Day after day he continues counting, until he reaches one hundred *kutis* (10,000,000,000), and then commences again. It takes about forty years to count a *kuti*. This man has counted one and commenced the second, and intends to keep counting until he dies, when he will certainly get salvation. Poor deluded wretch! May the Lord have mercy on him.

6. — Sabbath. Preached in Assamese at nine o'clock, A. M., and went to the zayat at four, P. M.; about twenty were present; all listened very attentively. One, a Mussulman, seemed uncommonly candid. One man, after listening long and finding my reasoning irresistible, fell back upon the usual refuge, viz.: If I become a Christian, how shall I obtain a livelihood? I told him that he made great pretensions of his devotion to God, and believed him the possessor of all things, and yet was unwilling to trust him. I asked him if he thought God would have less regard for him if a disciple, than he had in his state of rebellion? God as an enemy, he could trust; but God as a reconciled Father, he was afraid would leave him to starve. In the evening, had communion service. My heart was cold. O, my unfaithful life and my unfaithful heart! "Come, Holy Spirit, heavenly Dove."

Encouraging interview.

7.—Many in the zayat to-day. Read the tenth chapter of Romans, and spent much time in showing the distinction between the righteousness of Christ and that of the heathen. Also, what it was to have a present Saviour in the heart. Many listened with deep attention. One young man, in particular, staid an hour and a half. He said he heard me preach the day before, and was anxious to know more about this religion. In the evening, started to go to the bazaar to preach; but met two men coming to see me. One was a very intelligent old man, whom I saw on Saturday at the king's house. He staid a long time, and during our whole talk he never once alluded to Hindooism, a very remarkable thing for a native, but gave his whole attention to listening to the exposition of the gospel. I do not know that I have ever conversed with a native having a quicker perception and a clearer understanding.

An advocate for Christianity — Distant visitors.

8. — A very good time to-day in the zayat. At first, I was much disturbed by the ridicule of the son of the principal Sudder Ameen (first native judge), a foolish reviler. After he left, the old man of yesterday, who was present, listened for perhaps two hours. While talking, some one remarked that the Hindoo and Christian religions were one and the same thing; both believe in one eternal God. The old man immediately replied, "How can that be? Can't you see that Christianity has no fellowship whatever with Hindooism?" The old man's case appears encouraging, particularly from the fact that he seems to lay open his whole mind to the conviction of the truth. He lives near Mungledye, and says if I will go to his village, he will bring scores to hear me preach. O Lord, convert him, and make him a flaming herald to his countrymen. During prayer, he seemed very thoughtful. The station is full of people from all parts of the district; and, as a general thing, they are the better and more intelligent class of the Assamese. Not a day passes that opportunity is not offered for preaching the gospel to those from far distant villages.

9. — Br. Stoddard leaves in the steamer for Sibsagor to-morrow morning, with health somewhat improved. I have hopes that he will be able to remain in the country. The pressure of other duties prevented my going to the zayat.

Serious hearers.

10. — A goodly number in the zayat to-day, and what was better still, they

stayed and listened a long time. The great trouble in this country is to get the people to listen long enough at any one time to make a permanent impression. A company of dooms, six or eight in number, were present, and listened, I should think, more than an hour. It was a company to whom I had preached at their "nam-ghor," more than a week ago: and they spoke of my discourse at that time. The interest and solemnity which seemed to rest on some of their countenances, as I tried to expose their condition under the curse of God, their need of a Saviour, the gospel remedy, and finally, the scenes of the judgment and the part which they were to act in it, led me to hope that this day was not spent wholly in vain.

12.—Many in the zayat to-day; but the son of the principal Sudder Ameen was present, and did everything to annoy and interrupt me. Were he not connected with one of the most influential families in the place, I should have been disposed to put him out. As it is, I think it best to bear with him, although he greatly interrupts my work when present. When I expostulate with him, he replies, "You are here attempting to overthrow our religion. If I should go to America and attempt to overthrow yours, would you not be annoyed?" Nevertheless, some listened with attention, and I hope some good was accomplished.

LETTER FROM MR. DANFORTH.

Favorable tokens — The higher classes.

Gowahati, Oct. 1854.—I said there were encouraging features. A great deal of truth has been scattered, and the prejudices of the people are, in many places, giving way. Their attention is aroused, and a spirit of inquiry awakened. I do not say that this is very general, but sufficient to encourage. I have labored particularly, the past summer, to impress some of the higher classes; and I find them less prejudiced than the lower. Many Cacharis have been at the station; and the readiness with which some have listened to the truth leads me to think that the providences of God call upon us to give them a helping hand.

The Cachari visitors.

I will mention one instance to show the ground of my hope. A company of some twelve Cacharis, from a village two days' journey distant, were in Gowahati more than a month, and came frequently to the bungalow. They were the head men of the villages and kept the accounts. Hence they could read and write, and were, of course, men of influence. Before they left, they seemed fully convinced of the truth of Christianity and ready to embrace it. When about to return to their villages, they sent three of their number to take their leave of me. They asked me to go to their villages, promising to do their best to get the people to listen. In prayer, they repeated after me every sentence.

A native Christian's family.

Apinta, my native assistant, has been out daily in the streets, preaching. He reads me his journal every week, and, as far as I can judge, he seems to be faithful. His family is a pattern to all the native Christians in the province. Not a jar, to my knowledge, has ever occurred there. His house is neat as wax-work, they are economical, and, what is encouraging, they seem to be still improving.

TAVOY MISSION.

JOURNAL OF MR. THOMAS.

Visit to Pyeekhya.

March 7, 1854.—In the close of my journal of March 2nd, I think I intimated that I was intending to set out on a tour to Toungbyouk immediately after the Sabbath.* This morning, about the time I was to have started, I received a large package of letters from Pyeekhya.

* Vol. xxxiv. No. 10—Oct. 1854, p. 414.

Both the pastor and the elders of the church were very importunate in their requests that I should hasten to Pyeekhya *at once*. We took the subject into consideration. The result is that br. Allen and myself are this evening in a small boat bound to Pyeekhya.

Karens persecuted by Burmans.

March 11. Pyeekhya. — I find here no church difficulties, but the members of the church are suffering considerably from their enemies, Burmans and heathen Karens, with the goungyoke at their head; and perhaps all these led on by their greatest enemies, Jesuit priests. Their trouble meets them in the form of law-suits. The slightest provocation on the part of the Karens is carried by the Burmans before the goungyoke, who decides invariably against the Karens. It is not probable that their enemies expect to destroy their souls; but so to harass them that they will be induced to leave their property and flee to the mountains.

It may be asked, why did not the Karens lay their complaints before the English magistrate? The Karens are excessively diffident; so much so, that, rather than go before the Assistant Commissioner, they will often take the spoiling of their goods. Their enemies know this to be the case; hence their audacity. And hence, even in a province under a preëminently fair English magistrate, the Karens are often reminded of their sufferings under Burman rule. It is well we came down. Wicked men are made to feel that there is still a connection between the Karens of this province and the English magistrate; and we trust the disciples have been inspired with new hopes.

However, I can but remark, how important is the presence of a missionary in the city of Mergui. Even a man who understood only the Burman language would be of incalculable advantage to these dozen infant churches in the Mergui province.

March 15. — We returned safely to Tavoy to-day. Our meeting on Sunday at Pyeekhya was unusually interesting. We met not only the church in that place, but also the pastors and some of the principal men from five other churches. We all joined with the Pyeekhya church in again celebrating the dying love of Christ.

I remarked that no new difficulties had arisen in the churches. The reverse we found to be true. The only member under discipline at Pyeekhya had returned; while the only two who were excluded at Palouk had confessed their sins with every mark of heart-felt repentance. The Pyeekhya pastor with two other assistants will make the tour of Toungbyouk.

Mr. Thomas has been designated to the new station at Henthada in connection with Mr. Crawley (Vol. xxxiv, Jan. 1854, p. 2, July, pp. 281, 282). In the following letter he describes the arrangements made for the care of the churches in Tavoy until the return of Mr. Cross.

Temporary arrangement.

Tavoy, July 1. — I propose to leave the churches in the hands of the native pastors and preachers. This I feel the more willing to do, as br. Allen is to remain on the spot; who, in cases of emergency, will be able to advise and assist the native pastors. I propose to station here in the city, a Karen assistant, Sau Taumoo. This man can speak and write the Burmese with facility, and will hence be able to make any difficulty known to br. Allen. He will also be here to receive and transmit any Karen letters and newspapers to or from these provinces. He will be here to preach the gospel to heathen Karens, who, in considerable numbers, will visit the city on business after the rains. He will also, with the aid of br. Allen, be able to prepare medicine for the sick. I may add, Taumoo is doing remarkably well. There is scarcely any other Karen in this province, who has been in the city as much as this man; hence he has become well acquainted with the manner in which missionaries perform their duties.

State of the churches — Sau Quala.

I have recently had letters from all parts of these provinces. The churches seem to be in an unusually good state. As a general thing, the jungle schools are usually prosperous. The assistants and pastors are all in good health and about their work.

Sau Quala at Toungoo writes me by every mail. He is doing remarkably well. I am happy to say he postpones baptizing Karens or Burmans, until he has evidence from *their conduct*, that they are regenerated. He seems to be oppressed with a sense of the greatness of the work there, and entreats us to pray that the Lord of the harvest may raise up more laborers. He closes a letter to his nephew in this way: — "So many are there here who have not become the disciples of Christ. Now, my dear nephew, what ought *you* to do? Read the words of Jesus Christ. Think and decide for yourself, and do not wait for the teacher to tell you." Again, in a letter to the churches, he says: — "If any of the young men in Tavoy or Mergui wish to come up here to preach the gospel, let them come. If they speak to the teacher in Tavoy, he will help them. But let them examine themselves. Let no one come, unless he is strong in God." And in his last to me, he says, "Dear teacher, is there not some one who will come up and help us? This harvest must be gathered in before it is ruined."

Sau Dumu — A Church in the mountains.

Sau Dumu, who first interested Quala in the heathen of these regions, is doing finely. He is not with Quala, nor is he near Shwaygyeen. Mr. Harris in his last says, — "Dumu is doing well. I set out to go to his place, and, after four days' travel with an elephant, I found the mountains so steep and the road so difficult, that I stopped and sent him to call his friends to come to me. He went on, a day and a half distant, and brought back a company of twenty. Five of these were baptized." He also adds, "Others wanted to come, but could not."

Here then we have something definite concerning the middle-aged man who came from some place in the north-eastern part of Burmah proper, — of whom we have written several times. He has returned, bearing the tidings of mercy to his countrymen. Yes, and a little church has already arisen among his native mountains!

I am happy to inform you that I have already engaged four or five young men to accompany me to Henthada. Others will go to Quala's assistance. Let this fact be borne in mind, and it will plainly appear that the money spent in Karen schools in Tavoy has not been in vain. There are many young men who have some ability to preach still remaining. They may yet listen to the calls of God's providence and leave all for Christ.

RANGOON MISSION.

LETTER FROM DR. DAWSON.

Preparations for negotiating a treaty of peace.

Rangoon, Nov. 22, 1854. — The Burmese envoy and suite leave here to-day in the steamers "Zenobia" and "Enterprise," for Calcutta, to visit the Governor General of India. They reached Rangoon on the fifth of last month, and, pending the exchange of some letters in reference to official style of address, were not publicly received by the civil authorities of the station till last Thursday. The last communication sent down by the court of Ava, after having been examined and translated, was considered satisfactory; and it immediately opened the way for the removal of all difficulties occasioned by previous informalities in communications addressed to the English government. The object of the present visit is said to be to promote amity and good will between the Burmese and English. We sincerely trust that it may secure that end.

Kindly disposition of the monarch.

From all the accounts that reach us of the proceedings of the King towards his own people, and of his desire to be on terms of friendship with his powerful neighbors, he appears to be an exception as to forbearance, moderation and kindly feeling, in the race of monarchs, who have ruled Burmah during the past century. Unlike his predecessors, he seems to be utterly destitute of all blood-thirstiness. Since his accession to the throne of Alompra, from whom he has descended, there has not been a single execution at the capital. Even the conspirators against his own life, who plotted to destroy him in order to reinstate his captive brother in power, have been spared. This circumstance is probably without a parallel in the history of Burmah.

Favorable prospect at Ava.

Members of the embassy have called repeatedly at our house during their stay in this city. They all declare that there is now not the slightest reason to fear molestation at the capital. The King is reported to be particularly friendly toward foreigners, and always gives them a cordial welcome when they visit the palace, that is, according to Burmese ideas of a cordial welcome, in recognition, inquiries and conversation.

Whether a treaty will be negotiated or not between the governments of Bengal and Ava, remains to be seen. The Indian press advocate strongly the free navigation of the Irrawadi, throughout its whole length, by the citizens of both countries. If this measure is carried and a commercial agent of the East India Company is located at Ummerapoora, it will be just as safe to live and labor in the upper provinces as in the city of Boston. The isolation of Burmah will thus be forever removed.

Policy of the King.

The King, moreover, is said to be very anxious to own a few steamers; and, as he is known to be decidedly opposed to war, the inference is that he wishes to possess steamers in order to trade with them. That he has a tendency to trade is proved by the fact that he has already sold wheat and grain to the commissariat officer at Prome, to the amount of twenty thousand rupees. We hail, therefore, these signs of improvement, as indications of a glorious future for Burmah; and trust that the day is not distant, when the glorious gospel of the blessed God shall "have free course, run and be glorified," among its millions of people.

Expected visit to the capital—The Ava Mission.

Mr. Kincaid, who has come down on a short visit to Rangoon and Maulmain with a sick son, speaks of his design to proceed to Ummerapoora in February next. It will be simply a visit of exploration, and not of removal. If he goes, I shall not conceive it my duty to remain behind. But in view of all these encouraging circumstances, it is submitted whether the Executive Committee should not take into consideration the question of our early removal to the capital, and make arrangements accordingly. The Ava mission is not dead, but in abeyance, till Providence shall open the way; and, with Divine light and assistance, we shall be able to push onward and possess the land. New men can come on at their leisure to occupy stations and posts in the English provinces. But it needs those who have some little insight into Burman character, manners and customs, as seen and felt under their own government, to fling themselves into this work, or it never, never, never will be done.

CHINA.

ER FROM DR. MACGOWAN.

surrection and the gospel.

gazine for Nov., 1854, p. 444, it hat two native brethren had been king (April 1854) for the purpose g the gospel among the Chinese and obtaining information con- ir religious character. Doubts sed whether they would be able lines; but the importance of the eed was judged sufficient to war- empt. The following letter of an relates the proceedings and at embassy.

accounts from Nanking tend our fears respecting the fa- some of the chiefs of the in- and the impotence of others. the blasphemy now rampant y, that many who have been ful with respect to the relig- ects of the movement, are now it with dismay. We, how- till of opinion that if the pa- eed in accomplishing their po- , (and of this there is every r,) the cause of truth cannot moted by the revolution. The iptures are held in reverence y disseminated, and they are to issue a Koran or a book of as a new translation; this, suppression of Buddhism, will o prepare the people for the of the gospel. Such indeed is of the Chinese mind, that it is conceive of any radical change uld not be for the better.

fter Nanking fell into the the insurgents, we made an hrough the native assistant, obtain information regarding gious character, but without He returned from his first es- g to floods which rendered a the country impassable; and econd, in consequence of an ich he experienced from a fall. lance with their own wishes, it l desirable both to seek to com- instruction to, and to procure information from the self-styled Christian conquerors of China, and the two brethren, Chiu and Chu, being anxious to engage in the perilous enterprise, the mission despatched them with copies of the New Testament and several other books, and with suitable instructions. They were also provided with a letter of a general character, stating that they were religious teachers, sent to distribute Christian books and to explain their doctrines at Nanking, should they succeed in reaching that city.

The following extracts from the journal of Chiu will complete the narrative of our attempts to communicate with the religionists of Nanking.

Journal of the native assistant.

"April 11, 1854. — We engaged a boat to Tszki, in company with a scholar named Dsing. On reaching the country seat in which he officiated as teacher, we stopped, partook of refreshments, and distributed books.

13.—Reached Pehkwain, crossed the river and engaged a boat to take us to Hangchau. There were nine passengers with us, to each of whom we gave Testaments. In conversation some of them said that "Yu-hwang-tati created all things." A literary man remarked, "Our gods are too numerous, but your religion, Sir, by reducing them to one, is beyond all reason. Many of the gods were merely good men of ancient time, and great numbers of them, we know nothing about."

15. — On arriving at Hangchau we took lodgings at the boat-office, and on the following morning visited the military quarters, to ascertain the post assigned to the Ningpo regiment; as we had been instructed to visit if possible our (Christian) brother Tung, a petty officer in the imperial army. We met a relative, who gave us the desired information. Our brother's regiment is stationed near Chingkiang, on the line dividing the contending armies. We distributed some books amongst the military of Hangchau.

Strict examinations.

18. — Hired a boat to take us and a friend named Wang to Duchau. At both custom-houses we were closely examined, our names, place of residence, and destination and other particulars were all written in a book, and the certificate of the keeper of the house in which we lodged was also examined. At a military station only three li (about a mile) further on, we were again examined. Still another examination was made at the distance of a li from the last place. Here, owing to my carelessness, my letter was discovered, whereupon the soldier seized all my money, twelve dollars, but seeing an officer at hand, he slyly returned eight dollars and the letter, and sent us on.

20.—Passed the city of Pingwang, on the grand canal, where were batteries of eighty guns on each side, guarded by five hundred men. In the centre was a large grain-junk, bearing a flag with the inscription, "Appointed by the governor for the detection of traitors. All travellers must be rigidly examined." Our papers were examined, our boxes searched, and the usual questions asked; but no notice was taken of the pile of books in one corner of the boat.

21. — Came to Wukwang, where there was a detachment of troops and a couple of small batteries. In making search at this place, the soldiers were very rude, and one of them thrust a spear into a bale of drugs belonging to Mr. Wang.

22.—Arrived at Fuchau, being five days in going four hundred li, local banditti being so numerous that boats are not allowed to sail by night. We underwent a military examination at the Wir gate, but avoided the custom-house at the Chang gate. At the former was a flag with the words, "By appointment of the viceroy of the two Kiang for the apprehension of traitors. Boats are prohibited sailing by night." After reaching Fuchau, we did not converse with people *except by asking* questions. We remained there a day and two nights. There was a battery on the walls over the Chang gate. On every part of the walls were tents. On the walls about the gates were suspended arms of every description. A guard house for military officers had been erected near each gate, to be on the look-out for robbers; and at a little distance from there, were offices for the literati and gentry to examine persons suspected of traitorous designs.

Alarm at Fuchau.

24.—Walked about the city. It was quiet. A man was beheaded on the parade ground for robbery. We inquired if there was any news from Nanking; but people had nothing to say about that city. They told me, however, the daily news from Shanghai; and, among other things, that about a fortnight ago, the imperial soldiers from Shanghai created great alarm by suddenly appearing at the gates of Fuchau; but before they could enter, they were shut by the Cantonese who kept guard. Nobody knew the cause of the fright, until a despatch arrived from the commander at Shanghai, ordering the immediate return of the fugitives. Meanwhile, they perpetrated dreadful enormities on the defenceless villagers in the suburbs, robbing houses and committing violence on families. Three were apprehended; but they proved to be local robbers. We saw the proclamations issued on that occasion by the authorities. One was to this effect. "On account of an offence committed by some rascally camp-followers against the western barbarians at Shanghai, we tried to catch them, pursuing them as far as Kantu. Our troops took alarm and hastened off to the provincial capital. Now the great officers have already caught and killed the miscreants, and are on good terms with the western barbarians. The soldiers who came here were not defeated; you have no occasion to be anxious about affairs at Shanghai. The insurgents there are enfeebled and will be quickly subdued.

s is perfect concord between our
rs and the western barbarians."
ere were also several proclama-
relating to patrols, the departure of
by night, the detection of strange
g people, and the like, and one in-
d for the instruction of the military,
in substance is as follows: "Be-
the scamps who follow the army,
in the name of the troops perpe-
gross outrages, there are many in
my whose conduct is perfectly de-
le. Every day I hear complaints
bbery and rape by the regular sol-
. As for robbers who have nothing
, and who have no families, they
are thought unfit to live. But
soldiers, who eat taxes, and are pro-
with money, and wives, how can
who are less excusable than rob-
expect to escape death, if you per-
in such crimes? Are you men?
your hearts at ease? Dare you
up to heaven? If your property
ried off, and violence done to your
ies, are you incensed or not? I
rt you to repentance. If you do not
heed to what I say, but continue
r ways, you shall be put to death for
m."

Severer examinations.

.—Hired a boat to take us to Hu-sz
ax-house, thirty li distant. Here
fortifications and a large military
. The examination here was for
ers only. It was very severe.
g told that this would be the case,
gave away the chief part of our
s, and scattered the remainder
ly about, under our clothes, and
er the boards of the boat, and thus
ed safely on towards the place of
present destination, namely the lines
re brother Tung is posted, near
ngkiang. Half an hour after, under-
another examination from a station
literati for the detection of traitors.
.— At Wusih we were carelessly
ined. Engaged a boat for Chang-
; but being informed by Mr. Li, a
ngtung man, who came to us for in-
ation about Ningpo, that the mili-
tary of that city scrutinized travellers with extreme severity, examining even the soles of the shoes, and stripping the arms, (as by marks of some kind on these places, Kwangsi men were recognizable,) we determined to avoid Changchau by sailing circuitously. We stopped for the night at a custom-house, thirty li distant.

27. — Early in the morning we came to the Tingkia bridge. It was closed, the officer in charge not having risen. We had already passed the military examiners of this station, and expected no trouble from the literary guards. At length, two literary men came out of the temple, their guard house, on the margin of the canal, and asked, "Whence are you, and whither going?" "From Fuchau to the lines at Chingkiang." They then sent attendants to examine our boxes and books, when everything was turned out on the floor. One of them cried out "Hand up one of those large books; I wish to see it." On opening the book (a New Testament) he ordered us to come ashore with our effects. We now saw that we were discovered, and we mentally prayed to God to protect us. "Do you intend to give these books to the rebels?" "That is what we were sent to do, if it were found practicable. Look at this letter, and you will discover our precise object."

Suspected of being a traitor.

In a moment a crowd of soldiers assembled, making a great noise about the detection of a traitor. No notice was taken of brother Chu, whose name happily was not in the letter. I was seized by three men, one holding my cue, the others my arms, and taken into the temple of the god of war. Over the entrance was the flag of the commanding officer, from which I ascertained that he was a civilian, formerly the district magistrate of Singan, Shensi, and was now entrusted by the viceroy with the command of the force stationed at Tingkia bridge, named Shin. On being brought into his presence, he addressed me very angrily, calling me a

traitor. I said, "Sir, I am no traitor. I belong to a religion which inculcates respect for the emperor, and enjoins obedience to magistrates. I am in the service of the foreigners at Ningpo who worship Shangti, (he would not easily have understood the term we usually employ for God,) who, hearing that the rebels at Nanking and Chingkiang, are propagating erroneous doctrines about the worship of Shangti, wished to supply them with books, calculated to make them better men, as you will perceive in the open document."

When I spoke of imparting instruction to the rebels, he laughed heartily and said, "Do you think they will give a moment's attention to any good thing?" I said that our religion was intended to make all men better. "So you intended to hold conversation with the rebels?" "I was sent to see if that were practicable; but, as the paper states, on arriving at the lines, the attempt was not to be made, if communication were wholly cut off." He replied, "I perceive you are a scholar. I am surprised to find one of our class disposed to hold any correspondence with traitors. Were I to send you to the gongman, he would take off your head at once. Observe that proclamation, offering rewards for the capture of such as you." I begged that as my design was a good one, and one which could not harm the state, and as I only came to see if the undertaking were feasible, that he would show mercy and permit me to return. He then said something to the literary men at his side, which I did not hear.

Placed in confinement.—A ransom proposed.

After the consultation, I was placed in one of the printing dormitories; the servants were about to chain me, when I expostulated, promising not to make any attempts to escape. In the meantime, Kung, a bachelor of arts, came in and said I should not be chained, but simply locked in. He informed me that both Shin and the literary men present were *willing* to release me; but that the soldiers would be clamorous for the reward offered by the viceroy for the apprehension of persons consorting with traitors, the largest sum which they might claim for my capture being fifty taels of silver. Now, said he, if you can pay that sum, you shall be released. I then asked br. Chu to be called in, and it was agreed that he should be despatched to Ningpo to procure funds for my ransom, an abatement being made in the demand. I begged Kung to request the magistrate not to style me a traitor, and also that he would examine the books and judge of their character and that of our religion for himself.

Another examination.

On the next day I was summoned before Shin, who had the books spread out on a table before him. Observing that the scholars present would not sit down so long as I was kept standing, he permitted me to take a seat. "Here," said he, "is a book that is really of some use," holding in his hand a copy of the Laws of Storms. "I have called you in to explain some of the diagrams." [This the prisoner was well able to perform, having had much to do with the compilation of the little volumes.] He asked many questions, such as, is there land on the other side of the equator?—showing that he had not studied geography. He also wanted to know how the things mentioned in the book were discovered.

After conversing a long time on these subjects, he remarked that there was some reason in distributing such books, that they were fit for scholars to read! I told him that the followers of the religion of Jesus held that their sacred classics are the best of writings, because they came from heaven, and that other books might be useful and good, but that, being made by human hands, they could not be compared with those. He seemed angry at this, and said, "The books of Jesus are false, and they are hurtful. Ever since the emperor permitted their introduction, the minds of the people have been unsettled. Ever

since the English war, people have been made to think about that religion. It is owing to that religion that the Kwangsi rebellion had its rise."

I answered, that the religion was truly excellent, but that there were two classes of men who adhered to it. The first included those who wished to be good men and to save their souls by it; the second comprised those who sought by it to promote selfish and wicked ends. I then quoted the edict of Taukwang, which tolerated men of integrity, distinguishing them from impostors. Hence, fearing that the men at Nanking and Chingkiang are going astray, we would be glad to put them right.

Confucianism and Christianity compared.

"Do not talk," said he, "of teaching such men; that is nonsense. How did it happen that you, a literary man, and versed in the doctrines of Confucius, could believe in another doctrine?" "I have not discarded the moral teachings of Confucius; but his doctrines convey no instruction on the state of the soul after death. They do not tell how we may escape misery and enjoy happiness in the world to come. It was owing to this omission that emperors have allowed the foreign doctrines of Buddha to enter China; these, you, sir, know to be false!" In this way we conversed three hours, when his worship went to dinner.

Shin frequently sent for me to converse on geography and astronomy, but he did not like to hear anything about the doctrine. Once he inquired if foreign steamers did not sometimes go up to Nanking to succor the rebels. I answered all the questions as well as I was able. One day, when he seemed pleased, I begged he would burn the letter I brought, and also that my clothing and bedding should be restored to me. I heard afterwards that he burned the letter: a portion of my clothes were given to me, which added to my comfort.

The prisoner ransomed and released.

May 16—Brother Chu returned with my ransom money, and I was released, after paying for my poor fare and making presents to the servants of the temple. The magistrate was a benevolent and reasonable man."

We feel that we could not have done less than we did in making an effort to place the new (brother Goddard's) version of the Testament in the hands of the insurgent chiefs. To some it may appear that the enterprise was an injudicious one. But, had we not made the attempt while having peculiar facilities for it, we should have felt that we had failed in duty.

Marriage of Chinese converts.

Soon after the return of assistant Chiu, his eldest son was married to Jane, originally a pupil of Mrs. H. Shuck, and subsequently under the instruction of Mr. M. The ceremony was performed by brother Goddard in the church, which was crowded with spectators. A majority of the missionaries of Ningpo testified their friendship by being present at the feast. The presence of brethren Knowlton and Lord, with their wives, assured us that the importance of this mission field is duly appreciated by the Board.

The new married couple reside in a building attached to the church; and, if faithful to their Christian profession, they will exert a happy influence in the neighborhood, where the truth has already to some extent taken effect.

Distribution of the Scriptures.

The occasion of the examination of the bachelors of arts of the six cities of this province was embraced by the mission for placing in the hands of nearly every one of them a copy of the New Testament. About fifteen hundred were present. By stationing ourselves at the door of the hall, and being aided by the assistants, church members and inquirers, the work was satisfactorily accomplished. At the same time tracts

were distributed by the Buddhists and Confucianists. The Testaments are bound in yellow silk, and in a more durable manner than Chinese books usually, which ensures their preservation.

These were distributed at the expense of various members of the English General Baptist Missionary Society, the Rev. J. G. Pike, of Derby, having forwarded the amount of their contributions for that object.

Truth carried into the interior.

The literary examinations brought to the city, as to a fair, a large number of traders from different parts of the province. Conversations with these men, (who are always intelligent,) and the distribution of books among them sometimes causes glimpses of the truth to penetrate far into the interior.

Christian tracts printed by a heathen government.

Attracted by the ingenious wares of a confectioner from the provincial capital, I fell into conversation with him, after making a few purchases for my little girl, and gathered confirmation of an interesting fact, of which we had heard the rumor only, viz. that the secretary of the governor at Hangchau had caused two Christian tracts, originally printed at the Presbyterian press at Ningpo, to be cut, and five thousand of each to be distributed in that great city, — the most literary and the most Buddhistic place in the empire. The incident, however, loses some of its interest, when the circumstances are explained. There was a panic at the time, occasioned by a report that the Kwangsi insurgents were intent on invading the province and sacking the capital. As the belief was general that the insurgents were co-religionists with the foreigners at Ningpo, the authorities caused these accounts of their doctrines to be made public, that the people should see that the doctrines of the foreigners inculcated the purest benevolence, and that their apprehensions in that respect were groundless.

It is safe to estimate the number of readers of these epitomes of the gospel, at fifty thousand, if not double that number. Although we are not partial to the profuse and indiscriminate distribution of the sacred scriptures in the present state of China, yet we would employ tracts as their forerunners without limit.

The hopeful confectioner.

What influence these preparatives had on the confectioner, we cannot say; he gladly commenced attending all our services, and applied himself diligently to the study of the new faith, which he continued until the close of the examinations, when he was obliged to return home. He appears sincerely anxious to be baptized, and departed with the avowed determination to return and carry on his business at Ningpo, in order to become a disciple.

On the insalubrity of China.

Many friends of missions have been not a little discouraged by the frequent failures of health among missionaries to China. The comparative insalubrity of the climate has also attracted the attention of the British government. In a despatch dated Feb. 11, 1854, the Earl of Clarendon says, "The climate of China, from some cause which has not been ascertained, but which may probably be attributed in part to confinement to particular localities, has been found singularly destructive to the persons composing the consular establishments. In the interval of scarcely twelve years since the conclusion of the treaty of Nanking, there have died two Chinese secretaries, four consuls, one vice-consul and four assistants; and, with very few exceptions, the members of the original establishments who still survive have been obliged to return to Europe on sick leave; and that more than once, in some instances, for twelve or eighteen months, in order to save their lives. For some months past, eight of these persons have been necessarily absent from their posts; others are

known to be on their way to England; and scarcely a mail arrives, without reference to the precarious and failing health of others." *

The political movements now taking place will doubtless effect a partial improvement, by opening cities northward and westward, which will afford facilities for change of climate to invalids, rendering, in many cases, a return home and cessation from labor unnecessary. Every society, desiring to aid efficiently in the evangelization of China, should have several stations selected with reference to these considerations. So extensive is the country, and so diverse its climate, that persons possessed of ordinary stamina, could hardly fail to find a tolerably congenial home within its borders.

* No reference is made in the above to the sickness and deaths among females attached to the consulates. Like female missionaries, these ladies have suffered far more than men.

MISCELLANY.

THE DOCTRINE OF THE ESSENTIAL UNITY OF THE CHRISTIAN CHURCH IN ITS RELATION TO EVANGELICAL MISSIONS.

The members of the Lord Jesus, by what ever name they are called, and by whatever minor distinctions they are divided, form one church, one family. Hence the essential unity of the church is to be sought not in outward forms, but in its inward life. Every true member of the living Vine is a member of the one church, which is Christ's body. The bond of union among them is membership with Christ. If we are united to him, we are one with all his family, because there is but one body with which he unites himself.

The differences which exist among Christians do not interfere with the doctrine that the church is one. A family may be dispersed, or they may be divided in affection: but they are still one family. And so all the members of Christ are members of the one household of faith.

Not only the life, but the aim of Christians is one. Our language and our exterior may be various: but we march under one Captain, and aim at the same consummation, the subjection of the world to Christ. Hence there should be among all Christians that open and acknowledged concert, which becomes brethren engaged, though in different ways, in promoting one grand design. The missionary enterprise may, perhaps, prove to be the instrument which God will employ for creating a spirit of love amongst all the brethren, hitherto, since the apostolic age, unknown. And, in connection with the work of missions, every endeavor should be made to cherish a spirit of union and coöperation among all who are engaged in this labor of Christian love.

The "Evangelical Christendom" for January contains "a plea for mutual sympathy and practical coöperation," by the Rev. J. B. Marsden, of Birmingham, which embraces many valuable suggestions. The views it advocates are sound and scriptural, and eminently suited to foster the spirit of mutual affection among all who love the Lord Jesus Christ. We welcome any effort to make manifest the essential oneness of the Christian church. It will be one of the most glorious reflex influences of missions, if they shall operate to produce among the servants of Christ, of every name and in all lands, the harmony which will call forth from an admiring world the exclamation, "Behold how good and how pleasant it is for brethren to dwell together in unity."

I. THE AIM OF ALL EVANGELICAL MISSIONS is essentially the same.

Why should there not be enlarged mutual sympathy? The object in every case is the same; the means in every case, though dissimilar perhaps, are not discordant; the agents are members of the same mystical body, drawing all their powers from one living Head. Does not this impose the obligation of mutual sympathy?

II. THE SYMPATHY OF WHICH WE SPEAK ought to be *active*, *constant*, and *diffusive*. 1. It must be active. Love is a salient principle. It seeks for opportunities; it delights in exercise. A missionary of the right spirit will rejoice with no measured, hesitating joy, in the success which attends the labors

of his brethren of another name. He will never grudge the inroads which another makes upon Satan's kingdom. The field is the world. There is ample scope for all God's laborers, were they increased one hundred fold.

The spirit we must cherish is that of *active* sympathy. The successes of those who differ from us are not barely to be recognized; they are not to be received with a cold acknowledgment of their truth. They are either the triumphs of the gospel, or they are a delusion; and if a delusion, then undoubtedly a triumph of the devil's! If we are not prepared to place them in the latter class, we *must* admit their title to the former. They are victories won for Christ; they are His triumphs; and, if His, then ours — ours — for we are Christ's.

2. Again, this sympathy should be *constant*. We should ever regard with the kindliest interest the toilsome, though unpretending labors of all who work in Christ's vineyard.

We at home should learn, and we should invite our missionaries abroad, to extend this sympathy, — these charitable constructions, this determined hoping against hope, — beyond the narrow confines of our own communion. We must not have one measure for ourselves and another for our brethren. If they have made their mistakes, so have we. If they need our forbearance, we too have been in want of theirs. Let every missionary cultivate a generous spirit. Of all men, he has most occasion for it. He is an isolated being; he lives in his own world; he is surrounded by his own converts; he ministers in his own church. Of all men, let him beware of selfishness — the selfishness of the Hebrew prophet — "I only am left alone, and the worshippers of Baal are many." Nothing, with the grace of God, will more conduce to restrain such feelings, than the habit of constant sympathy with missionaries of other churches.

3. And this sympathy must be *diffusive*. It is not difficult to fix upon some one object, or class of objects, and make them the subject of our sympathies. The peculiar cast of our own minds, or the peculiarity of our circumstances, will lead us to this extent. But the sympathy which the gospel cherishes knows no other boundaries than those of the church itself — in some respects, indeed, reaching far beyond them. But we are speaking of sympathy with *the brethren*: this must extend to all the brethren, or it fails of its office as a Christian principle. "ALL the saints," "*all* that are in Christ Jesus" — "*all* those that call upon the name of Christ, their Lord and ours," — these, according to the apostolic precept and example are to share our love.

III. But now we come to our third point for consideration, — that OF PRACTICAL CO-OPERATION in the entire work as conducted by the different societies. Christian sympathy is not an idle sentiment; it prompts us to the work of faith and to the labor of love. How then, assuming that we possess Christian love towards each other, can we give practical utterance to our affections? In a word, when and how can we co-operate?

First, then, to begin at home; why should we not have an annual conference of the friends, the committees and officers of all our evangelical missionary societies? Why should they not assemble once a year at least, and under the direction of a president, to be chosen by themselves, proceed calmly to deliberate on their position, their prospects, their difficulties; frankly to avow their mistakes, and cordially to encourage each other? The advantages of such a meeting, were its members actuated by a manly and Christian spirit, would surely be incalculable.

As far as the imperfect condition of the church allows, we should be what the church was once — though not, alas! in recent times — when "the multitude of them that believed were of one heart and of one soul."

It is in vain that we impress upon our

missionaries the duty of a catholic spirit and of coöperation with other churches, unless the example be set them at home. Nor are the difficulties, I conceive, insurmountable. Some years ago a "New Model of Protestant Missions" was proposed by a writer whose name was held in great esteem amongst evangelical Christians. His plan was, I believe, to sink all our peculiarities, — all that distinguishes one section of the church from another, — and carry out the gospel to the heathen without any particular church order or form of government. I do not revive this idea. The plan was impracticable. Yet Churchmen and Dissenters have met ere this to commend a missionary bishop to the grace of God for the work before him. Few of those who were present will forget the day, though more than twenty years have passed since then, when the Bishop of Calcutta, before he set out for India, was thus commended to the tender care of the Great Shepherd, by services in which the venerable Clayton and the venerable Simeon each took a part, and when prayer and praise were offered by brethren of different Churches. In this there was the germ of a missionary conference such as I propose. Something of the kind, I am aware, exists; but I venture to urge a more public formal acknowledgment of the great duty of united conference among the committees of our different societies.

Turning our attention now to the state of things abroad, I would suggest, that since the circumstances of our brethren engaged in the missionary field are so various, no precise plan of action can be proposed. In some places, as in the great cities of our Indian Empire, there may be several missionaries of different denominations living near each other. More frequently, the missionary is a lonely laborer. He must travel far to meet with one who is engaged in the same holy calling. Practical coöperation may be in such cases quite impossible. On the whole, then, it is *rather in the cultivation of the catholic spirit*, than by any precise mode of action, that our friends abroad must exhibit their sympathy with other portions of the church of Christ. Still something may be done where distance does not render it impracticable; there might be conferences on missionary work, where there should be a free exchange of thought as among brethren, and members of one family. They might communicate their plans, explain, as far as they are acquainted with them, the causes of their failures, and invite their brethren, though of other denominations, to share their triumphs — triumphs which, if worth the name, are not those of a sect or a denomination, but of the whole church of the living God.

RELIGIOUS LIBERTY IN GERMANY.

Sir Culling E. Eardley's Plea for the Baptists.

At the recent meeting of the German Kirchentag, at Frankfort-on-the-Maine, (Magazine, Jan. 1855, pp. 25—29,) a memorial was offered by the friends of liberty in Great Britain on the subject of religious persecutions in Germany, in which special reference was made to the oppressions of the Baptists. The memorial called forth no action by the Kirchentag; the President, Mr. von Bethmann Hollweg, observing that in his opinion nothing further was required, since a full expression had been made the previous year at Berlin. This evasion of the subject was not satisfactory to the friends of religious liberty, inasmuch as the expression at that time was by no means so full and decisive as the President seemed to imply, and besides, the persecutions complained of were not abated.

At the request of the Committee for the promotion of religious liberty, founded at Homburg, Dr. Merle d'Aubigné, in the course of last year, addressed a letter on that subject to Mr. von Bethmann Hollweg. That letter has called forth a reply from the President of the

Kirchentag, exhibiting his views, and showing that he labors under misapprehension as to the facts in the case. Possessed as he is of the courteous spirit of the Christian and the gentleman, it is still manifest that he has not sufficiently informed himself of the position and the efforts of the Baptists in Germany. And from his recent letter it is very evident on what grounds he declined a more cordial reception of the memorial alluded to, and more prompt and definite action in regard to the sufferings of the oppressed churches.

Sir Culling E. Eardley, in a reply to the letter of Mr. von Bethmann Hollweg, dated Jan. 20, with true Christian charity enters into an examination of some of the principles of the President of the Kirchentag, and sets forth the truth in matters of fact, which seems to have escaped his knowledge. He pleads especially the cause of the German Baptists, exhibiting their true position among reformed Christians, and the nature and extent of their evangelical labors.

Mr. von Bethmann Hollweg seems inclined to the opinion that the state should exercise a guardianship in favor of the evangelical church; and yet, that the most happy condition of a people is that in which, through the prevalence of Christian sentiment and evangelical morality, "the civil government can resign entirely to the natual re-action of free forces the care of repelling deadly errors." The extent of the guardianship of the civil government is not defined by him; and it is easy to see that it may be pressed to the justification of almost any amount of religious persecution, according to the spirit of those who judge of errors, and who are appointed to execute the civil laws. In the language of Sir Culling, Mr. von Bethmann Hollweg, "would, undoubtedly, not give leave to the magistrate to enforce the first table of the decalogue; but yet he would invoke Christian blame upon those evangelical Christians, who, as in Germany, are following the dictates of their consciences, and, according to the way which some men call heresy, worshipping the God of their fathers." And it is precisely from this idea, pushed by men of narrower views and possessed, perhaps, of a more limited amount of Christian spirit, that all the religious persecutions of Germany, in later times, have arisen.

Mr. von Bethmann Hollweg complains that the German Baptists "are operating in a country where already an evangelical church exists." He asks, "Is it just and wise before God—in a word, is it in conformity with the Lord's will—that the members of one evangelical church should establish missions, as if they were in a heathen country, in the domains of another, whose profession of faith on fundamental truths they are obliged to approve, and whose zeal in vivifying its own members they are bound to acknowledge?"—and adds—"And yet that is what our dear brethren of the Baptist confession are doing, having come from England and America."

To this Sir Culling replies, that the churches of Germany, as is well known, have become, to an alarming extent, rational in their clergy, and unbelieving in their members; that it is an error to confound the church established by law with the church as it ought to be—a living reality; that it is better for men to be living Baptists than dead churchmen. If all the children of God could find a home in the Lutheran church, it would not be Christian to separate from it. But as it is not so, Christian men "should rejoice that their countrymen, to whom the gospel is not preached in the Lutheran church, prefer a reality to a name — Christianity to a church." If the argument is sound, it would be fatal not only to German Baptists, but also to all Dissenters in England, and to all Dissenters, including Episcopalians, in Scotland.

Mr. von Bethmann Hollweg speaks of the Baptists as having come from England and America to Germany, which Sir Culling points out as a mistake.

re is not a single English or ican missionary or minister among

They are all native Germans. icans have given them pecuniary but English people have not even this. All that English people have for the Baptists of Germany, has to express to them their sympathy. his has proceeded in far less pro- n from Baptists, than from those like Lord Shaftesbury and others, ling myself, do not concur in their ar opinions."

. von Bethmann Hollweg accuses aptists of turning away from the church persons who are already ned, to unite them into little sec- flocks. This the parties accused

"The rule is," says Sir Culling, persons have been drawn, not the church, but from the world. may be exceptions, like the two men at or near Elberfeld (Rings- and Ribbeck,) who lately became Baptists. But this I am told is not, as I am sure it ought not to be, the aim of the body."

The President says that the activity of the Baptists does not reach the masses of the unbelieving. But the Baptists, replies Sir Culling, "manifest incomparably greater zeal to make known the common salvation, than to propagate their own views. I am informed that since the commencement of the Baptist efforts in Germany up to 1853, they had put into circulation 400,000 copies of the Scriptures, and 6,000,000 tracts, not one of which treated of baptism."

Sir Culling closes this noble defence of the Baptists by expressing his high respect for the character of Mr. von Bethmann Hollweg, as a public Christian man and a statesman. He declares his conviction that he is opposed to the retrograde and illiberal party; and that the problem of true religious liberty will be best unravelled by time.

AMERICAN BAPTIST MISSIONARY UNION.

IARY OF REV. JOTHAM MEEKER.

. Jotham Meeker was born in ton Co., O., Nov. 8, 1804. He ced religion in May, 1824, at the ncement of a revival of religion cinnati, and there he became a er of the church. He was by a printer, but made several unsuc- l efforts to secure the advantages beral education. Through a con- ion with a missionary to the In- in the summer of 1825, he was led vote himself to the service of among the heathen. And, in the ing year he was at the station for- called Carey, in the territory of gan. Here he was authorized to ex- his talents as a minister of the gos- August, 1827, by the Potawatomie Baptist mission church. He removed, shortly afterwards, to Thomas, a station among the Ottawas, which was an offshoot from the station at Carey, and where, at first, the prospect of usefulness was very flattering. Subsequently, he was among the Creeks, west of the Mississippi, and the Ojibwas, at Sault Ste. Marie, learning the language and teaching.

In October, 1833, many of the Ottawas from Michigan having removed west of the Mississippi, Mr. Meeker joined them. A press was set up, and the work of printing in the Indian languages commenced. In less than six months, nine books had been printed, in four different dialects, comprising 81,000 pages. As the Ottawas gradually settled on the lands assigned them by

the United States, forty miles distant from Shawanoe, Mr. Meeker visited them; and, being earnestly solicited to settle among them, in June, 1837, he removed his residence and became their missionary.

The settlers had now increased to eight hundred, and he found sufficient employment in preaching and printing the New Testament and religious tracts in Ottawa. A school was opened in the summer of 1838, numbering twenty-six scholars. About the same time, Mr. Meeker received ordination to the work of the ministry. The Indians gave encouraging attention to the word preached, and soon, the gospel became to them "the power of God unto salvation." Several renounced their superstitions, and a few were baptized. In ten years from the commencement of the station, sixty-one persons had put on Christ by an open profession,—about an equal number belonging to each sex. With self-denying zeal and unwearied diligence the laborer wrought in the field spread before him, "the Lord working with him, and confirming the word with signs following." Nearly every year, from the commencement of the mission in 1837, has witnessed some fruit from the seed sown. And while the native tribes have been gradually wasted from the earth in the advancement of civilization and cupidity, many have been transmitted to heaven, to swell the anthem of the redeemed, "out of every kindred and tongue, and people, and nation."

Mr. Meeker was preëminently a good man. As a missionary, he was faithful to the demands of his great work and to the Master who called him to engage in it. For nearly thirty years, he has pursued his self-denying toils, patient under privation, meek in the face of opposition, persevering, firm, and even cheerful under hardships and trials, and hopeful under discouragement. "Instant in season, and out of season," he not only preached the gospel publicly and from house to house, but also printed parts of the Bible, hymn-books, and elementary works in ten or twelve Indian dialects. He was very familiar with the Ottawa language, and employed it uniformly in his preaching and in his intercourse with the natives.

The fruits of his labors were to be seen, not only in the church gathered by his efforts from this barbarous and pagan people, but also in the civilization of the nation, in the wholesome laws which they have adopted, and in the general improvement of the tribe. During his ministry among them, Mr. Meeker baptized one hundred and twenty-two of the natives, many of whom have departed before their pastor, giving satisfactory evidence that they have died in the Lord.

Mr. Meeker's health has been declining more than ten years. But with strong confidence and a "hope, full of immortality," he has looked forward undismayed to his removal from the scene of his labors. As "the outward man perished, the inward man was renewed, day by day." On the 11th of January, after a sickness of nine days, he passed through "the gate of everlasting joy." A few words in the Ottawa language, a fervent prayer, the clasping of the hands, and a sweet smile overspreading the face, were to him "the last of earth;" and, doubtless, the Master's "Well done," was the beginning of heaven.

He is interred in the native cemetery, where rest the bodies of many, converted through his instrumentality, and whose spirits, like his, have entered into the "rest that remains for the people of God." A widow and three daughters survive, to mourn their irrreparable loss, and to learn submission to Him who in faithfulness has afflicted them.

REV. JUDSON BENJAMIN.

We have the painful duty of recording the death of this esteemed brother, and thus enlarging the list of our departed laborers. Though less known than

many who had been longer in the field and "in labors more abundant," yet he was worthy of a memorial, such as those who knew him well can honestly place upon permanent record.

He was born, Feb. 2, 1819, at Rodman, Jefferson Co., N. Y. Soon after, his father, Rev. Isaac Benjamin, removed with his family to the state of Indiana, where he labored as a domestic missionary. Of Judson's early life, we have no special information. He never allowed himself to fix the date of his conversion. The work of grace in his heart was gradual, extending over a considerable period. At the age of nineteen, he was baptized by Rev. A. R. Hinckley, at Franklin, Johnson Co., Ind. At the same place, after some preparatory studies, he commenced reading law; but soon, from a plain conviction of duty, changed his purpose, and resumed his classical course with a view to the work of the ministry. A part of that course was at Shurtleff College, in Illinois; the remainder at Brown University, where he graduated in 1846. The next two years, he studied at the Newton Theological Institution. From the period of his conversion, he had been deeply interested in the work of Foreign Missions, and, in 1845, while in College, he decided to give himself to the service. During his second year at Newton, he received an appointment from the Executive Committee, as a missionary to the heathen, and soon after was married to Miss Susan R. Stone, of the Baldwin Place Church, Boston. Oct. 13, 1848, he was publicly ordained at Providence, and on the 21st, in company with other missionaries, sailed for the distant East. His residence in Tavoy and Mergui, southern provinces of Burmah, was nearly six years, during which period, he labored, as impaired health would permit, among the Karens, Burmans, and Belongs. He left the mission in accordance with the advice of medical men, and with the approval of the Deputation, for the *preservation of his life*; but with the hope that he might be permitted to return and resume the work which he loved. Since his arrival he has resided in Boston, occasionally performing some public service. Anxious to be useful, he was forming plans for an excursion to the regions west of the Mississippi, when he was attacked by acute pulmonary disease that baffled all medical skill, and brought his life to a sudden termination. He died on Tuesday, Feb. 20. On Friday, after religious services, his body was borne to the Woodlawn Cemetery in Malden. On the Sabbath following, a funeral discourse was preached by a member of the Executive Committee, from which the facts in this article are derived.

During his few days of illness, Mr. B. was only occasionally rational; but from his utterances in the lucid intervals, it was apparent that his mind was trustful and peaceful. The name of the Saviour was often upon his lips, and many expressions indicated that his ruling passion — a desire for the glory of Christ in the salvation of men — was strong in prospect of death.

He was regarded by all who knew him as a sincere, consistent Christian. He was distinguished for great deadness to the world, and the culture of eminent spirituality. His life and labors were illustrative of his favorite idea — *Christ liveth in me*. His piety was deep, still, and remarkably uniform, with very little perceptible elevation or depression. He was peculiarly unselfish; his benevolence was large; he lived not for himself. His religion included more than is usual of the element of humanity. He sympathized with the ignorant, the oppressed, the miserable, and loved to sacrifice for their relief. He regarded himself as a member of the human brotherhood, and it was his great concern to fulfil, in every department, the duties growing out of that relation. Now he rests from his labors, and his works do follow him. He has left an untarnished reputation; his friends can cherish his memory with satisfaction.

ANNUAL MEETINGS.

The forty-first annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the First Baptist Church, Chicago, Ill., on Tuesday, May 15, 1855, at 10 o'clock, A. M.

SEWALL S. CUTTING, *Rec. Sec'y.*

New York, March 15, 1855.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the First Baptist Church, Chicago, Ill., on Thursday, May 17, 1855, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Edward Lathrop, D. D., of New York, or by the Rev. D. Newton Sheldon, D. D., of Maine, his alternate.

WILLIAM H. SHAILER, *Rec. Sec'y.*

Portland, Me., March 15, 1855.

LETTERS &C. FROM MISSIONARIES.

Arracan.

C. C. MOORE, Nov. 13, Dec. 9.

Bassein.

MISSION, Nov. 18. — J. S. BEECHER, Oct. 29. — H. L. VAN METER, Dec. 2 (2), 14. Mrs. V., Dec. 13.

Maulmain.

M. H. BIXBY, Oct. 20, Dec. 5—J. M. HASWELL, Oct. 18. — T. S. RANNEY, Oct. 20, 30, Nov. 8, 9, 13, Dec. 5, (2). — PUB. COM., Dec. 5. — KAREN MISS., Nov. 18. — C. HIBBARD, Nov. 15. — S. H. KNAPP, Nov. 17. — J. WADE, Oct. 29. — D. WHITAKER, Nov. 20.

Tavoy.

T. ALLEN, Sept. 18, Oct. 5.

Rangoon.

MISSION, Oct. 1. 23, (2), Nov. 21. — L. INGALLS, Oct. 20, 23, Dec. 8; Mrs. I., Oct. 22. — J. DAWSON, Nov. 22, Dec. 8. — J. H. VINTON, Oct. 23, Nov. 16, 21, Dec. 6. — D. L. BRAYTON, Oct. 2, 28.

Shwaygyeen.

N. HARRIS, Nov. 2, 6.

Prome.

E. KINCAID, Nov., Dec. 7.

Henthada.

B. C. THOMAS, Oct. 14, 21 — 24, Nov. 11, 27.

Assam.

MISSION, Nov. 13. — N. BROWN, Oct. 24; Mrs. B., Oct. 31. — Mrs. WHITING, Nov. 21. — Mr. BRONSON, Oct. 31, Nov. 23. — I. J. STODDARD, Oct., Nov. 2, 20. — A. H. DANFORTH, Oct. 26, (3).

Teloogoos.

L. JEWETT, Nov. 7 (2).

Siam.

MISSION, Oct. 3,—W. ASHMORE, Sept. 9, 11, 19, 24, 28, 29, Oct. 8, Nov. 27, — J. H. CHANDLER, Sept. 13, Oct. 2. — S. J. SMITH, Oct. 6, Nov. 26.— *Mrs H. H. MOSER*, Nov. 25. — R. TELFORD, *Sept. 19, Oct. 19, Nov. 25.*

Hongkong.

J. W. JOHNSON, Oct. 26, Dec. 8.

Ningpo.

MISSION, Oct. 7. — D. J. MACGOWAN, Oct. 19. Mrs. GODDARD, Oct. 20.

France.

E. WILLARD, Dec. 30, Jan. 3, 4, 5—8, 24, Feb. 7.

Greece.

A. N. ARNOLD, Sept. 8, Jan. 10, Feb. 6. — E. F. BUEL, Jan. 2, 6, Feb. 6; Mrs. B., Feb. 7.

Germany.

J. G. ONCKEN, Jan. 26, Feb. 7. — G. W. LEHMANN, Oct. 25 — Nov. 29, Jan. 16.

Cherokees.

L. DOWNING, Jan. 8.

DONATIONS.

RECEIVED IN FEBRUARY, 1855.

Maine.

China, ch. 9; Kennebunk Port, Village ch. 26; Wells Depot, Rev. John M. Wedgwood 15; 60.00

Penobscot Asso., J. C. White, tr., 14.87: Dixmont, Harriet C. Howe 3; Rev. David Steward and wife 6; Etna, ch. and soc. 1.86; Bangor, 2d ch. 73.27; Hampden, 1st ch. 1; 100.00

Lincoln Asso., Friendship, ch. 1: Cushing, friends 52 cts.: Warren, ch. 100; Camden, 1st ch. 1.76; Rockland, 1st ch. 73.57; 2d ch. 20; with other donas. to cons. Mrs. Mary H. Thomas L. M., per Rev. H. C. Estes, agent. 196.85

Kennebec Asso., Mt. Vernon, Dudley Lyford 50; Abby Delia Hopkins 10 cts,; per Rev. H. C. E., agent, 50.10

Oxford Asso., Rumford and Milton, ch. Mrs. Mary A Bullock, per Rev. H. C. E., agent, 2.00

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New Hampshire.

Coos, Elisha A. Baldwin 2; East Northwood, John L. Crockett 10; New Hampton, ch., Rev. Phinehas Richardson 75 cts.; Miss Hannah Plummer 2.50; Miss Elgina May, aged three years, 3 cts.; 15.28

Vermont.

Newfane, Rev. Phineas Howe 10; Mrs. Howe 10; Derby, a few friends 10; 30.00

Hinesburg, 5; Ludlow, Rev. N. Cudworth, to sup. a child in Nowgong Orph. Sch. 10; Plainfield, Miss Effie Allen 2; North Bennington, ch. 42; per Rev. J. Alden, agent, 59.00 — 89.00

Massachusetts.

"A friend of missions" 5; a friend 3; Boston, Charles st. ch., to cons. Annie L. Cushing L. M., by her sister 100; Harvard st. ch. 100.10; South ch., Young Ladies' Miss. Soc., Miss K. E. Monks tr., to sup. a Karen girl in Mrs. Wade's sch. 12; Washington st. S. Sch. 10; West Cambridge, ch. 45.54; mon. con. 9 82; Brookline, ch., mon. con 48.68; Manchester, ch. 3; Charlestown, 1st ch., Boardman Miss. Soc., W. S. Edmands tr., to cons. Rev. Henry F. Lane L. M. 100; S. Sch., to sup. a child in Nowgong Orph. Sch. 25; Worcester, Hon. Isaac Davis, to cons. Sarah M. and Anna E Davis L. M. 200; Salisbury and Amesbury, ch., S. Sch., to sup. Sarah P. Byram under the care of Mrs. Johnson, Hongkong, 30; Beverly, 1st ch. 98.75; Juvenile Miss. Soc. 6.25; Roxbury, Tremont ch., R. W. Ames tr. 68 33; Newton Centre, 1st ch. 164.85; Danversport, ch. 35; West Boylston, ch. 35.50; mon. con. 20; Taunton Green, ch. 100; Chelsea, ch., S. Bryant, tr., and soc. 106; mon. con. 30.73; Cambridge, 2d ch., Enos Reed tr., in full to cons. Henry S. Hills L. M. 6; Townsend, ch. 11; Middleboro', central ch. J. W. P. Jenks tr., mon. con. 73 53; 1443.08

Cambridgeport, ch. 15: Worcester, Pleasant st. ch., mon con. 10; West Harwich, ch. 16.60; per Rev. J. Aldrich, agent, 41.60

Springfield, 1st ch., per Rev. J. Alden, agent, 100.00 — 1584.68

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch. 100; mon. con. 67.75; Female Miss. Asso., Mrs. S. N. Bolles tr., 195.06; Newport, central ch., S. Sch., John S. Langley 2d, tr., being the 4th annual payment towards supporting a child named Henry Jackson in the Nowgong Orph. Sch., 25; 387.81

Providence, Friendship st. ch. 13.50; Valley Falls, ch., a friend 25 cts.; Westerly, 1st ch., mon. con. 53.14; Ladies, to sup. a Karen preacher, 50: to cons. Clark D. Miner L. M., per J. Aldrich, agent, 117.49 — 505.80

Connecticut.

Litchfield co., a friend 2: Jewett City, B. A. Smith 1; Suffield, Literary Institute, Lesbian and Miss. Soc., Marietta Atkins sec., to sup. Lavinia M. Parker in Maulmain Normal sch., 10; 13.00

Groton Bank, ch. 2.30; Dea. W. A. Weaver 10; Mrs. W. A. Weaver 25; with other donas. to cons. Mrs. Ann Weaver L. M.; New London, 1st ch., Peter C. Turner and wife, 35; Waterford, 1st ch. 27.25; 2d ch. 25.59; Montville, Union ch. 6 76; per Rev. J. Alden, agent, 131.90 — 144.90

New York.

Camden, William D. Wightman 30; Masonville, ch., mon. con. 5 75; South Ostelic, Rev. H. Turner 3; Mrs. A. Turner 1; New Woodstock, Mary P. Fiske 3; East Pembroke, Benjamin Warren 1; Otis Gould 2; Phidelia Denison 1; 46.75

Wayne Asso., J. McCarn, tr., Arcadia, ch. 32.35; Walworth, 2d. ch. 6; Dea. N. Perry 10; 48 35

Black River Asso., Watertown, ch. 33.69; Lafargeville, ch. 8; per Rev. H. A. Smith, agent, 41.69

Cayuga Asso., Auburn, ch. 67.71; Cato, ch. 2; Scipio, ch. 40; Nelson Paine 2; Weeds Port, ch. 29; Thankful Sears 5; Betsey Paine 2; Sennett, ch. 34.13; Venice, ch. 6; coll. at Asso. 16.51; per Rev. H. A. S., agent, 204.35

Oneida Asso., Annsville, ch. 15; Utica, Broad st. ch., to cons. David Reed L. M. 103 70; Whitesboro', ch. 58 31; S. Sch., for Nowgong Orph. Sch., 17; Cassville, ch. 55.60; Rome, Court st. ch. 8; Trenton, 1st ch. 5; Steuben, ch. 7; Utica, Bleecker st. ch. 75; Rev. W. A. Wells 3; Rev. C. Hartshorn 2; to cons. John Lohnas and M. M. Jones L. M., per Rev. H. A. S., agent, 349.61

Onondaga Asso., Manlius, ch., per Rev. H. A. S., agent, 44 25

Oswego Asso., 7.54; Palermo, ch. 15.65; Rev. J. Randall 25 cts; Albion, ch. 3.75; friends of missions 50 cts; Colcsse, ch. 8.75; West Oswego, ch. 9; Master Roger Butterfield 10 cts; Miss Sarah Butterfield 25 cts; M. M. Clark 5; Oswego, 1st ch. 14; Hannibal, ch. 9; Mrs. E. M. Perkins 5; per Rev. H. A. S., agent, 78.79

St. Lawrence Asso., Fort Covington, ch. 27; Parishville, ch. 13, with other donas. to cons. Lorin M. Whitman, Isaac Bacon, James A. Baker and Mrs Barsheba Clark L. M., per Rev. H. A. S., agent, 40.00

New York Asso., John Bell 5; Henry Volk, with other donas. to cons. Mrs. Eve Margaretta Volk L. M. 50; Mariners' ch. 2; Olive Branch ch. 65; Norfolk st. ch. 100; Sixteenth st. ch. 47; Bloomingdale, ch 68.50; to cons. Rev. Edwin Clay L. M., per Rev. O. Dodge, agent, 337.50

Hudson River South Asso., New York city, North ch. 33; South ch. 19.39; Union ch. 20; Cannon st. ch. 30; West 23d st. ch. 109; Sixth st. ch. 34.75; Yorkville, ch. 30; Bushwick Avenue ch. 29.45; Brooklyn, Pierrepont st. ch. 728.39; Williamsburgh, 2d ch. 12; per Rev. O. D., agent, 1045.98

Saratoga Asso., Amsterdam, ch., with other donas. to cons. Mrs. Mary E. Kenney L. M. 50; James Kasson 25; per Rev. O. D., agent, 75.00
Franklin Asso., Oneonta, ch., per Rev. O. D., agent, 98.75
Oswego, D. Harmon, per Rev. O. D., agent, 25.00
Niagara Asso., B. Van Horn tr., Newfane, 1st ch., 20.00 — 2395.92

New Jersey.

State Convention, P. P. Runyon tr., New Jersey Asso., Marlton, ch. 26; Central New Jersey Asso., Cheuyville, ch. 23; East New Jersey Asso., Jersey City, ch. 49.81; Juvenile Miss. Soc., for pupils in Toungoo under care of Mrs. Mason, 50; Keyport, ch. 15.10; Port Monmouth, ch. Rev. W. V. Wilson 15; Shrewsbury, ch. 13.63; Holmdel, ch. 13.73; per Rev. S. M. Osgood, agent, 247.27

Pennsylvania.

Philadelphia Asso., Philadelphia, Broad st. ch., for German chapels 52; Kensington, 12th ch. 23; S. Sch. 22; Infant Sch. 13; Southwark, 2d ch. 38.48; 4th ch. 81; 5th ch., Young People's Miss. Soc., to sup. John Dowling in Nowgong Orph. Sch., 25; 10th ch., W. Jewell, M. D., for German chapels, 20; Roxborough, ch., Fem. Miss. Soc. 33; Ballfgomingo, ch. 3: Upland, ch. 17.78; Rev. S. M. Osgood, agent, 331.26
Abington Asso., Abington, 1st ch. 14.50; West Abington, ch. 4; per S. M. O., agent, 18.50
Monongahela Asso., Mt. Pleasant, ch., per Rev. S. M. O., agent, 30.00
Northumberland Asso., Lewisburg, ch., "S. Sch., O. N. Worden, supt., for sup. of Isaac G. Lauske in Burmah and in part for L. M." 82.56; Danville, Welsh ch., W. Lawrence 10; per Rev. S. M. O., agent., 92.56
Wyoming Asso., John R. Moore tr., 17.50
Pittsburgh, Union ch., Youth's Miss. Soc., to sup. two Karen children named Delia L. and Thomas C. Teasdale, 30.00 — 519.82

Ohio.

Cleveland, 1st ch. 70.50; Beulah, For. Miss. Soc. 4; Cincinnati, 9th st. ch. 30.61; Dayton 1st ch. 3; Juv. Miss. Soc. 1.50; Newton Falls, S. P. Soule 5; Piqua, S. Sch., to sup. Elisha H. Hamlin in Nowgong Orph. Sch., 18; Ohio Asso., 15.62; Ironton, ch. 11.50; Hale's Creek, ch. 5.20; Ridge, ch. 1; Painsville, Mrs. M. A. Williams and children 1; Cheviot, S. Sch. of Bethel ch. 10.50; per Rev. J. Stevens, agent, 161.43
Reed, ch. 1.65; Attica, ch. 2.35; Lebanon, East ch., William Adams tr., 55; Mecca, ch. 12.15; Lambert Twitchell 12 cts; Miss Keith 1; Dea. and Mrs. Hewins 3; Mrs. Bemiss 25 cts; Middlefield, ch. 2.80; Dea. Stowell 5; Dea. Hewins 5; Warren, Mr. Griswold 5; 98.33 — 274.75

Indiana.

Indianapolis, ch. 32.51

Illinois.

Alton, 1st ch., R. Flagg tr., 50; Eminence, Mrs. A. O. Merriam 10; Shiloh, Rev. J. M. Peck 2; Pekatonic, ch. 5. 52; Howard, Rev. William Gates 5; Susan, Mary Elizabeth and Thomas Judson Gates 1; Ridotts, children of the district sch. 50 cts; 74.02
Chicago Asso., Plato, ch., per Rev. J. D. Cole, agent, 8.00
Delavan, ch., per Rev. O. Dodge, agent, 4.00 — 86

Wisconsin.

Linn, ch. 14; Lowell, Rev. S. Dearborn 50 cts; 14.

Iowa.

State Convention, per Rev. J. D. Cole, agent, 13.40
Davenport Asso., 11; Davenport, 2d ch. 30; Dubuque, ch. 12; Macoquita, ch. 14 50; Cascade, ch. 12.50; Le Claire, ch. 15; Camanche, ch. 2.80; Muscatine, ch. 14.23; mon. con. 4.60; Iowa City, Dr. Metcalf 5; per Rev. J. D. C., agent, 121.63
Des Moines Asso., Burlington, ch. 39; Danville, ch. mon. con. 5; Farmington, ch. 2; Keokuk, ch. 10; per Rev. J. D. C., agent. 56.00
Marion, ch., per Rev. O. Dodge, agent, 5.00
Cascade, ch., M. A. Clark tr., 10; Danville, ch., Henry A. Ritner tr., 15; 25.00 — 218.

Kentucky.

Lexington, (anonymous letter,) per Rev. J. Stevens, agent, 5.0

District of Columbia.

Washington, 1st colored ch., per Rev. S. M. Osgood, agent, 6.3

Oregon.

Oregon City, Mrs. R. T. Hill 5; Rev. George C. Chandler 5; Mrs. George C. Chandler 5; Edward K. Chandler 50 cts; Julia H. Chandler 50; 16.0

In Foreign Countries.

China, Ningpo, Miss. ch., mon. con. 24; Rev. I. J. Roberts 21.03; Rev. J. G. Pike 146.66; 191.69
French mission, Paris, ch. 3.46; do. for new chapel 6.27; Denain, ch. 7.60; Lefevre's field 3.08; Lepoids' field 32 04; 53.05
Maulmain Karen Mission, contributions of chhs., per Rev. D. Whitaker, 8.69; donas. per Rev. C. Hibbard 5: 13.69 — 253.

$6,822.

Legacies.

Sedgwick, Me., Richard Allen, per D. Morgan, Jr., 20.00
Salem, Ms., William S. Ward, per Mrs. Hannah Ward, 100.00 — 120.

$6,9

Total from Apr. 1, '54, to Feb. 28, '55, $[illegible]

Donations in Clothing and Goods.

Philadelphia, Pa., David Jayne, M. D. and Son, one box medicine, for Rev. L. Ingalls, 91.00

THE

MISSIONARY MAGAZINE.

VOL. XXXV. MAY, 1855. No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

SPECIAL MEETING OF THE BOARD.

NEW YORK, *March* 13, 1855.

The Board of Managers of the American Baptist Missionary Union, under a call of the Executive Committee, assembled for a special meeting in the lecture room of the Tabernacle Baptist Church, Second Avenue, New York, this day at ten o'clock, A. M.

In the absence of the Chairman, the Rev. Dr. Lathrop called the Board to order, and nominated the Hon. James M. Linnard, of Pa., as Chairman *pro tempore*. Mr. Linnard was elected and took the chair.

The roll was called, and the following members of the Board were then and subsequently found to be present:

Ministers.	*Ministers.*	*Ministers.*
J. C. FOSTER.	R. C. MILLS,	E. L. MAGOON,
G. W. SAMSON,	E. LATHROP,	S. H. CONE,
A. P. MASON,	L. HAYDEN,	W. R. WILLIAMS,
L. G. LEONARD,	J. C. HARRISON,	J. DOWLING,
H. V. DEXTER,	H. MILLER,	J. N. GRANGER,
L. PORTER,	V. R. HOTCHKISS,	W. CLARKE,
G. KEMPTON,	S. J. DRAKE,	A. G. PALMER.
J. H. KENNARD,	S. D. PHELPS,	
Laymen.	*Laymen.*	*Laymen.*
JAMES BOYCE,	OREN SAGE,	C. D. GOULD,
T. W. EWART,	THOS. WATTSON,	D. SANDERSON,
S. COLGATE,	WM. P. BENJAMIN,	WILLIAM BUCKNELL,
JAMES M. LINNARD,	WILLIAM. A. COOTS,	P. P. RUNYON.
D. M. WILSON,		

Prayers were offered by the Rev. B. T. Welch, D. D., of N. Y., and the Rev. J. H. Kennard, of Pa.

Letters from absent members were submitted, as follows: from Rev. Dr. Wayland, Rev. C. W. Flanders, Hon. T. W. Ewart,

Rev. W. F. Hansell, Rev. Dr. Sheldon, and Rev. E. Worth; and likewise a letter from J. N. Wilder, Esq., especially invited.

The call addressed to the members of the Board severally, under which the present meeting is assembled, was read by the Recording Secretary.

On nomination of the Secretary, the Rev. Wm. H. Shailer, D. D., of Maine, was appointed Assistant Recording Secretary for the present sessions.

On motion of the Rev. Dr. Lathrop, the Board voted to meet daily at half past 9, A. M., and, with a recess from one to half past one, to continue in session till half past four, P. M. Evening sessions to commence at half past seven, and continue till half past nine.

A communication from the Executive Committee in regard to the occasions and objects of the meeting was laid before the Board, by the Rev. Dr. Bright, Home Secretary, and on motion of the Rev. Dr. Porter it was laid on the table for the present.

REASONS FOR CALLING A SPECIAL MEETING OF THE BOARD.

The object for which the Executive Committee have called this special meeting of the Board of Managers, is to lay before them the state of the missions in Burmah, and matters thereto pertaining. But the object thus generally stated, necessarily involves inquiries into —

1. The mutual relations of the Union and its missionaries, and the extent to which they are, or should be, subject to regulations or instructions proceeding from the Board or its Executive Committee; also, the regulations actually established and in force.

2. The missionary policy and measures pursued by the late Deputation in Burmah, and adopted by the Committee.

3. The doings of the Councils convened at Maulmain by the Deputation, and of the Executive Committee thereon, with matters pertaining to the same.

4. The inquiry as to what action ought to be had with respect to missions or missionaries disregarding their relations with the Union, and the instructions of the Board or its Committee.

These several topics will, therefore, be submitted in the order now named, unless the Board shall otherwise direct.

But before proceeding to submit the topics, it may be proper to state the reasons which, in the judgment of the Committee, required the calling of a special meeting of the Board. The reasons exist,—

First, in the nature of the topics to be presented. They involve not only fundamental principles of missionary policy and administration; they have respect, also, to the conduct of missionaries, and to measures a just understanding of which will claim the careful examination of many long documents. Topics of so much importance and so complicated, it was thought, could not be profitably investigated at an annual meeting, under any circumstances; and in no event, without crowding out of an anniversary subjects appropriate to the occasion, and protracting the services beyond the limits which have in any instance been assigned to *them.*

a second class of reasons, for the calling of a special meeting, are found in
rious influence of the existing state of things on the missionary work at
nd abroad. From considerations submitted to the Managers at their annual
g in 1853, both in the annual report and by a special communication, the
tive Committee, in the autumn of the previous year, had appointed a Dep-
to visit the missions in Burmah. The measure was deemed in every res-
portant and necessary. It was entered upon deliberately and unanimously,
was believed that it would result in great and permanent good to the missions.
mittee have seen no adequate ground for doubting the necessity or im-
ce of that measure. Their views of the arduousness and worth of the work of
putation remain unchanged. But its immediate results have not been as they
It was known, indeed, before they left Burmah, that their work had failed
mand the approval of all the missionaries. Two or three of them expressed
ssent in no measured terms, through communications addressed to individu-
this country, before the annual meeting occurred. Some of these commun-
s were published, by the weekly denominational press, and others were read
annual meeting in May last. The reports of that meeting, on reaching the
ns, seem to have had the effect to increase the number of dissenting mission-
and to call forth a much larger number of communications animadverting
arked severity on both the work of the Deputation abroad and the state-
made by them on their return. These communications convey statements
volve considerations of a character so serious, that the Executive Committee
ave brought to the painful conviction that they are bound, by a regard for
interests committed to their trust, and by every consideration of self-respect,
no time in giving the Board of Managers, to whom they are responsible, the
of knowing all that they know with respect to the causes of the existing dis-
It is believed that the present state of feeling and opinion in some of the
ns and in some sections of the home field, cannot be consonant with what is
ial to the successful prosecution of the missionary work. With the coöperation
arts and hands, it has been no slight service to provide men and the means to
ct that work. What, then, can be hoped for, when a portion of the most
tant part of the coöperative force becomes adverse, when missionaries
ose the confidence necessary to the success of their home organization?
it cannot be possible thus to sustain so great an enterprise as that of Chris-
sions.

Executive Committee come, therefore, to the Board of Managers in obedi-
a necessity which they sincerely and deeply regret. They had hoped that
would arise to make it needful for them to make public the details of pain-
eedings. They have earnestly and perseveringly sought to avert such ne-
But failing in this, they have felt constrained to call this special meeting of
ard, to lay before them facts, — all the facts, necessary to a just understand-
the present state of the missions in Burmah, and of their own administration
reto. The Committee hope that the Board will be able to give to the in-
ion the time needed to a full view of all the cases claiming their attention,
that they will attain to definitive results in each case.

present meeting has been called conformably, in all repects, to the provis-
the eleventh article of the Constitution, and a copy of the "printed notice"
every Manager is herewith submitted.

Committee have also extended invitations to individuals to be present at
eeting, agreeably with the following votes:

ted, That the Rev. *James N. Granger*, D. D., of the late Deputation to Bur-

mah, be informed of the subjects to be laid before the Board; and that he be invited to be present to give such information, by document or otherwise, in his possession, as may be required.

Voted, That the like invitation be extended to all the missionaries of the Union, past and present, now in this country and more immediately concerned in the subjects to be presented to the Board.

Voted, That such members of the Union as are not members of the Board, and as are known to be dissatisfied with the action of the Deputation and the Committee, be apprised of the object of the meeting, and invited to be present.

Voted, That the Rev. William H. Shailer, D. D., late a member of the Executive Committee and its Recording Secretary, be invited to attend the special meeting of the Board of Managers.

Voted, That the members of the Executive Committee severally be requested to attend the meeting of the Board, and, so far as practicable, to be present at all its sittings; and that they be authorized to aid in discussions and explanations on behalf of the Committee, as circumstances may require.

The missionaries, past and present, who have been desired to attend, are the Rev. Messrs. F. Mason, D. D., W. Dean, D. D., J. G. Binney, D. D., E. A. Stevens, H. Howard, S. M. Osgood, and W. Moore; and the persons invited under the third vote, are the Rev. Messrs. B. T. Welch, D. D., R. Babcock, D. D., W. Hague, D. D., M. B. Anderson, LL. D., A. Ten Brook, M. G. Clarke, W. B. Jacobs, and J. S. Swan, and J. N. Wilder, Esq., and C. Comstock, Esq.

Missionaries of the Union, past and present, and members of the Union, specially invited to attend this meeting, having been announced in the foregoing paper, the following persons so invited were found to be in attendance then and subsequently.

Missionaries.	*Missionaries.*	*Missionaries.*
Rev. F. Mason, D. D.,	Rev. J. G. Binney, D. D.,	Rev. S. M. Osgood,
Rev. W. Dean, D. D.,	Rev. H. Howard,	Rev. E. A. Stevens.
Members.	*Members.*	*Members.*
Rev. B. T. Welch, D. D.,	Rev. W. Hague, D. D.,	Rev. J. S. Swan,
Rev. R. Babcock, D. D.,	Rev. A. Ten Brook,	Rev. M. G. Clarke.

The members of the Executive Committee present, are the Rev. Baron Stow, D. D., Rev. Henry J. Ripley, D. D., Rev. J. W. Parker, D. D., Rev. Rollin H. Neale, D. D., and J. W. Converse, Esq.

Members of the Union generally, who were present, were requested to hand their names to the Secretary for record. The names so furnished, with others ascertained, were as follows:

S. Adlam, R. I.	H. Bromley, N. Y.	S. S. Cutting, N. Y.
T. S. Anderson, Mass.	J. Burnett, N. Y.	T. T. Devan, N. Y.
R. Babcock, N. Y.	C. A. Buckbee, N. Y.	Jas. S. Dickerson, N. Y.
J. S. Backus, N. Y.	Eben. Cauldwell, N. Y.	Duncan Dunbar, N. Y.
Peter Balen, N. Y.	C. N. Chandler, N. Y.	Charles Evans, N. Y.
H. M. Baldwin, N. J.	Benj. Clapp, N. Y.	H. C. Fish, N. J.
J. Ballard, N. Y.	Wm. Colgate, N. Y.	L. Freeman, N. Y.
J. Banvard, N. Y.	Jas. B. Colgate, N. Y.	J. W. Gibbs, N. J.
L. F. Beecher, N. Y.	J. Cookson, N. H.	A. D. Gillette, N. Y.
Thomas Brandt, N. Y.	J. P. Crozer, Pa.	J. I. Griffith, N. Y.
O. W. Briggs, N. Y.	W. J. Cutting, N. Y.	Geo. Gault, N. Y.

tt, N. Y.	L. W. Olney, N. Y.	J. C. Stockbridge, Mass.
. Hill, N. Y.	W. H. Parmly, N. J.	A. H. Stowell, N. Y.
iscox, N. Y.	D. S. Parmalee, N. Y.	J. W. Taggart, N. Y.
odge, N. Y.	N. M. Perkins, Ct.	E. E. L. Taylor, N. Y.
dge, N. Y.	S. Remington, N. Y.	Thomas Thomas, N. Y.
me, N. Y.	A. W. Rogers, N. J.	W. W. Todd, N. Y.
pkins, N. Y.	F. Remington, O.	W. J. Todd, N. Y.
, N. Y.	W. N. Sage, N. Y.	W. B. Tolan, N. J.
nes, N. Y.	Miles Sanford, Mass.	William Verrinder, N. J.
dd, N. Y.	J. W. Sarles, N. Y.	G. S. Webb, N. J.
lly, N. Y.	H. Seaver, N. Y.	Isaac Wescott, N. Y.
ach, N. Y.	Smith Sheldon, N. Y.	D. Wheelock, Mass.
dlow, N. Y.	J. P. Simmons, N. Y.	A. Wibery, Pa.
iddleditch, N. J.	L. E. Smith, Mass.	A. Wilbur, Mass.
ikels, N. Y.	C. G. Sommers, N. Y.	Wm. H. Wines, Mass.
iller, N. Y.	J. E. Southworth, N. Y.	Wm. Winterton, N. Y.
urphy, N. Y.	J. R. Stone, N. Y.	J. J. Woolsey, Ct.
ce, N. J.	O. S. Stearns, N. J.	S. Ziegler, Pa.
mstead, Mass.	I. R. Steward, N. Y.	

per from the Executive Committee was read by the For-
ecretary, the Rev. Dr. Peck, on the "Mutual Relations of
ion and its Missionaries, and the extent to which they
should be, subject to regulations or instructions proceed-
m the Board or its Executive Committee; also, the regula-
ctually established and in force;"—this paper having been
ed in accordance with votes passed at the last annual ses-
f the Union and the Board.

communication from the Executive Committee, on the
ns and objects of the meeting, read by the Home Secretary
id upon the table, was taken from the table on motion of
v. Dr. Cone.

er was offered by the Rev. G. S. Webb, of New Jersey,
e Board took a recess.

he close of the recess the Board was called to order, and
was offered by the Rev. Dr. Babcock.

Home Secretary read documents pertaining to the doings
ncils in Burmah,—first, in the case of the Rev. Elisha L.
, (deceased,) late missionary of the Union. The documents
case were, first, a report of a sub-committee of the Ex-
Committee, adopted by the Committee Feb., 1854; second,
r from the Home Secretary (acting as Foreign Secretary
time,) addressed to the Rev. Mr. Abbott, dated Feb. 8,
third, a letter addressed to the Rev. Mr. Kincaid, from
ne Secretary, dated Feb. 13, 1854; fourth, a reply thereto
he Rev. Mr. Kincaid; fifth, a letter addressed to the Rev.
eecher, dated Feb. 14, 1854, to which no reply has been
d; sixth, a brief letter from the Rev. Messrs. Kincaid,
n, Vinton and Beecher, dated Nov. —, 1854.

next documents submitted, related to the second Maulmain
held with reference to the case of Rev. J. H. Vinton;
t of which documents was a report by the sub-committee
named, adopted in like manner by the Executive Com-

During the reading of this document, the afternoon session was extended by vote, and at ten minutes past five the Board adjourned, after prayer by the Rev. Dr. Hague, to meet at half past seven.

The Board met at half past seven. Prayer was offered by the Rev. Dr. Williams.

The Rev. Dr. Peck made statements in explanation of certain lusions in Mr. Kincaid's letter, and was followed by the Rev. Dr. Granger with reference to the same subject.

The business laid aside on the adjournment, was resumed, and a letter was read, addressed by the Home Secretary to the Rev. J. H. Vinton, dated April 11, 1854; and this was followed by Mr. Vinton's reply, dated Nov. 16, 1854, and by a brief letter from the same missionary dated July 21, 1853.

Adjourned. Prayer by the Rev. Dr. Hill.

WEDNESDAY, *March* 14.

The Board met at half past nine. Scriptures were read by the Rev. Dr. Shailer, and prayer was offered by the Rev. S. J. Drake.

The minutes of yesterday were read and approved.

The Chairman announced that, in consequence of indisposition, he should be under the necessity of calling to his place temporarily a substitute, and the Rev. Dr. Dowling was requested to take the chair.

It was moved by the Rev. Dr. Granger, and carried, that the subject of the councils, under consideration yesterday, be resumed for further statements, and for the consideration and action of the Board.

The Rev. Dr. Granger proceeded to make such statements, reading from the report of the Deputation on that subject, addressed to the Executive Committee, and from various other documents. Letters were likewise read from the Rev. Mr. Vinton, and from the Rev. Messrs. Vinton, Kincaid and Beecher.

The hour for the recess having arrived, the Board adjourned. Prayer by the Rev. D. B. Cheney.

The Board met at half past one o'clock, P. M. Prayer was offered by the Rev. J. C. Foster.

The business of the Board pertaining to the councils was resumed, and after further statements and discussions, resolutions relative thereto were proposed by the Rev. Dr. Williams.

Pending the consideration of the subject, the Board adjourned. Prayer by the Rev. J. S. Swan.

The evening session was opened with prayer by the Rev. Dr. Binney.

A letter of apology for non-attendance, from the Rev. Dwight Ives, D. D., was read by the Recording Secretary.

On motion of the Rev. Dr. Ripley, a half hour was spent in prayer. On request of the Chairman, the Rev. Dr. Ripley, Rev. M. G. Clarke, Rev. William Clarke, Rev. Dr. Porter, Rev. D. B. Cheney and Rev. Dr. Bright successively led the meeting in prayer.

The Rev. Dr. Williams proposed a minute preliminary to his resolutions. The minute having been prefixed by vote, the first of the resolutions came up for consideration, and was discussed during the evening. The hour of adjournment arriving, prayer was offered by Rev. J. S. Swan, and the Board adjourned.

THURSDAY, *March* 15, 1855.

The morning session was opened with reading of Scriptures by the Rev. Dr. Shailer and prayer by the Rev. Dr. Dowling.

The minutes of yesterday were read and approved. The first of the resolutions proposed by the Rev. Dr. Williams came up for consideration. Pending the discussion, the hour for the recess having arrived, prayer was offered by the Rev. Dr. Hodge, and the Board adjourned.

The Board met at half past one, and after prayer by the Rev. Dr. Dean, the discussion was resumed and continued to the hour of adjournment. Prayer was offered by the Rev. Dr. Neale. Adjourned.

The Board met at half past seven. Prayer was offered by the Rev. J. C. Harrison.

The Rev. Mr. Samson moved, "that a committee of nine be now appointed, in whose hands shall be placed all documents pertaining to the Maulmain Councils, now in possession of the Board and which shall hereafter be received by the Executive Committee, and whose duty it shall be fully and faithfully to consider the same, with all such other testimony, whether oral or written, as may be offered them, and to report thereon, either in part or finally, at the approaching annual meeting of the Board in Chicago." Carried.

The Chairman nominated the Rev. Wm. R. Williams, D. D., Rev. S. H. Cone, D. D., Rev. William Hague, D. D., Rev. J. H. Kennard, Rev. E. Lathrop, D. D., Rev. J. C. Foster, Rev. L. G. Leonard, Rev. B. Stow, D. D., and Rev. G. S. Webb.

The Rev. Dr. Hague having declined to serve, the Hon. James M. Linnard was appointed on the committee in his stead.

The Secretary read the following letter from the Rev. Dr. Bright to the Hon. Ira Harris, Chairman of this Board.

"MISSIONARY ROOMS,
Boston, March 10, 1855.

"MY DEAR SIR:

"Having served the American Baptist Missionary Union, as one of its Secretaries, nearly nine years, it may be due to the Board of Managers that I take the earliest opportunity to inform them that it is not my intention to renew an official connection with the Union after the close of the missionary year ending in May ensuing. It does not seem to be necessary or expedient for me to state the reasons for this decision. I may say, however, that I entered on the duties of the office, in 1846, with no other aim than to make the interests of the missionary cause paramount to all personal considerations, and to devote to them the best services at my command. I now hope to resign the trust with the consciousness of having sought faithfully to fulfil that purpose.

"With unabated interest in the work of giving the gospel to the world, I am,
Very respectfully and truly, yours,
(Signed) EDW. BRIGHT, JR.

"To the Chairman of the Board of Managers."

The Rev. Dr. Granger offered the following resolution;—which was adopted.

Resolved, That a committee of five members of the Board be appointed to inquire whether it is necessary that a Treasurer of this Union be chosen at the present session of this Board, and, if found necessary, to nominate some person to the office.

The following persons were appointed such committee: Messrs. D. Sanderson, C. D. Gould, William A. Coots, Oren Sage, and James Boyce.

A season of fraternal exhortation followed, in which the Chairman, the Rev. A. D. Gillette, the Rev. Dr. Dowling, the Rev. Dr. Williams, the Rev. Dr. Ripley and the Rev. Dr. Neale took part, when the Rev. Dr. Welch offered the following resolution:

"*Resolved*, That the structure of the Missionary Union, in its own nature and by the prescriptions of its constitution, renders necessary an executive department clothed with powers sufficient for the fulfilment of its purposes, and which can proceed successfully in its work only as a generous trust is exercised in brethren with whom those powers are lodged; and that this Board desires the executive department to proceed with the administration of the affairs of the Union, assured of respect, coöperation and confidence."

After a brief discussion, this resolution was laid on the table for the present, to give place for a motion for the reconsideration of the vote by which the subject of the Maulmain Councils had been referred to a committee of nine, which motion was made by Prof. V. R. Hotchkiss. Pending this motion the Board adjourned. Prayer was offered by the Rev. Dr. Granger.

FRIDAY, *March* 16.

The Board met at half past nine. Scriptures were read by the Rev. Dr. Lathrop, and prayer was offered by the Rev. E. A. Stevens.

The minutes of yesterday were read and approved.

The motion of Prof. Hotchkiss to reconsider was taken up, and was carried.

The motion of the Rev. Mr. Samson restored by this act, was now laid on the table.

The resolutions of the Rev. Dr. Williams were again presented.

Pending the discussion of these resolutions the Board took a recess. Prayer was offered by the Rev. Mr. Freeman.

The Board met at half past one. Prayer was offered by the Rev. Dr. Phelps.

The Rev. Prof. Hotchkiss moved to strike out all after the word *Resolved* in the resolutions proposed by the Rev. Dr. Williams, and to insert others, which he read.

The motion to strike out was lost.

The Rev. Dr. Cone moved to strike out from the resolutions of the Rev. Dr. Williams all after the word *Resolved*, and insert other resolutions, with a preamble.

The question was on striking out, and was lost.

The question returned on the first of Dr. Williams's resolutions, and the resolution was adopted, the *ayes* and *noes* being as follows:

Ayes, J. C. Foster, G. W. Samson, A. P. Mason, H. V. Dexter, L. Porter, G. Kempton, R. C. Mills, E. Lathrop, L. Hayden, J. C. Harrison, H. Miller, V. R. Hotchkiss, S. J. Drake, S. D. Phelps, W. R. Williams, J. N. Granger, William Clarke, J. H. Kennard, James Boyce, Samuel Colgate, Oren Sage, C. D. Gould; 23.

Noes, S. H. Cone, A. G. Palmer, Thos. Wattson, James N. Linnard; 4.

The second resolution of the Rev. Dr. Williams was then taken up, and the Board continued its session until five o'clock, when, the discussion of the resolution still pending, the Board adjourned. Prayer by the Rev. Dr. Judd.

The Board met at half past seven. Prayer by the Rev. G. P. Nice.

The committee on the appointment of a Treasurer reported as follows:

REPORT.

The committee of inquiry as to the necessity of choosing a Treasurer at the present session of the Board, submit the following report. In our opinion, according to the constitution, art. 17, it is necessary for the Board to proceed to the choice of a Treasurer at this session. Your committee, therefore, nominate Nehemiah Boynton, Esq., of Chelsea, Mass., for Treasurer of the American Baptist Missionary Union.

The report was laid on the table for the present.

The discussion was resumed on the second of the resolutions of Dr. Williams, and the resolution was passed, the *ayes* and *noes* being as follows:

Ayes, J. C. Foster, A. P. Mason, H. V. Dexter, L. Porter, G. Kempton, R. C. Mills, E. Lathrop, L. Hayden, J. C. Harrison, H. Miller, V. R. Hotchkiss, S. J. Drake, S. D. Phelps, W. R. Williams, J. Dowling, J. N. Granger, Wm. Clarke, James Boyce, Saml. Colgate, Oren Sage, W. A. Coots, C. D. Gould, P. P. Runyon; 23.

Noes, J. H. Kennard, A. G. Palmer, Thos. Wattson, James M. Linnard; 4.

The "Minute" prefixed to the resolutions of the Rev. Dr. Williams was then unanimously adopted.

Amid the divergence of opinion which prevailed at the formation of the Missionary Union with regard to the more preferable of the forms proposed to be given it, there was yet a general agreement in this respect. The Union was not an ecclesiastical body, wielding church powers, but a voluntary Society, the channel of intercourse, sympathies, aid and counsels between the churches at home and the infant churches that they should be honored of God to plant in the wide wastes of heathenism abroad.

In any consideration of the grave questions now before this Board, they would, therefore, not be regarded as creating, by the Executive Committee or by any of its agencies, ecclesiastical councils abroad, which should trench on the just independence of our churches. The laborers in our missionary fields are, however, fully entitled to take counsel together as to their duties, their difficulties and their collisions, should these in any event occur. These advisory meetings for fraternal deliberating coöperation, by whatever name described, the Board or its Executive Committee, or the agents of either, may justly suggest whenever the providence of God may seem to prescribe them as requisite for the interests of the churches abroad. It is in this limited and restricted sense, that the term council is to be interpreted, in the documents on which the Board would now pass, and in the resolutions which are at this time adopted.

Resolved, That this Board most deeply regret the manifestations of human infirmity that occasioned the advisory councils of Maulmain, and deplore the dissensions which preceded them, and which have since ensued respecting them; but that, after a protracted and saddened attention to the various complicated evidence and documents before this Board, the Board must record their opinion that the action of the two advisory councils, at Maulmain, upon topics alike difficult and delicate, but under the circumstances inevitable, ought to receive, in the main, the sanction and support of this Board.

Resolved, That the Board do, therefore, sustain the general course of the Executive Committee as growing out of, and as referring to, the results of such Maulmain advisory councils.

The Rev. Mr. Kennard proposed the following resolution:

Resolved, That in adopting the foregoing resolutions, the Board intend to express no doubt of the piety as Christians, or ability as missionaries, of any of our beloved missionary brethren in Burmah. We honor them as brethren beloved in the Lord, and will continue to cherish them in our affections, and remember them in our prayers.

Laid on the table for the present.

The subject indicated as No. 4, in the call of this meeting, was then taken up; and statements upon it, with documentary illustrations and evidences, were submitted by the Foreign Secretary.

The Rev. Dr. Dowling moved the following resolution:

Resolved, That this Board has listened with unfeigned regret to the letter of the Rev. Edward Bright, Jr., D. D., giving notice that he should decline reëlection to the office of Home Secretary of the American Baptist Missionary Union; and deeply sensible as they are of the Christian fidelity and ability with which he for nine years past has discharged the duties of that office, they do, hereby, most respectfully and earnestly request him to reconsider his decision upon that subject.

This resolution was passed unanimously.

The resolution of the Rev. Mr. Kennard was taken from the table and passed.

The Rev. Wm. Clarke proposed the following resolution.

Resolved, That this Board entertain a deep sense of the piety, zeal and distinguished success of the late Rev. Elisha L. Abbott, who died one of our missionaries, and who, notwithstanding infirmities occasioning sadness to himself and others, should be held in grateful and honored remembrance by all the friends of missions.

The resolution, after remarks explaining the infirmities referred to, was passed unanimously.

After prayer by the Rev. Dr. Lathrop, adjourned.

SATURDAY, *March* 17.

The Board met at half past nine, when Scriptures were read by the Rev. Dr. Peck, and prayer was offered by the Rev. Mr. Kempton.

The minutes of yesterday were read and approved.

The Foreign Secretary proceeded with statements, under article four in the call, going to show, specially, insubordination in the cases of two missionaries referred to. These statements being concluded, the Rev. Dr. Phelps proposed the following resolutions:

"*Resolved*, That, while we would not abridge the reasonable exercise of a missionary's liberty and judgment, required by the work and sphere assigned him, and rendered necessary by sudden emergencies, yet we cannot encourage the Executive Committee to allow any missionary a change of locality or of service, designated by them, without their official direction or sanction.

"*Resolved*, That, if hereafter any missionary shall disregard the instructions of the Executive Committee, or persist in such disregard, thus violating his obligations and introducing disorder and corruption into the enterprise we are endeavoring to carry on, breaking up its plans, and interposing obstacles to its harmonious progress,—it is our solemn conviction that the interests of our missions and justice to all the missionaries abroad, and to the agents at home, demand the recall or dismissal of such missionary; and the Executive Committee are hereby directed to act with the promptness and firmness which any case may require."

The first of these resolutions being under consideration, the Rev. Dr. Granger moved to amend by adding the following words: "or of any formal and systematic interference with the plans and distribution of missionary service specifically adopted by the Executive Committee."

The discussion proceeding on this amendment, the amendment and resolutions were laid upon the table to give place to the following, proposed by the Rev. Dr. Cone; and which was unanimously adopted.

Whereas the following inquiry has been submitted to this Board by the Executive Committee, viz., "What action ought to be had with respect to missions or missionaries disregarding their relations with the Union and the instructions of the Board or its Committee,"—therefore,

Resolved, That the Board will sustain the Executive Committee in the full exercise of all the powers conferred upon them by the constitution.

The report of the committee on the appointment of a Treasurer came up, and was again laid over for future action.

At one o'clock, the Board adjourned to meet on Monday next at two o'clock, P. M. Prayers were offered by the Rev. Mr. Miller and the Rev. Dr. Hodge.

MONDAY, *March* 19, 1855.

The Board met at two o'clock, P. M. The roll was called, and the following members were found to be present during the session.

Ministers.	*Ministers.*	*Laymen.*
J. C. Foster,	A. G. Palmer,	Anthony Colby,
A. P. Mason,	C. Hayden,	D. M. Wilson,
J. N. Granger,	S. P. Drake,	Oren Sage,
S. D. Phelps,	S. H. Cone,	J. M. Linnard,
L. Porter,	V. R. Hotchkiss,	S. Colgate,
W. R. Williams,	W. Clarke,	T. Wattson.
H. Miller,	J. H. Kennard,	
E. Lathrop,	R. C. Mills,	

In the absence of the Hon. Mr. Linnard, Chairman *pro tempore*, ex-Governor Colby was invited to take the chair until his arrival.

Prayer was offered by the Rev. J. Wescott. The proceedings of Saturday were read and approved. The Rev. Dr. Shailer having left the city, the Rev. Dr. Phelps was requested to assist the Secretary.

On motion of the Rev. Dr. Porter, the Board proceeded to the consideration of "the missionary policy and measures pursued by the late Deputation in Burmah and adopted by the Committee;" as proposed in the call of the meeting.

A paper on this subject from the Executive Committee, was read by the Foreign Secretary. Pending remarks on this paper, without taking any question, the Board adjourned. Prayer by the Rev. Dr. Cone.

The Board met at half past seven, the Hon. Mr. Linnard in the chair. Prayer was offered by the Rev. J. W. Smith.

On motion, the subject under consideration was laid on the table for the present, for the purpose of proceeding to the election of a Treasurer.

The Rev. Drs. Lathrop and Porter were appointed tellers.

The ballots being counted, Nehemiah Boynton, Esq., was declared duly elected.

Voted, That the Treasurer be required to give bonds in the sum of ten thousand dollars with two good and sufficient securities.

The consideration of the subject of missionary policy, &c., laid on the table, was resumed. The Rev. Dr. Porter moved the reference of the whole subject embraced in the paper under consideration, to a committee, to report at the next annual meeting at Chicago.

Pending the discussion of this question, the hour of adjournment arriving, the session was extended by vote to ten o'clock.

Adjourned. Prayer by Rev. J. Banvard.

TUESDAY, *March* 20.

The Board met at half past nine. Scriptures were read by the Chairman. Prayer was offered by the Rev. J. Wescott.

The roll was called, and the records of yesterday's proceedings were read and approved. The Rev. Dr. Magoon, having returned to the city, took his seat again in the Board.

The question of referring to a committee was under consideration, and the debate extended to the merits of the whole question.

The hour of the recess having arrived, the Board adjourned. Prayer by the Rev. Dr. Parker.

The Board met at half past one, and the session was opened with prayer by the Rev. W. C. Richards.

The question of reference was resumed, and, after a protracted discussion, was divided; the question being first on the reference to a committee, which was carried. The words "at the annual meeting at Chicago" were then stricken out, and it was voted that the report be made at this evening's session.

The committee was constituted of Rev. Dr. Williams, Rev. S. J. Drake, Rev. Dr. Lathrop, Rev. Dr. Porter and Rev. Mr. Kennard.

The Rev. R. C. Mills moved the following resolution, which was adopted.

Resolved, That the committee which has nominated a Treasurer of the Union at this meeting, be a committee to report to the Board at the annual meeting on the comparative advantage and expense of the present and former modes of filling this office, and nominate a candidate for the office to the Board at the above meeting.

The committee referred to, was composed of Messrs. D. San-

derson, C. D. Gould, J. Boyce, O. Sage, and W. A. Coots; and to these were added, by vote, Mr. Jefferson Borden, and Rev. R. C. Mills.

The Rev. Dr. Granger moved the following, which was carried.

Whereas the Missionary Union at its last meeting adopted a resolution, recorded on page 51 of the minutes, instructing the Board of Managers to obtain from the Executive Committee a report, "for the use of the Union," upon the mutual relations of this organization and its missionaries,—

Resolved, That the paper on this subject, presented by the Executive Committee on the first day of the present session of this Board, be taken from the table, and that it be presented to the Union at its next meeting.

Adjourned. Prayer by the Rev. B. N. Leach.

The Board met at half past seven. Prayer by the Rev. B. T. Middleditch.

The following resolutions were successively passed.

Resolved, That the proceedings of this meeting, including the papers from the Executive Committee on the mutual relations of the Union and its missionaries and on missionary policy, &c, numbered respectively *one* and *three* in the call of the meeting, be published under direction of the Executive Committee.

Resolved, That the thanks of this Board be given to the pastor and members of the Tabernacle Baptist church, and other churches of New York, for their kind and generous hospitalities extended to this body on this occasion.

Resolved, That the thanks of this Board be extended to the Hon. J. M. Linnard, for the able and impartial manner in which he has discharged the duties of Chairman *pro tempore* during the present session.

The committee to whom the paper on the missionary policy pursued by the Deputation in Burmah, &c., was referred, reported through their chairman, the Rev. Dr. Williams, the following minute and resolutions, which were adopted unanimously.

REPORT.

The committee of the Board to whom was referred the paper on "the missionary policy and measures pursued by the Deputation to Burmah, and (on their suggestion) adopted by the Executive Committee," would present the following minute and resolutions:

The appointment of a Deputation to visit the Eastern fields of our missionary toil, was a measure, in the judgment of the Executive Committee, required by new and grave emergencies, no less than by some old and chronic difficulties. It was natural the Deputation should awaken some variance of opinion, alike as to its necessity — as to the extent of the powers that it was to wield — and as to the application of its influence actually made. Nor have these discordant judgments been yet brought into harmony. The Union of 1854 (Fortieth Annual Report, pages 50, 51,) coalesced, after a long and close discussion, in the adoption of resolutions *in reference to some of* the questions; and to these your present committee would

e attention of this meeting. The lapse of time and the continued attention to the topics by our churches, whilst they have as yet failed to attain the d and entire harmony, have yet brought out, but the more prominently, some i in which, as Christians and Baptists, we are fully and unalterably d.

the relations of the churches dwelling quietly at home, to their missionary es on the shores of heathenism, and to the servants of our Lord who have red these clusters of converts, the bond of mutual and equal brotherhood s been sundered on the one side, or surrendered on the other. We are, and remain, "*members one of another*," animated by the life and united by the f our common Head, binding all to one work, one interest, and one law. In suit of that work abroad, it is necessary, for the symmetrical arrangement laborers and their punctual support, that there should be at home some organ- a having executive power, advising, and appointing, and controlling; — but all these in a spirit fraternal and devout, alike firm and kind.

e very distance of the points at which the pecuniary resources are gathered re expended, must make it necessary, after the most careful selection, alike lers at home and missionaries abroad, that there should be much of mutual ance, and, at times, of large and trustful concession; or the collisions be- frequent and grave.

en the brethren laboring side by side in the thickest of the standing corn of rvest field, to be gathered into Christ's garners, cannot always, from variety aracter and temperament and training and tastes, judge alike as to the best e of putting in the sickle and housing the sheaves. Even there forbearance is tual necessity: — it must be accorded by the missionaries to their brethren aid and prayers they ask on these shores, as in turn by us it must be, with- per and reasonable limits, indulged to them. We do not ask them to abate t of their just independence as men, as churches, as pastors; but, on the hand, the churches at home receive, and were entitled to ask, their pledges regard for the judgment and wishes of these home communities, to sympathies and prayers and membership they look for the continuance and sion of their toils.

are agreed, it is believed, in admitting, and this committee are united and t in acknowledging, the energy, the self-sacrificing zeal, the thoroughness and verance, with which the honored brethren of the Deputation discharged their s. All are united in allowing that the example and law of Christ, the great in of wisdom and the centre of all power in heaven and earth, have made hing — the oral utterance of his gospel — the foremost instrumentality for nversion of the world. All are agreed that the press — especially in its ap- ion to the multiplying of copies of the scriptures — and the school are to be sedulously, but in all proper subordination to this, as Christ's own most hon- instrument.

, too, unite, we believe, in the view that some power of executive strength be possessed at home, fixing the locations and, to a certain extent, assigning tions and duties of the laborers in the missionary field.

the other points on which there is not yet attained that full accord that was ble, your committee would believe, that time must be allowed for the more lligence, on either side of the ocean, of the actual intent and the working of the modifications suggested by the Deputation, and which have received tion of the Executive Committee. They believe that a leisurely and fra- terchange of views will prove, to the delight of those who have been most

divergent, that the apparent variances far exceed the real. Your body would not be justified in overlooking the voice and wishes of a majority of the missionaries abroad, sustained by the judgment of the Deputation and by the best consideration that the Executive Committee have been able to give to the course of action so commended to them. The experiment is inaugurated; it is not, in the view of your committee, to be lightly embarrassed. The honor of Christ, the interests of the churches, and the claims of the heathen, ask alike that we give to it a prayerful, thorough and impartial trial.

With these views, the committee would recommend for the adoption of the Board the following resolutions.

Resolved, That renewing the resolutions adopted by the Union, at their session in 1854, on this topic of the Deputation, and on the order and proportion to be assigned to the various branches of the missionary work, and also in respect to our honored and trusted laborers in the missionary fields of the East, this Board would express its decided judgment that the dissonances of feeling and divergencies of opinion, which may have arisen regarding this matter, involve no principle which would warrant division in our missionary ranks; and that they rather call for the cultivation of a mutual and fraternal charity which shall await, in time and providence, the evolution of fresh light.

Resolved, That in the renewed pledges of our common devotedness to the great Lord of the Harvest, and in the interchange of our blending supplications for each other, we are likely soonest to see the littleness of our differences, and the vastness of the interests and the blessed indissolubleness of the bonds that hold us together to an united service and a firm and brotherly concord.

Resolved, That we recommend to the Union the paper "on the Missionary Policy and measures of the Deputation in Burmah," elaborately and wisely drawn up by the Secretaries, and presented by the Executive Committee, as, in the main, a basis for fraternal coöperation; and trust the God whom we serve, to bring out, in the more zealous pursual of our common task-work, a blessed oblivion of our lighter and passing dissonances as to some lesser details of the service.

All of which is respectfully submitted.

At half past nine o'clock, P. M., the Board, having concluded its business, adjourned *sine die*. Prayer by the Rev. Dr. Williams.

MISSIONARY POLICY AND MEASURES OF THE DEPUTATION IN BURMAH.

The missionary policy and measures pursued by the Deputation in Burmah, and adopted by the Executive Committee, have been substantially presented to the Board in the paper on the *Work of the Deputation*, submitted at the last annual meeting. The design of this supplementary communication is not to alter, in any essential particular, the representation then made; the Committee see no cause for doing so; — but, separating from the general view there given what relates more directly to the policy and measures pursued, we propose to re-state portions of the latter in a more specific form, with such explanations and additions as have seemed to be called for.

"The missionary policy and measures pursued by the Deputation" had respect to 1. *places of labor*; — 2. *modes of labor*, embracing their respective methods of

prosecution; — and 3. the *laborers*, including location, relations to one another and to the Union, &c.

I. *Places of labor.* — With regard to places of labor, no statement is supposed to be necessary, additional to that already submitted.

II. *Modes of labor.* — The modes of labor, had under special consideration, were, *preaching*, by which was intended the *oral* promulgation of the gospel; — *book and tract making*, *printing* and *distribution*; — and *school teaching*, secular and theological.

1. With respect to *preaching*, the policy and measures pursued call for very brief illustration in addition to what has been given. As stated in our previous paper, the Deputation, regarding the preaching of the gospel as "the prime agency in effecting the conversion of the people," and desirous to give to it "the widest scope," advocated and pursued measures providing "that every ordained missionary during the whole of every dry season, and at other times to the extent of his ability," should preach "directly to the heathen in the tongues in which they were born; and, as far as practicable, in zayats;" "his connection with auxiliary agencies being adjusted, as far as possible, to such employment of his time;" and the "burden of all preaching to be the way of life through Jesus Christ." *That is, that every* preacher should preach to the *heathen*, as being the service for which he was sent, — and not to *English* communities; yet not so as utterly to preclude him from occasional preaching in English, when compatible with the proper discharge of his higher ministry to the heathen. In "zayats, as far as practicable," as places of common resort, and distinguished in past years for signal displays of divine favor; yet not in zayats exclusively, nor whenever, from local or other considerations, other places and modes of access to the people are found for the time to be preferable. The missionary's "connection with auxiliary agencies," such as book making and school teaching, "being adjusted, as far as possible, to such employment of his time;" not ignoring the fact that there are auxiliary agencies, and that such auxiliary agencies must be employed; but providing that their employment be auxiliary, and that they do not encroach on the work of preaching beyond manifest need. "The burden of all preaching to be the way of life through Jesus Christ;" — not boodhism, not brahmanism, not romanism; not falsehood and darkness, but truth and light; not controversy, but history; not argument, so much as narrative; not theism, but God in Christ.

In saying that such policy and measures were advocated by the *Deputation*, it is not designed to intimate that they were corrective of the ordinary usage of missionaries, or were not sustained by the general voice of the missionary body. Their bearing was, rather, upon individual cases; and in each particular, for the most part, separately from others. Nevertheless, such were the views advocated, — and there was manifest cause for their advocacy.

The policy and measures thus advocated were, throughout, of ready applicability by Burman missionaries through the entire year. In some respects they were not equally so by Karen missionaries, — Karens living in the interior. Hence the inquiry, whether Karen missionaries might not advisably learn the Burman language, so as to preach to Burmans during the rains; if this were the only alternative to school teaching and book making. This expedient, it was believed, was available. Several of the older Karen missionaries are familiar both with Burman and Karen; and others, well versed in Karen, have more recently begun to study Burman.

2. *Book making*; including printing and distribution. The only point that

calls for present remark, in relation to this department of labor, is the direction and supervision of the mission press.

It was stated in our former paper, that "access to the use of the press had not been sufficiently guarded." The language was borrowed from the report adopted by the Maulmain Convention on that subject. That report says, "In the system pursued hitherto, it is evident, access to the use of the press has not been sufficiently guarded." The same report further intimates, as remarked by the Deputation in their report to the Executive Committee, "that works have sometimes been put to press, prepared by individuals not competently acquainted with the languages in which they were written; and that the rules heretofore provided, for the approval and printing of works prepared for the press, had not been duly observed"; — intimations, the Deputation subjoined, "the entire justness of which they had been constrained from personal inquiry and observation to admit."

Again. It was stated in the paper submitted at the annual meeting, that the press, "though nominally under the direction of the missions, had been, practically, in the hands of the printer, and available at the pleasure of each individual missionary." To show on what grounds this was averred by the Committee, it will be necessary to quote at some length the report made by the Deputation.

"The mission press in past years," said the Deputation, "has been nominally under the direction of the missions; that is, the missions severally had equal right, in the order of their application, to use the press for printing their respective publications; and no works were to be printed for the Missionary Union without the express authorization of the mission from which they emanated. The *immediate* charge of the press was committed to the Maulmain mission; and of late, the Maulmain Burman. (Reference is had, in this connection, to the Maulmain establishment; although the remarks, to *some* extent, will apply also to the Tavoy press.) While such has been nominally the direction of the press, it has been practically, from causes not necessary to be now stated, in the hands of the printer, and available at the pleasure of each individual missionary. There has been, virtually, no direction of the press by missions, and no supervision or revision of works put to press, nor authoritative sanction, worthy of the name, beyond that of their respective authors or editors. The printer has been wont to publish books, by whatever missionary presented; with and without the sanction of the mission of which said missionary was a member. The printer has, moreover, conducted at his sole discretion, substantially, the financial operations of the press. He has employed workmen, bought materials, and accepted and executed job printing, on his sole individual responsibility. And such has been the method of book-keeping in the Maulmain office, (we have not inquired into that of Tavoy,) that it cannot now be shewn what job work has been done, nor at what cost, profit, or loss. At the same time, the only limitations to work and expenditure in this department, in addition to the annual appropriation for it, have been the avails of job work executed *ad libitum*.

"In making these representations, the Deputation disclaim all design of arraigning the good intents of the missions, or of insinuating aught against the integrity of the printer. Their object is to set before the Executive Committee the actual state and course of things. They believed, with the above facts before them, that the late existing policy in regard to the press demanded correction; and that especially, and as a preliminary measure, this entire department of missionary effort, at once so influential, so liable to misuse, and so expensive, should be brought more directly under the supervision and control of the Executive Com-

tee. It was equally manifest that means ought to be secured to the Executive committee to exercise that control intelligently."

Thus far the Deputation. And the representation sustains the statement made the Committee, that the press, though "nominally under the direction of the missions, had been, practically, in the hands of the printer, and available at the pleasure of each individual missionary."

With respect to the justness of the above representation, it seems pertinent, inasmuch as some exceptions have been taken to it, to state first its import, as derstood by the Committee, and next the supposed grounds for its having been ade.

(a.) The representation is obviously a qualified statement. It leaves the press ominally under the direction of the missions;" but "practically in the hands the printer." There had been *virtually* no direction of the press by missions," no supervision or revision of works put to press, nor authoritative sanction, *rthy of the name*, beyond that of their respective authors or editors." The putation, at the same time, "disclaim all design of arraigning the good intents the missions, or of insinuating aught against the integrity of the printer." he Committee interpret this declaration, qualified as it evidently was intended to , to intimate, that while there may have been a formal and well-intentioned obrvance of the publication rules by missions in ordinary cases, the application was *short*, in the judgment of the Deputation, of their true intent; and that *erefore, in this import*, the press was "virtually," "practically," in the hands of e printer.

With regard to the Maulmain Burman mission, the printer published books preented by any one of its members, the Committee have cause to believe, "*with* nnection of the mission of which said missionary was a member." And it ay have been the practice of the printer, of which however the Committee are t distinctly informed, to obtain the formal authorization of the Maulmain Burman mission for the publication of books presented by members of other missions; *beyond* what the then existing rules required. Such, it is understood, has en done in connection with the press at Tavoy. The Committee have cause to elieve that the printer fully intended to abide by the rules, as interpreted by him. he practical control by the printer, adverted to, was of a nature not inconsistent ith such observance.

(b.) Whether there were adequate grounds for the representation made by the Deputation, as thus interpreted, will appear from the following.

The Deputation, in alleging that "the direction of the press has been practically in the hands of the printer," allude to causes "not necessary," they say, "to be stated." They afterwards say, "there has been *virtually* no direction of the press by missions," &c., none "worthy of the name," "beyond that of the authors or editors." And again, they speak of the "late *policy* in regard to the press," which they thought "demanded correction." These last forms of expression may be fully understood to point, though in general terms, to the "causes" before alluded to, but not stated. They lay partly in "the policy in regard to the press,"— another words, the regulations of the press,— which "demanded correction;" and partly in the irregular or the merely formal application to which the rules were liable, and which, in the judgment of the Deputation, had to a greater or less extent existed. The "policy," or rules, required the printer, though organically a member of the Maulmain Burman mission, to print for any member of any other mission, in the order of application, any work approved by the mission to which the applicant belonged. Two, at least, of these missions were, and had been for

some time, in a broken state, not to say anarchical. There were members in them who acted, each more or less, on their separate and independent responsibility. It would have been *in keeping* with other irregular procedures, if such members had presented to the printer works for publication not duly approved by their respective missions; and the printer might have felt justified in putting such works to press with the sanction only of individuals, or of the mission to which he *himself* personally belonged. Unless the Deputation were misinformed, or greatly misapprehended statements made to them by missionaries while in Burmah, more than one realization of this supposed possibility had taken place. And this was partly ascribable to the inadequacy of the rules. There were too many publication committees. Responsibility was too much divided. The limits of responsibility respectively to be borne, were liable to be obscured and to be misunderstood. There might be an application of the rules *as understood*, but the application might be irregular; or, to speak with greater precision, *no* application of the *rules*, but a substitution of something instead.

The printing regulations were imperfect and inadequate in another respect; as relating to job-printing, and, in general, to the financial arrangements of the printing department. These all were conducted by the printer "substantially," said the Deputation, at his discretion. He "employed workmen, bought materials, and accepted and executed job-printing, on his sole individual responsibility." And the only limitation to work and expenditure in the printing department, in *addition* to the annual appropriations for it by the Executive Committee, which appropriations were also expended at the sole discretion of the printer, "were the avails of job-work executed *ad libitum*." As one of the consequences of this arrangement, and doubtless according to the honest judgment of the printer, a large corps of operatives was constantly on hand; and, as an almost inevitable result of this, whenever job-work was not in request, there was an urgent inducement to provide employment for the workmen in reprinting for the *Union* books designated by the printer:—whereas, had the cost of the printing been more obviously a direct outlay of mission funds, the printing would, in all probability, have been deferred.

Besides "the policy" in regard to the press, "which demanded correction," there existed *influences*, the Committee have been led to believe, of a *personal* nature, which, while they did not affect the integrity of the parties concerned, furnished addititional grounds for the opinion expressed by the Deputation, that, notwithstanding all observance of the rules by the Maulmain Burman or other mission, the press *was* "practically" in the hands of the printer.

With respect to the *regulations* for the Maulmain press, compiled by the Deputation and approved by the Committee, the more important modifications, as compared with the rules previously in force, are the two following.

1. Constituting *one* Publication Committee, in place of as many as the whole number of organized missions; that is, in place of six committees as the missions then were, or ten committees if the previous rules had continued in force to the present time, with a liability to indefinite increase:—thus concentrating the responsibility of the direction of the press; allowing some liberty of choice in devolving that responsibility on missionaries who by age, experience, knowledge of the languages and of the people, location and other advantages, should seem to be most competent to sustain such responsibility; cutting off fruitful occasions of irregularities, debates and perplexities without number among the missions, in the use of the press; and securing more effectually to the Executive Committee the

bility of intelligent supervision, and of direction so far as might be judged ful. — And

Requiring the Publication Committee in all ordinary cases to obtain, before ing the *first* edition of a work to press, the authorization of the Executive mittee. The rules previously existing required this in regard to republica- ' The 4th rule of the earlier series was, "No second edition of any work be printed without the express approbation of the Board; except," as pro- d in certain cases, "so far as may be requisite to supply the immediate de- ." It was deemed advisable that the Executive Committee have a voice in regard to *first* issues, with a similar proviso, as amended by the Executive mittee; — the prime necessity for books having been partially answered, thus ing more deliberation, both for preparation and revision; the number of s having increased, and in like ratio the variety of subjects treated, and the ter of treating them, enforcing the *suitableness* of more thorough examination eviewal; and finally, the devolving so heavy a responsibility on *one* Publi- h Committee, suggesting the propriety, not to say necessity, that the responsi- be shared by the Executive Committee; a participation which the members e Publication Committee would most of all earnestly desire, and to which issionaries would hardly be supposed to be inclined to object.

e other provisions in the regulations adopted, are either such as were already ded in the *general* regulations of the missions, or designed to facilitate the l and ready prosecution of the work intended. Of the former kind is the ing for reports twelve months in advance of the operations of the press; s in force in regard to *all* the departments of *all* the missions, to enable the tive Committee the more judiciously to make their annual appropriations to sions; — also, the rules requiring the approval of any new work by at least dained missionaries, using the language in which said work is written, e author or translator;" a rule embodied in the previous regulations on , though not always carefully observed. Others of the regulations were to aid the Publication Committee, the printer, and the Auditing Com- as well as the authors, by a careful specification of their respective duties; re, in part, suggested by missionaries. Others were designed to place the ite control of the press in the hands of a committee of three or five, rather one individual; and others still, to reserve to the Executive Committee its l power of control in the *last resort*.

ng the regulations last referred to, are to be included those which forbid ions to be made in any work, once approved by the Executive Committee, t as authorized expressly by them. The chief design of this restriction was e the Committee that the works published are the works approved; and a but subordinate end was to insure the due preparation of works before being ted for approval. A third object was to guard against the irresponsible ibly capricious emendation of works by other hands than their authors; ticularly against unauthorized alterations or interpolations of the Burman, or Peguan versions of Scriptures. The regulations are intended, of like other regulations, to be subject to a "common sense" interpretation, spirit and not in the letter: and are open, moreover, to such modifications trial may recommend.

been objected to the regulations that they are "impracticable," and that observance will be virtually "an embargo" on the publication department. not been the result of their operation thus far. According to the re- the Publication Committee for the year ending Sept. 30, 1854, during

which the regulations were partly in force, the books and tracts authorized by them to be put to press, were 1. Karen Hymn Book, enlarged, 8000 copies. — 2. Two tracts in Burmese, each 5000 copies. — 3. Reading Book, 500 copies. — 4. New Testament in Burmese, 10,000 copies. — 5. Sgau Karen Spelling Book, 5000 copies. — 6. Scripture Digest, and Aids to Church Discipline, in Burmese, in one volume, 3000 copies. — 7. Harmony of the Gospels, or Life of Christ, 4000 copies. — And 8. New Testament in Sgau Karen, 5000 copies; making an aggregate of 45,500 copies, and more than 5,000,000 pages.

For the current and ensuing years the Publication Committee have recommended the following works. In Sgau Karen, Sermon on the Mount, 5000 copies; Notes on Hebrews, 4000; The Elders, 5000; Catechism and 29 Commands, 4000; View of the Christian Religion in verse, 3000; Vade Mecum, 2000; Father's Advice, 1000; The Teacher, 2000; Character of a Minister, 2000; Church History, 2000; Banvard's Infant Series, 1st and 2nd, 2000; Elements of Natural Philosophy, 2000; Mrs. Wade's Catechism, 3000; Primary Geography, 3000; Sunday School Catechism, 4000; Mrs. Bennett's Catechism, 4000; Emerson's Mental Arithmetic, 5000; — making 53,000 copies in Sgau Karen. In Pwo Karen, the tracts, Is there an Eternal God? 1000 copies; View of the Christian Religion, 1000; Golden Balance, 1000; Awakener, 1000; Investigator and Ship of Grace, 1000; making an aggregate 5000 copies. In Burman, Gallaudet on Repentance, 5000 copies; Glad Tidings, 5000; Ship of Grace, 5000; Way to Heaven, 5000; Tree of Life, 5000; Ten Commandments, 5000; How do we know there is a God? 5000; Miracles of Christ, 5000; and Sermon on the Mount, 5000; — aggregate in Burman, 45,000. And in Peguan, Awakener and Father's Advice, 5000 each, making 10,000. Total in the four languages and dialects, 113,000 copies of books and tracts. The Committee further recommend the publication of an Arithmetic in Sgau Karen, "as soon as one can be prepared satisfactorily to the Committee;" and the Pwo Karen Scriptures, as soon as prepared for the press; — the first named 113,000 copies requiring for their publication, according to the estimate of the printer, an aggregate of 558 reams of printing paper additional to the supply on hand. An invoice of 500 reams was sent in February.

It is but justice to history to state, that the original draft of the earliest set of regulations of the press, on record, was from the pen of Dr. Judson, in 1836; and that these recognized *in full* the principles on which the existing regulations were framed. The reasons assigned by him for the adoption of said rules, were as follows.

"1. The Board will always know what their missionaries are publishing.

"2. The power of controlling the mission press will be vested, where alone it ought to be, in the Board.

"3. Missionaries immediately connected with a printing establishment will not be liable to be suspected of using an undue influence in favor, or against, any author or work.

"4. A missionary will be more careful in preparing his work for the press, if he is aware that it must bear his own name and pass the ordeal of the Board. He will feel his own responsibility, and not be tempted to send to the press a hasty, crude work, got up, perhaps, by some native assistant, and not thoroughly examined by himself; depending that some other missionary, immediately connected with the press and on whom the responsibility is supposed to rest, will do the needful; at the same time reserving to himself the right of being discontented, if the needful be not done and the work published forthwith.

"5. It is easier to prevent an evil than to remove it. As mission stations and printing establishments multiply, it would not be strange if an advocate of some objectionable theory (Campbellism, for instance,) should wish to introduce his peculiarities into a tract, and circulate them through the country in the name and at the expense of the mission. But this he would not attempt to do, if he knew that a faithful translation of his work must be laid before the Board.

"6. Those missionaries who, from their location, have the immediate control of a press, will be freed from the painful necessity of rejecting an objectionable work. Such a work would probably never be presented; or, if presented, would be published with the name and on the responsibility of the author alone; and at any rate, could never reach a second edition.

"7. A missionary will considerably improve his work in the native language, by translating it into his own vernacular. This is proved by experience.

"8. Many of our works must *now* be translated, in order to obtain the approbation of the American Tract Society. Let them *all* be translated, and sent to the Board; and let the Board be the medium of communication between their missionaries and the Tract Society, in regard to such works as it may be desirable to get approved." (Signed) "A. Judson."

3. The third topic to be noted under this division of our subject, is *School teaching*, secular and theological.

Referring to the paper on the *Work of the Deputation* for a general view of the policy and measures approved in regard to schools, we invite the present attention of the Board to the following particulars.

1. The sense in which the designation *schools* is used. Much of the seeming diversity of opinion in regard to them, has been owing to confusion of terms. By *schools* are intended institutions for *mental training*, in the ordinary acceptation of those words. In the earlier years of the Karen mission the term had in *their* connection a wider scope; and the designation was loosely applied to promiscuous assemblages of Karens, men, women and children, gathered into the mission compounds during a part of each year, when the missionaries could not remain with them in their jungle homes. These gatherings were called boarding *schools*, because they closely resembled Sabbath schools; receiving instruction mostly in the Scriptures; while the pupils were for the time lodged, fed and clothed.* The term *boarding-schools* is *now* ordinarily used in a more appropriate sense, as designating schools designed for general mental culture; and while evangelization has been, with regard to most of them, *one* of their professed objects, the arrangement of study and time has widely departed from the earlier models. Boarding-schools have been continued the year round, pupils not professing faith in Christ have been retained as members for many successive years, and the course of study has been extended and secularized.

This distinction is the more carefully to be borne in mind, lest the honor awarded to the earlier schools, *so called*, be passed to the credit and furtherance of institutions of a widely different character. The policy and measures of the Deputation and the Committee, have had respect to schools, mainly, under this modified modern acceptation.

* The justification of a method of evangelizing so laborious and costly, was to be found partly in the newness of the enterprise, and partly in the habits of life of the Karens, not yet brought under the swaying influence of the missionaries. Missionaries were seemingly shut up to this process, if they would make the gospel *speedily* known to the Karens; nor had they knowledge of a better way. Perhaps no better way was then to be found. At a later day, these gatherings had become gradually more select, the pupils were generally pious youth, and the range of studies was enlarged.

2. The design of schools. This, whether of day or boarding schools, so far as contemplated by the Deputation and approved by the Committee, and to be conducted at the expense of the Union, is, first, to educate the Christian population of Burmah, and, next, to raise up Christian school teachers and preachers. It is *not*, primarily, to *evangelize* heathen communities, nor to impart to such a secular education at mission charge. The latter is not the end for which mission funds are contributed, or the Missionary Union was formed;—and with respect to evangelization, we believe there is a "more excellent way."

The grounds for this belief were given summarily in our former report;—that schools are "not the *scriptural* mode of evangelization"—the "*scripturally appointed* agency for propagating Christianity among a heathen people:" that "they are in no respect to be regarded as a substitute for preaching": and that, moreover, apart from these fundamental considerations, there are reasons of a more directly practical bearing, which, so far as the agency of the Union is concerned, must be held to be conclusive. "To furnish a nation like Burmah with *secular* school education at mission expense, or under missionary superintendence, is," in the words of the Deputation, "not only foreign to our object, but physically impossible." "If God's blessing continues to rest on our missions, as heretofore it has rested on some of them in Burmah, the resources of our Society will be taxed to the utmost to maintain schools, or to provide the requisite superintendence of self-supporting schools, of the character and for the purposes (that have been) recommended. Schools of high grade for the heathen, like the Maulmain Burmese Boarding School and the Maulmain Karen Normal School, cannot be maintained without exhausting funds which are needed for the benefit of the Christian population.* Even "truly *Christian* schools, for the heathen population, could accomplish almost nothing, because of the exceeding slowness of their operation and their narrowness of range. (Reference is had in this connection to boarding schools.) And hence the Missionary Convention, in *their* report on schools, expressed their unpreparedness "to recommend the establishment of boarding schools in Burmah, as an indispensable or a wise expedient for its evangelization." "The preacher," they suggested, "has, in general, free access to the people: and while boarding schools furnish favorable opportunities for instilling religious truth, the benefit is circumscribed by the comparative fewness of the pupils gathered into them; the expenditure of money and labor in their support is great; and they are liable to be accompanied, or followed, by evils which may overbalance their salutary influence."

This limitation of design and character of schools does not preclude the education of heathen communities at their own charges, by the agency of Christian teachers, trained by the missions; nor does it shut out heathen youth from a participation of school privileges wherever day schools are taught for Christian communities. "Village or primary schools," as the Deputation have remarked, "are properly allowed 'among the heathen.' They are for the Christian community; (and) the wants of this community should decide their number and grade. (But) the admission of pupils from heathen families (into these schools, if) not more than sufficient to fill the proper complement of scholars, can be permitted, without departure from the general principle stated, and without detriment to the true and exclusively evangelical policy which should mark all our missionary operations." It would be "improper, nevertheless, to characterize *such* schools as 'village schools among the heathen;' especially as this language is usually employed by

* The two late boarding schools in Maulmain, above alluded to, have cost not far from $75,000.

missionaries in the East, to indicate a class of schools *out of and beyond* the Christian community; — schools whose design is the general improvement of the heathen population, as a preparatory measure to their subsequent conversion to Christianity."

Nor does this limitation, as to character and design of schools, altogether preclude, in regard to heathen Karens, a mode of operation somewhat analogous to the school gatherings of earlier times; provided the circumstances be the same, and provided, also, it be restricted to such pupils as may be justly regarded as hopeful inquirers. A missionary, on returning from his jungle labors, may wish to bring with him individuals impressed with the gospel message, who shall need to be taught the way of the Lord more perfectly. The Committee have made provision for such special cases; (contemplated also by the Deputation; as in respect to Mr. Brayton, and also Mr. Danforth of Assam;) but this, strictly speaking, is an evangelizing process; and to make it an occasion for mere ordinary school teaching would be a manifest perversion of its avowed intent.

3. The system of mission schools, embracing qualifications for admission, studies, location and number.

(a.) Primary or village schools. These are open to all persons. The chief cost of their establishment and support is in building school houses, the salaries of the teachers, and purchase of books. The studies are elementary, but may be carried to any degree of advancement, and as rapidly as the competency of teachers and pupils will admit. The schools may be located wherever there is a Christian community; and may be multiplied indefinitely, as they may be called for. Karens will support the schools. The only limitation will be the want of qualified teachers. To raise up teachers, is one of the objects of

(b.) Normal schools. The number of normal schools is limited only by the number of missionaries — one at each principal station — and of missionary assistants, who can have them in charge without detriment to direct evangelical labor. The present number of principal Karen stations is six—Maulmain, Tavoy, Rangoon, Bassein, Henthada, and Shwaygyeen; to which will be added in coming years, it is to be hoped, Toungoo, Sandoway or Tounghoop, and others. Each school is restricted to fifty pupils, male and female; but making in all, when they are duly in operation, three hundred pious youth, in a course of preparatory training, in classes successively of three or more years, for school teachers or preachers. The number in each school at any one time, is limited to fifty, that the pupils may be select; that the teachers may not be overtasked; and that the cost of the schools for buildings, board of pupils, books and apparatus, and other incidentals, may not overdraw the mission treasury. The pupils are restricted to pious youth, as having prior claims to heathen youth, and giving more promise of usefulness in the missions. Heathen pupils have *no* claim to be supported by mission funds, as helpers to Christian evangelization. On the other hand, if the schools cannot be filled with pious pupils, a supposition hardly admissible in the present stage of the missions, it will become a proper subject for inquiry how far normal schools should be opened to heathen youth, *they paying their own charges.*

(c.) The theological Karen school is open to all candidates for the Christian ministry, of approved piety and gifts, at the discretion of the missions and the theological teacher; with the *provision*, that individuals debarred the privileges of the institution, by family connections, ministerial engagements or other adequate cause, may have private instruction from missionaries at the neighboring stations. The present location is retained in consideration of lands and buildings already provided at Maulmain; but can be relinquished for one more central, in or near Ran-

goon, if found to be preferable for the more convenient and numerous attendance of pupils.

The normal and theological schools are designed, in common, for Sgaus and Pwos; it being desirable that native teachers and preachers be conversant with both dialects, and the attainment not being difficult; — the *less* difficult inasmuch as Karen is to be "the only medium of communication" in all these schools.

The grounds for the exclusion of *English* from the mission schools have been heretofore stated. They have been thought to be sufficient to authorize its *entire* separation from the school system.

On this point, the *entireness* of the exclusion of English, there appears to have existed in the Convention at Maulmain some diversity of opinion; the majority advocating its exclusion as a general rule, but inclining to waive the application of the rule "in favor of rare cases of special talents and promise of usefulness on the part of the pupils." The rule, or general policy, as originally adopted by the Convention, was in the following terms. "With regard to the expediency of teaching English in the mission schools, it is the judgment of this Convention that, whatever might be its benefits, if rightly improved by the pupils, in mental discipline, the acquisition of knowledge, or the creating of a religious literature, the instances of its perversion are too numerous, the advantages too remote and uncertain, and the evils too imminent, to encourage to a continuance of the system, much less to its indiscriminate extension. The system is also objectionable in its bearing on missionary teachers; and especially so when, as is ordinarily the case, they are not thoroughly familiarized with the native languages. The medium of communication with pupils, as with natives generally, should be their vernacular tongues. Missionaries should labor to become intimately acquainted, and at the earliest practicable period, with the languages which they are respectively to use; and to *continue* so; and they should carefully avoid, so far as they may, all associations and employments which would retard or nullify such acquisition. The principle is applicable to native *pupils* who are to become pastors and teachers. Next to the knowledge of the gospel, and its exemplification in the life, their highest aim should be to become able to communicate the gospel, in its simplicity and power, to their countrymen in their own mother tongues. They should be taught to use their native dialects not only idiomatically, but accurately, fluently, and with all the propriety, copiousness and grace of expression, of which the languages severally may be susceptible. If the masses are to be evangelized, they must hear the gospel in the tongues wherein they were born." The Convention, as already stated, adopted the above as an expression of their views on the general subject of the exclusion of English; but wishing to engraft on it a provision for exceptional cases, to which some of the advocates of the section were disinclined, the whole subject was struck from the report, as finally adopted, by unanimous consent. The section had had respect to the *system* of mission schools; but not to the expediency of the *private* teaching of English in approved cases.

Without determining, at present, how far it may be safe and wise to favor *private* teaching of English in special cases, it is opportune to remark:

1. That the most laborious, trustworthy, effective Karen preachers that have hitherto been raised up, the Paul and Peter and James and John of the Karen apostlehood, have been trained to the service without the aid of English, and in utter ignorance of the English language. And

2. That the work of evangelization, as above stated, is for the *masses*; for the salvation, if practicable, of the *entire present generation*. The schools with their

courses of study, and the preachers, are intended for *this most earnestly to be sought and labored for* consummation. *Striving for this*, we may leave, *not recklessly, not presumptuously*, the results of the school system, in the higher order of schools, the wider intelligence of the people, and the more abundant and perfected endowments of the native ministry, to their own *natural* development; more gradual perhaps, but not less sure; and more healthful and abiding, because not forced and premature.

Such, substantially, are the arrangements in regard to schools, made or suggested by the Deputation and approved by the Committee. In some respects, as was stated in our former paper (*Work of the Deputation*), "these changes are fundamental." On the other hand, it should be noted, they are fundamental *changes* only as compared with the more recent methods in operation, and of a restricted extent even in regard to these. In most particulars the "changes" are but a recurring to principles and measures of earlier days; and in other particulars the interposition of the Committee, through the Deputation, has been not so much to correct, as to avert. The *tendency* was in another and, it was believed, hurtful direction; and this tendency, unconscious though it was, and therefore the more dangerous, was gaining continually in strength.

In the suppression of teaching of English, the Committee discountenanc what had never received their formal approval; and the silent allowance of which was owing to the supposed *inconsiderable extent* to which it had been introduced in the missions, or else by way of distrustful experiment. The Maulmain Burmese Boarding-School was established, or adopted, by the Maulmain Mission in Nov. 1837. (It had already been in operation all or most of the year.) The ensuing January, Mr. Howard, the principal, in reporting the school to the Board, said, "I have left the school in the forenoon to the management of a Burman; except as I have occasionally stepped in, to see how they are progressing. In the afternoon *I* am with them, and allow them all to amuse themselves more or less with the study of the English language. This I do, not because I hope that all will profit by their knowledge of the English, but because I am perfectly persuaded that they learn more in Burman books, to have their minds relieved with an occasional glance at the English, than they would if they were confined entirely to the study of the Burman." In a previous letter, (Sept. 2,) he had said, "I allow some of the children to study English part of the day merely for amusement; and they, doubtless, learn more Burman beside than they would do," &c. It is in this way and on similar grounds, so far as the measure was communicated to the Acting Board, that the study of English was almost *imperceptibly* introduced into the schools of the missions; reaching its full growth, as a branch of the *school system*, only in the lapse of years.

The changes in the school system, it has been charged before the Union, "broke up the schools." It would be more just to truth to say, they were the *occasion*, in part, of the discontinuance of *three* of the schools; and, so far as has been made to appear to the Executive Committee, of *three only*. The first of these was the Maulmain Burman High School. A joint cause of the discontinuance of this school, it is believed, was the neglect of proper measures on the part of those who had it in charge, to sustain it; together with the incompetency of the native teacher to teach reputably in Burman. The school was not discontinued by order, or with the consent or even the knowledge, of the Deputation or of the Committee; but in contravention of their desire and intent. And the Committee are prepared to re-open it, so soon as suitable efforts shall be made to resuscitate it, and a competent native teacher can be obtained. The buildings are reserved. It needs only

to be provided that the original design of the school be strictly followed. According to the tenor of the letter from which we have already quoted, the school was intended *primarily* for the children of native *church members*. Said Mr. Howard, "The members of this church will soon have children enough for a large school;" adding the remark, that, *beside* these, "other children in large numbers will esteem it a privilege to attend the school, should it be properly conducted."

The only other *Burman* school given up, and that also a day school, was the one at Amherst. The question in regard to this school might properly be, whether, under the circumstances in which it had existed several years, it ought to have been continued so long. While a missionary preacher (Mr. Haswell) was located at Amherst, and the school was under his constant superintendence, he regarded it, and justly no doubt, as a desirable auxiliary to his labors. At the time it was visited by a member of the Deputation, it was in the sole charge of an Eurasian, at a salary of double the ordinary allowance to a native preacher, while his highest qualification as a teacher, and the special ground of his enhanced salary, was his ability to teach English. The school had been in operation nearly twenty years, and its direct religious influence at the time last referred to, must have been inappreciably small. The teacher abandoned the school because the teaching of English was to cease, and the salary to be graduated accordingly.

The third, and the only *Karen* school discontinued in consequence of acts of the Deputation, was *not*, as has been represented, the Karen Normal School at Newton, but the Sgau Boarding School, which, in consonance with the proposed new arrangements, was not called together at the close of its vacation. The normal school was sustained, without suspension, and has continued in successful operation to the present time.

The propriety of discontinuing the Sgau Boarding School stands, or falls, with the general *plan* of sustaining at the principal stations normal schools only, on the funds of the Union; *their* number and character being limited solely by our *ability* to sustain *schools*, and no obstacle, of course, being put in the way of Karens maintaining schools and academies in whatever location at their own charges. It may be remarked however, by the way, that, if the Maulmain Sgau Boarding School had been called together again, it would have been necessary to detain Mr. Harris a longer time at Newton station, instead of establishing the Shwaygyeen Mission, which already within the year has numbered its scores of converts.

The Maulmain Pwo Karen Boarding School we have not numbered with the schools discontinued in consequence of the late measures, inasmuch as, in any event, it would not have been called together for want of a Pwo missionary superintendent; Mr. Moore having been compelled by ill health to return to the United States, Mr. Brayton being assigned to Burmah Proper, and Mr. Hibbard having but lately begun the study of the Pwo dialect.

The Executive Committee have seen no cause to distrust the wisdom of the policy and measures pursued respecting the system of schools. Regarded solely in the light of *practicability*, the cost of its maintenance on its present footing will fully equal all the resources of the Union treasury, not demanded by the higher claims of the department of preaching. On the other hand, there are already gratifying proofs of the readiness and ability of the Karen people to sustain their own institutions of learning. Schools are beginning to be numerously established, both Sgau and Pwo, in connection with the Maulmain Karen Mission. In the Bassein Mission, the evidences of the zeal and liberality of Karens in supporting their schools are yet more conspicuous. At the quarterly meeting of the Bassein Karen Ministerial Conference, in October last, the number of village schools

reported, was forty-three, their term averaging for the year four months each, with an aggregate of 834 pupils. "Some of these schools," says Mr. Beecher, "have been of a higher character, i. e. more thorough and extended in some of their studies, especially arithmetic, land measuring with the cross staff, and Burmese, than at any previous time. The school of the highest order, which by way of distinction we have called an academy, has exceeded our expectations. For four months it numbered forty-five pupils, and in the fifth month fifty pupils; while a school of the ordinary class, of fifty pupils more, has been taught in the same village. We have called it an academy, * * because it is as much superior to (the) ordinary village schools, as academies at home are superior to ordinary common schools; and because the principle of its support is also as different. The Karens have this season shown their appreciation of superior school teachers by sending their children from home to this and to other good schools, at their own expense for board and, in many cases, for tuition too, to the number of eighty-seven pupils;—a thing which, in Bassein at least, they have never done before."

It is pertinent to remark, that the system now in force in regard to Karen schools is substantially the one had under advisement by the Executive Committee in Feb. 1849, when it was voted to recommend, "that common schools be established in Karen villages and neighborhoods, wherever they do not already exist, but are needed; provided the schools be taught by native teachers, and the expenses defrayed by the local population."*

It is also worthy of note, that not only the general system of schools, but the subordination of schools and the press to preaching, are in conformity with the suggestions of the *Committee of Seven*, appointed by the Board at their annual meeting held subsequently the same year (1849). "Those suggestions," that Committee said to the Executive Committee, "would guard with jealousy the *prominence, in our missionary scheme, of preaching* the gospel, as Christ's own great and sure policy;" and "would ask your thoughtful examination of the *appropriate limitations of the Press and the School* to their place, as but the subsidiary helps to this work."

Among those suggestions were the two following:

1. "On the subject of schools, the committee express the opinion,—that the education of the English and country-born classes should not be allowed to usurp any prominent (it may be a subject of inquiry if they should occupy *any*) share in our eastern missions;—they are gratified to find that the Executive Committee have directed an inquiry as to the extent to which the English language and English science are taught in the Burmese High School;—that at the present time and under existing circumstances it may be inexpedient to attempt the settlement of this question here, but that it be kept before the Executive Committee and the missions, awaiting the fuller developments of divine providence;—but that we are clear in the opinion that the preaching of the gospel should be kept steadily in view as the paramount employment of missionaries; the press and the schools being regarded as but its subsidiary allies.

2. "On the subject of the press, the committee express the opinion that the issues ought to be regulated by the *present*, rather than the *prospective* wants of

* It was proposed at the same time, but the plan not fully matured, "that one or more normal schools, or schools for the training of native school teachers, be instituted, to be put in charge of the Karen missionaries resident at the station or stations respectively, the expenses to be defrayed by their respective missions," &c.

the missions, and that such issues have respect to the wants of the evangelical, rather than of the school department." *

The Executive Committee on receiving these suggestions, in October following, placed a minute on their records, in which they express their gratification to find "that no doctrine is stated (by said committee,) or course of action recommended, that conflicts essentially with the established principles by which both the Executive Committee and the executive officers have endeavored faithfully to manage the important trust committed to them." They avow, also, their intention, "not only to comply, as far as may be practicable, with the specific recommendations, but also to avail themselves of all the light which the 'suggestions' may throw upon their path of official duty."

We close this division of our subject, in regard to *modes of labor*, with two remarks.

1. The missionary policy and measures to be pursued in the missions, having been subjects of careful thought and discussion, both in the Executive Committee and the Board of Managers, for years prior to the appointment of the Deputation to Burmah, it could hardly be supposed that the members of the Deputation were *unapprized* of the policy approved by the Committee and the Board, and so, from *ignorance* of it, were liable to fail to advocate and further the same in the Maulmain Convention and among the missions.

2. In thus reviewing the policy pursued, and especially in giving to the agency of the Deputation the prominence which has been necessary to the just exposition of that policy, the Executive Committee seek to detract in no form nor degree from the confidence and honor due to missionaries. The policy recognized by the *body* of missionaries, as appears from the Minutes of the Maulmain Convention, is, in its grand outlines, substantially the same with that of the Committee. With respect to differences of opinion which still remain, as to one or another specific feature of the policy approved, the Executive Committee cherish the sentiments expressed by the "Committee of Seven." "Human nature remaining what it is, imperfect in its judgments, and imperfectly sanctified in those yet on earth even of the most thoroughly sanctified, and trained, as that regenerated Human Nature is by our great Master trained towards perfection, often by trial, and by debate, and even by harsh collision with the imperfections of others, our true brethren, we need not wonder at a partial and transitory dissonance in opinion, and even at times a broad divergence. Such thwarting and colliding sentiments must be expected, and accepted, and often even hailed, as being indispensable to progress, and as preparatory to our final union in fuller light." * * "We look for light, in bending afresh to the task *before* us, and in bowing to the Throne *above* us. Our hope is not so much in the excogitation of new plans, by the workmen abroad or the givers and counsellors at home, as in new illapses of grace from the Saviour, who, when humbly sought, will assuredly accept, and will improve and increase the plans and the workmen, the givers and the counsellors." * * * "The division of honors, among those whose hands are set to the missionary work at home and abroad, may be safely deferred to the Judgment-day."

The remaining division of our subject is,—

III. The *laborers;* including their relations to one another and to the Union, their location, &c.

* The names of the Committee of seven, subscribed to this communication, were S. H. Cone, Alfred Bennett, F. Wayland, William R. Williams, Isaac Davis, and James N. Granger. The other member of the Committee, George B. Ide, was prevented from attending the Committee's meeting.

The laborers are evangelists, pastors, teachers and helpers, missionary and native, male and female. Translators are not noted as a distinct class, versions of the Scriptures having been made, so far as is contemplated, for Burmah, at least for the present; but open, of course, to revision, so far as, in respect to either, it shall be manifestly needful.

With regard to evangelists and pastors, — the position was advocated by the Deputation, and held also by the convention of missionaries, that the missionaries, as a *class*, were, of right and duty, to be *evangelists*, and not pastors; that the pastorate of the churches ought to be in the charge of native preachers, set apart to the service according as "suitable men, qualified as the Scriptures demand, are raised up;" and that, while the missionaries should continue to have a care both for the pastors and the churches, and be ever ready to aid them by labor and counsel to their edification, the constant endeavor should be to train them to *self*-sustentation and *self*-direction and discipline. And this for a threefold reason; — as being most consonant to the apostolic pattern of church-building; as, of itself, most promotive of church-extension, subjectively and to others; and also, as leaving missionaries *free* to "preach the gospel in regions beyond."

An objection has been alleged against this separation of missionaries from the pastoral office, that it will promote prelatical distinctions and ecclesiastical domination on the part of the missionaries. The objection was thought to lie, rather, against the preëxistent usage, of extending ordination to native preachers only in marked cases, as exceptions rather than the rule; an evil which, said the Deputation, "there is danger of perpetuating;" and thus "establishing an order of ministers and pastors in Burmah, unknown to our churches at home and to the New Testament."

The character and services of the native preachers in Burmah, as also their number, ordained and unordained, were stated in our former report. The opinion was held by the Deputation, that "men who answer to this description should be invested with all the functions of the ministerial office, by the laying on of the hands of the presbytery. Their usefulness would be increased, because of the increased responsibility of the office they would fill. Their own churches would respect and honor them more." "As it now is," they proceed to remark, "the churches are tempted to make false distinctions between the ordained pastors, who visit them at long intervals, and their resident ministers; and to attach superstitious notions to the rites which the former only are permitted to administer."

The usage was thought to be scarcely less objectionable in its relations to missionaries, as tending, necessarily, to hold the native ministry in a state of still greater subordination and dependence in relation to them.

"Great caution," it was thought by the Deputation, "should be observed by the missionaries; lest by holding the great body of the native assistants, the actual pastors of the churches, to a too direct responsibility to the missionaries, and to a too minute supervision, they incur the danger of weakening in those men the feeling of personal responsibility to Christ and to the church, and diminish the power of these higher motives." The policy advocated by the Deputation was in the direction to *free* the native preachers from all liability to unscriptural domination by missionaries; and even to release them, as early as might be found practicable, from that measure of official responsibility to which they were properly held subject so long as they were employees of the Missionary Union, by transferring their engagements and support to the native churches. "Missionary superintendence," they remarked in view of such change of relations, "will still be needed; but should not be claimed as a matter of right. It should be strictly advisory and the-

ternal. In only this way can the essential dangers of prelacy be avoided, the independence of the churches encouraged, and the largest measure of conscious responsibility placed upon the pastor and preacher." Hence with respect to the missionaries, as well as among the native assistants mutually, the tendency of the policy advocated was *not*, as some have asserted, to promote distinction of orders, and the unscriptural preëminence of one or of many: but to favor, throughout the entire body of laborers, an essential and confessed equality. To concede freedom and power to dependents is not the *direct* way, surely, to build up despotism, secular or ecclesiastical; while, on the contrary, to cut off all imagined *liability* in missionaries to usurp ecclesiastical authority, was one motive to forward measures tending thus to the independence both of the native preachers and the churches.

No action was had in the Convention in regard to the appropriate sphere of labor of female assistant missionaries. Nor did the Deputation advocate any such action; on the ground, mainly, that *public* action was inexpedient and uncalled for. In subsequent arrangements for the employ of female assistants, favored by the Deputation, no measures were attempted or desired, except as they were compatible with the prior relations of the assistants, and with their own supposed hearty concurrence.

With respect to the relations of missionaries to the Union, the Deputation advocated before the Convention the views entertained by the Executive Committee. And the report of the Convention on "the principles that should govern missionaries in entering upon, continuing in, or relinquishing stations or duties assigned to them by the Executive Committee," is substantially in harmony therewith. This report, the Committee are informed, was adopted by a unanimous vote.*

*The committee on the principles that should govern missionaries in entering upon, continuing in, or relinquishing, stations or duties assigned to them by the Executive Committee, would submit the following report:

Although fully recognizing the principle, that the missionary, as well as the preacher of the gospel at home, is the servant of the Lord and not of man, and that his connection with a missionary society ought not to infringe upon his liberty or his responsibilities, as a minister of Christ, yet we believe that the relations into which he and the organs of the society have mutually entered, impose upon him certain obligations, which he is bound to observe so long as he retains his connection with them. In order to preserve his connection unimpaired, it is necessary that there should be a general harmony of views between him and the society by which he is supported, not only in regard to the object of missions, but to the modes of operation.

The original compact between the Missionary Union and its missionaries, recognizes the right of the Board to give "*general instructions and regulations*" for their guidance. Minute and specific instructions, extending to the details of missionary labor, will not ordinarily be necessary, while the Board repose confidence in their missionaries, whose piety, judgment and experience will furnish the best security for the faithful prosecution of the work before them. It is taken for granted, that, on the appointment of a missionary, there is usually an understanding between him and the Executive Committee, as to the field of labor and the kind of work to be performed.

These points once settled, it seems very desirable that there should be no change, except for strong reason, and by mutual consent of the missionary and the Executive Committee. We think that no missionary would be justified in leaving his post, or entering on labors not originally contemplated, except with their sanction. Yet in cases of emergency, it may be the duty of an individual to supply a vacancy, or enter on a new field without delay; in which case he would be justified in acting on the recommendation of the mission to which he belongs, pending a reference to the Executive Committee.

When special orders are sent out by the Executive Committee, we think no mission or individual missionary has a right to suspend or alter them, unless there is reason to suppose that the Committee are laboring under some misapprehension; or unless their operation

Of relations of missionaries one to another, note will be taken in connection with other topics about to be submitted to the Board.

In *locating* the laborers severally, the Deputation regarded mainly three considerations; 1st, the number and eligibility of the stations to be occupied; demanding large advance and a wide distribution;— 2nd, the suitableness of the missionaries to be designated, to be estimated by their age and experience respectively, and their knowledge of the people, language and usages, &c.; — 3rd, the expressed concurrence of the parties more immediately concerned. Acting on these principles, the Deputation invited Dr. Wade to the charge of the Karen Theological Institution, in the absence of Mr. Binney. And this was done with the unanimous approval of the Karen missionaries then in Maulmain; the only absentees being Messrs. Vinton, Beecher, Van Meter and Mason, the latter on account of illness. In like manner, Messrs. Harris and Brayton were allotted to Martaban district, and provisionally to Shwaygyeen, with their own repeatedly expressed hearty assent. The time of their removal, whether in the rainy or the dry season, was left to their separate judgment and choice. Messrs. Kincaid and Simons were assigned to Prome on the like terms, and Mr. Thomas to Henthada. Mr. Mason was appointed to Toungoo Mission at his request. Messrs. Stevens, Ingalls and Dawson were assigned to Rangoon, the latter temporarily, with their deliberate consent. And Mr. Van Meter was confirmed in his place at Bassein. Other missionaries remained at the places previously taken by them, or to which they had been designated by the Executive Committee; except that Mr. and Mrs. Bennett were invited from Tavoy to the Maulmain Karen Mission, to which they acceded; and Mr. Whitaker, who at first had been expected to labor at Bassein as a helper to Mr. Abbott, consented to remain at Maulmain temporarily, in the same Karen Mission. In the locating of Messrs. Vinton and Beecher, the former at Rangoon and the latter at Bassein, the Deputation had no part in the inception. But they *assented* to their continuing at those stations; as a temporary arrangement in the case of Mr. Beecher, and until a consideration of the same and of other matters should be had by the Executive Committee.

The nature and grounds of the action of the Deputation in regard to these last named cases are connected, as just intimated, with other subjects, which are about to be laid before the Board. It will be opportune, however, in this place to state the following particulars.

1. Of Mr. Vinton's removal to Rangoon. This was effected by Mr. Vinton about the 1st of May, 1852. The act was in disregard of the expressed judgment of the Maulmain Karen Mission, of which he was then a member, and in contravention of instructions of the Executive Committee received by the Mission in January preceding. Mr. Vinton proceeded to open a Karen boarding school, which shortly numbered more than a hundred pupils. Subsequently he purchased land of the East India Company at Kemmendine, in the vicinity of Rangoon, and erected buildings thereon, including dwelling house, school room or chapel, and dormitories. Information of these proceedings was received by the Executive Committee at the close of August, 1852, and they constituted one among the reasons which led to the appointment of the Deputation. The Committee had been

would be manifestly injurious. In cases of this kind, a mission may defer action on such orders, until the final decision of the Committee can be obtained.

Should the case ever unhappily occur in which a missionary cannot conscientiously carry out the requirements and instructions of the Executive Committee, and if after suitable explanations there should still be found an insurmountable practical disagreement, the only proper remedy is a dissolution of his connection with the Missionary Union.

previously apprised of Mr. Vinton's *decision* to remove to Rangoon, and, in view of it and other considerations, had addressed the Burman and Karen Missions, (under date of July 27,) inviting them to a general conference; suggesting, among other things, that at said conference four of their number should be nominated, two to be located at or near Rangoon and two in or near Bassein. And the Committee added, "It is the earnest desire and injunction of the Committee that *no missionary other than those nominated* relinquish his present post of labor; those nominated, to await also, with respect to any permanent arrangement, the Committee's approval." On learning that Mr. Vinton had already removed to Rangoon, the state and relations of the Maulmain Karen Mission were made the subject of protracted deliberation, which issued, as before stated, in the appointment of the Deputation.

The Deputation, on arriving at Rangoon in March, 1853, visited Mr. Vinton at Kemmendine, having come, as was said to him by one of the Deputation, "on an errand of peace and love." The results finally reached by them, are given in a letter addressed by the Deputation to Mr. Vinton, at Rangoon, Sept. 15, 1853. The sought adjustment was made. The Deputation, while disapproving the act of Mr. Vinton in coming to Rangoon, agreed, nevertheless, under existing circumstances, to regard it "*as a thing done*," and "waiving further animadversion, to recognize Mr. Vinton, notwithstanding, as still holding connection with the Missionary Union." The Deputation also assumed the expenses incurred, Mr. Vinton relinquishing "all claim had by (him), or thought to be, on the mission premises, in land or buildings, in favor of the Missionary Union," on "receiving full payment of the expenses incurred therefor;" and holding himself "still subject to the rules and regulations of the Executive Committee." This transaction, it was further stipulated, was to be an "unmixed transaction, resting solely on its own basis," and leaving "the Deputation and the Executive Committee free to act irrespectively of it in all other matters."

2. Mr. Beecher removed to Bassein from Sandoway in the autumn of 1852. (He left Kyouk Phyoo Sept. 27, and wrote from Rangoon, on his way to Bassein, Oct. 28.) This removal, also, was without the authorization of the Executive Committee, and in known violation of their avowed principles. Mr. Beecher had been informed, in a letter the receipt of which was acknowledged by him some months prior to his departure from Arracan, "The location of missionaries is a matter on which specially the Committee claim to be heard. Stations are ordinarily allotted to missionaries on careful deliberation before leaving (this) country, and ought not to be voluntarily vacated or exchanged without the Committee's prior and express approval." Mr. Beecher having, for reasons of his own, refused to attend the Maulmain Convention, and having met the Deputation for the first time only the evening before their final departure from Burmah, the Deputation assented to his continuance at Bassein as a provisional measure only, pending a reference of the whole subject to the Executive Committee.

Incidental to the locating of missionaries, is suitable provision for *mission compounds and dwellings*. The policy advocated by the Deputation in regard to these, and consonant with the views of the Executive Committee, is embodied in Resolutions adopted by the Maulmain Convention.* And the Committee regard

* 1. *Resolved*, That, in the estimation of this Convention, a missionary's dwelling should be of easy access to the people for whom he labors, yet in a spot somewhat retired from the noise and bustle of business, and where he may enjoy a pure and healthful atmosphere. His public labors should be at a chapel or zayat, or from house to house among the people, but he needs a resting place after his toils, and quiet in times of sickness.

2. The dwellings and other mission houses should be built on principles of the strictest

e faithful observance of the principles there recognized, as indispensable to the onomical and satisfactory administration of this department of missionary expend-ure. The measures adopted by the Deputation in accordance with said policy, far as they need to be rehearsed in this connection, had respect to the buildings d compounds of the Maulmain Missions. The Committee had informed the aulmain Burman Mission as early as June, 1850, that, according to their unani-ous opinion, too much property was invested at Maulmain in real estate. The *rlier* investments had been made while the Burman and Karen departments ere associated in one mission and were in immediate proximity. And *then* even, e principal purchase, that of the Blundell compound so called, covering about venteen acres, had been originally effected by missionaries on their personal sponsibility; the Executive Committee subsequently assuming the payment, om a desire to relieve the missionaries and in deference to *their* judgment of the pediency of the purchase. In 1843 an additional investment was made, in the rchase of lands at Newton for the Karen department, which was removed thith-. The Committee, after the lands had been procured by the missionaries on eir personal responsibility, acceded to the transfer of *this* also to the Union, with e express *proviso*, that the funds for the payment of the same should be realized om the sale of other lands then in charge of the Mission. The transfer was made, t the sale of other lands, on which it was conditioned, was not effected. In June, 850, on application of the Maulmain Burman Mission, authorization was given for e reconstruction of the houses occupied by Messrs. Judson and Ranney; and so, for the conditional erection of a dwelling house for Mr. Wade; "the whole pense of these buildings (to) be paid from proceeds of the sale of real estate ned by the A. B. M. Union in Maulmain." Instructions were also given, "that e Blundell compound with its present boundaries, and any other compound not cupied by missionaries of the Union, be sold, as soon as it *can* be done without *eat loss;* and that until the sale is effected, the rent of all such property be ap-

economy, yet so as to provide for their durability and the health of the occupants; the site nd plan of the buildings should be in accordance with the judgment of the mission con-erned, and on a scale not to exceed in cost the sum appropriated by the Executive Commit-ee. Both the plan and the estimates should be submitted to the mission, and, so far as racticable, to the Executive Committee, *prior* to entering into any preliminary engage-ments.

3. To guard against an injudicious selection and expenditure in respect to compounds and uildings, it is expedient to take ample time for exploration and to test the eligibility of a ce or station. For the furtherance of this end it may be advisable to hire residences, or, if ot be impracticable, to build temporary dwellings of a reduced cost. In determining the xtent of grounds and style of buildings, regard should be had not only to the wants of the issionary and the original cost, but also to the annual outlay liable to be induced in pay-ent of ground rent or other taxes, and in preservation, culture, and annual repairs.

4. It is the duty of the occupant of any mission house and compound to give the same re to their preservation that he would in case they belonged to himself, and to make a mely report to the mission of all repairs needful thereto. Repairs and alterations in any uilding should be made only with the advice and consent of the mission with which the oc-upant is connected.

5. Care should be exercised to keep mission and individual property separate and dis-inct, except with the mutual consent of the parties; in which case measures should be romptly taken to effect a satisfactory and final adjustment.

6. All dwellings and lands and other property belonging to the mission, should be held in he name of the *American Baptist Missionary Union*, and their title to the same should be arefully vouched and duly recorded; and all vouchers and securities of mission property hould be deposited with the mission treasurers, subject to the order of the Executive Com-ittee.

plied to keeping the buildings of the mission in repair." The house of Mr. Ranney was reconstructed, but *no sales* were effected; and the *rents* designed to be applied to repairs of buildings, were largely reduced by the mission occupancy of the Blundell compound. In 1852 the Committee authorized the purchase of a lot in South Maulmain, the cost to be defrayed from the sale of lots on hand. The lot was purchased, but there was *no sale* to cover the cost.

The Committee give this condensed narrative of facts relating to mission lands and houses at Maulmain, not to criminate the motives of the parties implicated, nor to indicate upon whom more especially the responsibility in regard to them rests, but as prefatory to a just understanding of the measures pursued by the Deputation. After free consultation with the Maulmain Burman Mission, and in view also of the reduced number of resident missionaries, the Deputation directed the sale of two mission houses and their compounds, and the conditional sale of a third; also the sale of two vacant compounds; reserving for the use of the mission three houses and compounds, and consenting to retain the Blundell house "for *the time being*, and till otherwise directed, with the understanding that it be let, and not occupied by the Mission." The Deputation expressed the "hope that the disposal of the houses and lands, as suggested, (would) command the prompt attention of the Mission." They had little faith, they said, "in the presumption of a rise in the value of Maulmain property at some uncertain day; and, were there more ground for (such a presumption) they (would) prefer an *early* realization of funds from sales, to one more distant, though possibly more productive." The Committee have received the gratifying intelligence that within the past year sales have been made of four buildings and compounds, including the Blundell, realizing the aggregate sum of more than rs. 9000.

The topics now presented, embrace all the points touching the missionary policy and measures pursued by the Deputation in Burmah and adopted by the Executive Committee, which have appeared to the Committee to call for statements and explanations additional to their former report on the Work of the Deputation;—with the exception of so much as relates to the doings of Councils convened by the Deputation at Maulmain, involving the mutual relations of missionaries one with another; which claim a separate consideration.

All which is respectfully submitted.

COMMUNICATIONS FROM MISSIONS.

THOUGHTS ON THE WORK OF THE DEPUTATION.

BY A MISSIONARY.

The following communication is part of a letter addressed to the respected pastor of one of our churches in the state of New York, under date of Maulmain, Dec. 18, 1854. "A recent movement among some of our missionaries," said the writer, Rev. Mr. Bixby, in a letter accompanying, "has led us to think that perhaps something should be written and put into the hands of judicious men, for future use if necessary, by those missionaries who fully approve of the work of the Deputation and Executive Committee."

Before the communication was forwarded, it was submitted to Dr. and Mrs. Wade, "to ascertain if *they* thought the statements correct, and that they ought to be communicated." "They approved of the letter entirely, and recommended that it be sent."

In the body of the extracts below, will be found expressions of a personal bearing, which at first we were inclined to withhold; being unused to a *public* expression of the kind consideration cherished towards us by missionary brethren. It has sufficed to be assured for ourselves that "we have their sympathy, their affections and their prayers." A departure from our rule will be deemed justifiable, we doubt not, under existing circumstances. With respect to the *essential* bear-

ings of the communication, we commend them to most careful consideration.

The Commission — Its sufficiency.

There are some points on which a young man should be fully persuaded in his own mind before entering the missionary service; for instance, on the question, *By what means are the heathen to be evangelized?* There can be no safety in leaving this question to be answered, or even modified, by the experience and observation of years in heathen lands. Our instructions are from above. The will of our Master is our law. "The law of the Lord is *perfect*," whether applied to the moral law or the gospel of Christ; and it is the height of folly for man to attempt to make it better. Every enterprise of *man* has been, and may be, greatly aided by human invention; but in the great enterprise of converting the world, human machinery cannot be introduced with safety. The history of the churches, in all ages, clearly reveals a tendency in good as well as bad men, to substitute the inventions of man's feeble wisdom for the divinely appointed means of grace, or to strengthen them with human machinery.

You are already aware that some of our missionaries have been indirectly charged, by the Deputation and others, with depending too much upon the institutions and the wisdom of men, in their efforts to evangelize Burmah; and that important changes have taken place in our missions since the visit of the Deputation. You are not ignorant of the excitement that has been produced by these changes, at home and in our missions. Much dissatisfaction is manifest in some of our missionaries, with the measures and members of the Deputation and the Executive Committee; and a vigorous effort is being made to bring both the *measures*, and the *men*, into disrepute. But there are other missionaries, and some of them aged and venerable, who heartily approve of these recent changes, and feel that they are of vital importance to the future *prosperity of our missions.*

Appointment of the Deputation seasonable.

I have been silent about a year and a half. The mission records have been in my hands about one year, and I have been examining them, and I have been seeking information from every reliable source; and I feel quite safe now in stating, that I think a Deputation was very much needed, and that the two men appointed were pre-eminently adapted to the service; that they have faithfully and affectionately discharged their duty; and have accomplished a noble work for our missions, which will speak in their praise long after they are gone. I think it may not be an injury to the cause, for me to state a few facts which have led me to this conclusion. I do not wish you to publish them, or to allow them to be published;* — for I think it will indeed be a *dark day* to our missions when every error and sin, or sinful tendency, among our missionaries, must be made known to the public. The Secretaries at the Rooms have manifested great wisdom and prudence, and an abiding concern for the prosperity of our missions and the welfare of our missionaries, in endeavoring to adjust these matters without bringing them before the public. And I have been *pained at heart* to see the apparent recklessness of some of our ministers at home, in *pressing* them to reveal the whole matter to the churches, who *cannot possibly* appreciate the circumstances. What are we coming to, if some ten or twelve of the best men our denomination affords, must meet with such distrust and censure, while all their acts are open to investigation and are subject to the final decision of the Board. On the other hand, it does not imply distrust, or lack of charity, to think that missionaries are liable to err. Charity does not make it necessary that we should regard any class of men as intermediates between men and angels.

* By a letter accompanying the above we are authorized by the writer to dispose of this communication as we "see fit." We publish the main parts of it.

Missionaries of like character with other men.

Missionaries are like other men, — no better, no worse, — unless it be true that their peculiar situation is calculated to develope *peculiar dispositions*. I must confess that I do not think a missionary life is favorable to the development of a symmetrical and beautiful character. But I am happy to know some noble exceptions. We have rash, impetuous, and headstrong ministers at home, who sometimes appear to be destitute of reason; and would it be strange if a few such men should be found among so many missionaries? Think, again, that many missionaries come from the effeminacy of the college, with characters only partially developed, with very slight knowledge of human nature and the nature of things. They settle down among the heathen to finish what may have been well begun. They have very little society, except the untaught heathen. And do you think it would be strange, knowing, as you do, the power of association for good or evil, that they should become somewhat peculiar, and that their minds and hearts should not always chime with minds and hearts of a very different culture.

But the missionaries, no doubt, are all good men. It does not become me to speak freely of their faults; but I am brought to this, that I must decide against one class of good men or another class of good men. Though my mind has been settled several months, as to who are right and who are wrong, I have not concluded to speak out until now. My voice is for peace, and I should be glad to follow the things which make peace; but if we *must have war*, let its consequences fall on those who deserve them, and not on the undeserving.

Prominence given to schools and book-making — Its inexpediency.

It is evident that schools and book-making have been placed *first* among the means of evangelization, in some of *our missions*, during the past ten years. This may be denied; but facts will speak, and they are stubborn things. In Maulmain, the centre of our missionary operations in Burmah, there have been, during the last ten years, vastly more money expended and more time consumed in teaching schools and book-making, than in preaching the gospel. Much of this time three, four, five, six and seven missionaries have been in Maulmain in the Burman department, but not a single man devoted to preaching. They all, doubtless, preached more or less; but they did not make this their first and great work.

Some of this work has been, and will be, a blessing; and some of it, we fear, has been, and will be, not only *lost*, but *an injury to the people and to the cause*. Some books have been made which cannot possibly be of any practical value for many years to come; and the value of even the best of books, as a means of evangelization without the living preacher, among the heathen, time has proved to have been greatly overestimated. There was a time when the people at home and the missionaries were for scattering books and tracts broadcast all over the land. Editions of 50,000 copies were printed and scattered. But now the missionaries are becoming more careful. The men, generally, know how to read their own language, but they cannot be said to be a reading people. They like to get our books, because they like to destroy them. During one season of the year, old and young men amuse themselves in flying kites. We have a great many applications for books at such times; and the large quarto bible is the book that they seek more than any other. We often find our books used for wrapping paper in the bazaars; many of them are burned, and others destroyed.

About three weeks ago, a Burman came to me to get some books. He said, "I have heard of the great compassion of the teachers, of their love for all men, and about this new religion. What I hear, is soon forgotten; and I want to obtain some books, that I can read and

remember these things." He appeared very well, — listened attentively for a long time. I then gave him a volume of bound tracts; and told him that when he had read them, if he would come again, I would give him more. He appeared very thankful; said he should now get the light; and when that book was read, he should come and get others, &c. He went out, and had not proceeded fifteen rods before he threw the book into the creek, and I obtained it again. It was badly injured. I have no doubt this is one of a thousand such cases.

Bible distribution — The "foolishness of preaching" — A difference.

You have probably heard of the proposal of the American and Foreign Bible Society, to place a complete bible in the house of every head man in every village in Burmah. This might appear very desirable to men who can only judge of the heathen by civilized lands. But it would cost an immense sum, without accomplishing much good. It would not be read; and in a few years it would be destroyed by the climate. In a small village which I have just visited, the head man, after hearing the gospel for six successive days and becoming somewhat interested in it, requested me to give him a bible. He took the book and was much pleased with it. As he went out, he said that some years ago he had received one of the teachers' books; but as he did not like it, he had not read it much. I had some curiosity to see the book, and so accompanied him to his house. He worked a long time to dig it out of a huge pile of old rubbish; and to my surprise, I found it the same book that he had just received from me. After questioning some time, I found that, though he had had the book some years, he had not read it. He is as literary as they will average, and perhaps a rare instance of candor and good sense.

Without the living preacher, the bible cannot be understood by them. It tells them about God, but all they know about God is associated with dumb idols and men or priests. It tells them about heaven, but their brightest conceptions of happiness are to give fullest indulgence to their carnal desires. All their ideas are carnal and sinful, and the bible is necessarily written in the language which they use to express their sinful ideas. You tell them of the fall of man, and they will tell you your words cannot be true for a serpent cannot speak words. You tell them about the Son of God, and they will ask you if God has a wife. No. Then how can he have a son? The school boy who has solved a mathematical problem, cannot be more confident of the correctness of his work than they are that they have thus triumphed over us and proved our bible false. They cannot see how the numerous races of men have come from the same parents; and even the mention of this will sometimes give offence, and they will withdraw, and walk no more with us. To such a people books can be of very little use without the preacher. This is not the way to save the heathen. The Lord has revealed to us a better way, it is the foolishness of preaching.

Books without the living preacher may be adapted to *some*, but preaching is adapted to all. The moral likeness among men, in all ages and countries, teaches that the same truths and influences necessary for the conversion of the people of one age or country, are necessary for the conversion of the people of every age and country. The *preaching of the gospel* is the only method adapted to all classes and conditions of men.

But some of our brethren say that school-teaching and book-making is preaching the gospel. I know that there has been an effort at home as well as here, to prove that school-teaching, book-making, newspaper writing, and a long category of other things, are contained in the little word "*preach*." It is generally supposed that men understand their own language, especially those men who wrote as they were moved by the Holy Ghost. Then, would it not be well for

us, if we wish to know the exact meaning of the word "*preach*," to take the practical and living exposition which the inspired apostles have given to all their successors?

It will not be denied that teaching the christian religion, in every way adapted to convey the truth to the mind and heart, is preaching the gospel; but the teaching of the sciences and languages, however desirable and useful the work may be, cannot be said to be "*preaching* the gospel." The heathen should be educated but they should first be evangelized. Some have attempted to evangelize by educating them, but I have not so learned Christ.

Boarding schools — Teaching of English.

Some of our missions have established large boarding schools, where the English language was made the great object of attraction. Our brethren say, "This is used only as a means to draw the people under our influence." I had supposed that Paley's philosophy was exploded long ago, i. e., "the end justifies the means." The heathen have no desire for knowledge unless it will yield present profit. They have no desire to learn Christianity until God opens their hearts. They cannot appreciate the value of science, but the English language is of great value to them. It gives them employment and great pay from government; and hence they will expose themselves to what they regard the greatest heresy, to obtain it. A school that will board and clothe and furnish books and instruction *gratis*, is no small attraction. The young men would willingly submit to a short exercise in the catechism, and to other short religious exercises, to obtain the one great object. But in nearly every case it would be merely parrot-work. These brethren were sincere, hard workers, no doubt; and I cannot see why the man was not sincere in reaching forth his hand to steady the ark. But with all this sincerity and goodness, (for some of them are among our best men,) it does not seem quite in accordance with the apostolic method, to gratify man's basest attribute, his selfishness, in order to infuse into him the graces of our holy religion.

And how could we expect to reach and save the mass of heathens who throng this country, through a boarding school? The missionaries on the other coast, the Presbyterians, do all their missionary work in schools, and our missions were following in their wake. But the success, or rather the want of success, in Maulmain and vicinity in the Burmese department during the past ten years, is a sad comment upon this modern system of "preaching the gospel." They have been able to raise up a few clerks for merchants, a few writers for government, and a few teachers for government officers, &c.; but not a single man is found among them to preach the gospel. Our native preachers are all old men, who were converted many years ago directly from idolatry; and they have no knowledge of English.

By giving the young the English language, they have opened their way not, as many had hoped, to an ocean of literature, but to an ocean of corruption. They are lovers of indulgence more than of literature, and they are placed directly in the highway of temptation and vice. They are puffed up by their knowledge; so they despise all sorts of manual labor. They feel above the society of common people, but they can never associate with educated and refined Englishmen; hence they seek their associates among the very lowest classes of those who speak the English language, such as soldiers, sailors, &c. Then they learn to drink ardent spirits, smoke opium, and practise all manner of licentiousness. The English language is almost sure to ruin a young man. I think it is a device of Satan to destroy our most promising young men. There are some good brethren who take a different view of this subject; but I think the majority are of the same opinion that I have expressed.

If a knowledge of English was so in-

ary to the morals of young men, it ould place them beyond the reach of he mission; because government can pay hree times as much money as we can.

Results, in town and country.

Again, during the last ten years, I am nformed that not a single man has been onverted directly from idolatry in the urman mission in Maulmain. There ave been conversions, but from chris- an families. There has been no per- eptible progress in the overthrow of idol- try. Ko Boke, my teacher, is the first dolater converted in Maulmain during hese ten years, if I am rightly informed; nd my informant is an old missionary. have made inquiries of others respect- g it, and no one can tell me to the con- rary.

And more than this. There are many illages, beautifully situated on the banks f the three rivers, the Salwen, the Gyne, nd the Attaran, and occupying the ost accessible portions of the country ithin a few hours sail of Maulmain, here the people are almost totally igno- ant of God and Christ. I have just eturned from a village of seventy houses nd between 300 and 400 inhabitants, ithin fifteen miles of this city, where nly one visit was ever made by a mis- ionary, and that some fifteen or sixteen ears ago. This is not an isolated case. ne poor woman said to me, "I heard bout this God fifteen years ago; but I ave seen no one to inquire of since about im." I have already visited some ten r twelve villages, not half of which have een visited within the past ten years. ome of the people have heard in Maul- ain, but the majority are still ignorant f Christ. You may ask, "Have not he native preachers visited these vil- ges?" I thought it must be that some mong so many preachers have been to hem, and I have taken pains to inquire; nd to my surprise, I find that with a ery few exceptions they never have een to them. The fact is, when mis- ionaries say to them, "*Go, boys,*" very ittle can be expected of them, at least among the Burmans; but when they say, "*Come, boys,*" they are ready to go; and they will work well. The missionary must go with them, or before them; but if they are tied down to a school or a book, how can they go?

Within one month I have found more than a score of old men who told me that they had never seen a missionary, and had never heard of the true God and JesusChrist; and yet these men have lived for many years within twenty miles of the great centre of missionary influ- ence in Burmah, where the gospel has been known more than a quarter of a century. Why is this? Have our mis- sionaries been unfaithful? We cannot accuse them of unfaithfulness; for they have labored zealously and sincerely; and they have their reward. But they have labored with mistaken views of the means of evangelization. They have ex- pended thousands of dollars and much time in educating a few individuals and making many books, instead of going every where preaching the word, — scattering the leaves of the tree of life, which are for the healing of the nations.

This, I should say, is applicable only to a part of our missions. Dr. Judson felt this most deeply; and he looked for- ward with great joy to the time when the bible should be complete in Burman, and he be able to give himself fully to the preaching of the word and unto prayer. Dr. Wade and others have viewed with deep solicitude the workings of this school system, and now rejoice greatly that the system is at an end. In setting this thing right, the Deputation have done a noble work. They have not discouraged *schools*, but they have lim- ited them. They have overthrown board- ing-schools, and prohibited the teaching of English; but they encourage schools in the vernacular and among the chil- dren of Christian families. They en- courage the teaching of the sciences in the vernacular, but not by a preaching missionary.

It is of the greatest importance that the native christians should be taught to edu-

cate their own children. Most of them are able to do this. And some are inclined to do it: though all would be glad to be educated at mission expense, if their consciences were allowed to slumber.

Burman primary schools—Why patronized by the heathen.

An effort to educate the heathen before they are christianized, should not be made by a missionary society. We have now some primary schools for teaching heathen children their own language. We intend to give all the religious instruction that *can* practically be given, by teaching them the catechism and other religious books; but our object is so nearly defeated, that I very much question the propriety of expending money in such schools. The children usually learn to read in the kyoungs. Our schools do not prosper very well, except when it is inconvenient for them to go to the kyoung. Parents have no love for our religion, and no desire to have their children taught it;—far from this;—but because it is convenient and they can get their books and instruction for nothing, they will send to them. It is evident that they do all they can to guard the children against receiving our instructions; and as soon as they can read, say in two or three months, they take them away, and we have no more access to them. The mass of the people are no more favorable to our religion and our books and our schools, than so many Catholics would be. It is only to gain some extreme selfish end, that they will patronize our schools. By teaching English we might get hundreds, when not one can be obtained without it. The means of grace are not so wofully deficient as to make it necessary for us to resort to such human policy, to save men. No! I am satisfied with the good old way of going from house to house and from city to city, to declare the good news of salvation face to face. I never will be tied down to any such human machinery. And if God spares my life and gives me *strength for the contest*, before many years have fled, these villages shall not have it to say, "*We have never seen a missionary so much as once, and the law of the living God has not been brought to our ears.*"

Another evidence that some of our brethren have depended too much on their own machinery, is this. After boarding schools, and especially the teaching of English, were prohibited, one brother said, "Our missions are put back ten years." Another said, "I am almost discouraged, and I have a good mind to go home." And yet the privilege of preaching the gospel was left to them. Such things are too sad to be related. Yet for the want of some of these facts, great excitement has been produced at home, and good men have been unjustly censured. But before I close, I must write a little upon another subject.

Regulations of the press.

As I was the secretary of the Publication Committee, I asked one of the brethren why he could not conform to the following article, which would relieve the Committee of some embarrassment, viz., "It shall be the duty of the missions, severally, to notify the Publication Committee of the number of copies of publications severally on hand at their respective stations, and the additional number that will be required at said stations the ensuing year; said notification to be forwarded to the Publication Committee by the mission secretaries annually on or before June 1." He replied, "The rule is reasonable enough, but I will not bow to the —— in Boston." This is a specimen of obedience to the needful and wholesome regulations of the Executive Committee on the part of, I am glad to say, only a few of our missionaries. I have not yet seen nor heard of any rules from the Executive Committee which are not reasonable, and to which I cannot conform and still enjoy all the liberty and freedom of conscience and action that can be desired. In conforming to them all, I do not sacrifice one right of conscience.

You and every candid man will acknowledge that the Executive Committee should be allowed to enforce rules upon the missions. They should have power to say whether the funds of the Union shall be expended in boarding schools, or in preaching the gospel. They should have power to say whether the printer shall expend large sums of money on his own responsibility without the advice of the mission and Executive Committee, or whether he shall consult them, and be guided by them in all the expenditures of the press. They should have power to require missionaries to enter and leave their fields of labor only with the counsel and consent of the mission and the Executive Committee; otherwise much money and labor may be expended in buildings, &c., only to be left when a man feels a little discouraged. And you may easily judge how readily individuals might change important fields for new ones, in a country so vast and vacant, when they might fancy that more encouragement was offered, like the gold diggers in California.

We must have head-quarters somewhere. This cannot be in the mission field. Missionaries have other work to do. And you know it is natural for us all to think our fields are the most important, and our claims are the most pressing, &c. So it is easily seen that jealousy, envy and prejudice might creep into the missionary band. The Missionary Rooms form a centre for all missionary intelligence. We know very little beyond our own field. Missionaries, if they attend to their proper work, do not often meet; and when our knowledge comes through the mail, it is of little consequence whether we are distant or near. It cannot be expected that missionaries will write particulars to each other, as they must do to the Rooms in their monthly reports. Hence much of our information respecting our near neighbors comes from the Rooms. We have no railroads and telegraphs here. Therefore the officers at the Rooms are the best qualified of any persons *in the world to judge* of the general and real wants of our missions.

We *must* also have *laws: and they must be enforced*, or our missions will fail to accomplish their end. Our missions have already suffered for the want of more stringent laws. The Committee have seen and felt this, and they have very wisely added to their regulations. * * It is very strange to me, that, when a few individuals for many years have heard nothing but the thunders of the Vatican, others, who have been long in the missionary service, have seen and felt only the gentle reign of love. All the additional laws which I have seen, are not more stringent than the by-laws of the merest Lyceum, or of our Associations and State Conventions at home. In fact, I have not been connected with any body of men so careless in their business transactions as missionaries.

Maulmain Convention — Its closing Resolution.

I was not present at the Convention in Maulmain, but the following Resolution, which was passed at the close, will give you some idea of the feelings and views of the missionaries towards the Deputation and the Executive Committee.

"*Resolved*, That this Convention feel truly grateful to the Executive Committee for sending the Deputation, the Rev. Dr. Peck and the Rev. Mr. Granger, to sit with us in our Convention, and would express our high sense of the valuable aid which they have rendered to our deliberations, and the important advice which they have given relative to our work among the heathen; and that we cherish the fullest confidence that they will use their influence with the Executive Committee in giving due consideration to the conclusions to which this Convention have come on the various topics which have been discussed;— that we part with them as beloved and honored brethren, for whose preservation during their travels, and safe return to their friends and to those by whom they were sent, we shall individually and earnestly pray;—

in whose prayers, also, we solicit an earnest and individual remembrance."

It would be too much to believe that the resolution was not sincere. "Then," you may ask, "why should so many complaints against the Deputation have reached our ears?" Would that I could give you a satisfactory answer. One minister at home, who was of sufficient note to receive D. D. the past year, said that "the missionaries were overawed by the authority of the Deputation." I should think myself as highly complimented to be accused of hypocrisy, as to be accused of yielding to any power in man sufficiently to state what I did not feel or believe, or to act contrary to my conscientious views of duty.

It is the desire of all peace-loving and peace-making missionaries to bear all their trials with their brethren, alone, unknown to the churches; but we fear the time has come, or is approaching, when facts must be made known to save the cause from serious injury. A vigorous effort is now being made here in Burmah, on the part of some, to bring all the missionaries possible and all the churches at home to join in overthrowing the Deputation and the Executive Committee. A public meeting has been held where this subject has been considered; and one of the number is now in Maulmain printing documents at the mission press, to be circulated at home among the ministers and churches for this purpose. This late movement has led me to write this letter.

BASSEIN MISSION.

LETTER FROM MR. BEECHER.

Quarterly meeting.

Bassein, Oct. 29, 1854. — The first three days of this week have been occupied in attending the meetings of the Ministerial Conference and the Home *Mission, making the* third of our quarterly meetings for this year. It has seldom, if ever, been our privilege to attend meetings of the Karens of deeper interest or greater importance. They were held at the village of Naupeheh, about twenty miles in a westerly direction from Bassein. About forty preachers were present, including four or five who had been laboring as missionaries the past term. The increasing interest which the Karens take in these meetings was manifest in the congregation of about eight hundred, that were gathered together upon the Sabbath immediately preceding the usual exercises of the meetings. The rising sun of each day of the meetings saw the preachers and people assembling for prayer and praise; and the voice of supplication and singing is in no place more pleasant or more cheering, than in the Karen jungles.

Home Missionary Society.

The Home Mission held its first session on Monday, P. M., and, after an instructive sermon by brother Po Quay, appointed at the previous meeting, the reports of the missionaries occupied the remainder of the afternoon and evening. We learn from these reports that about fifty have professed to forsake the superstitions of heathenism and to have become believers in Christ during the present quarter.

Fifteen Karen churches declared self-supporting.

But the measure which we had anticipated with deeper interest and anxiety than any other, and the accomplishment of which marks a new era in the history of this mission, if not in the history of the Union, was effected at a meeting of the Home Mission on Tuesday morning.

Since the time when the native preachers consented to rely mainly upon their churches for support, we have constantly cherished the hope that the day was not far distant when these churches would undertake the *entire support*

of native preaching, both among churches and the heathen. That day has dawned. It was Tuesday, October 24. — Believing that the funds of the Home Mission were such as to warrant such a measure, a committee was appointed on the previous Saturday, to take the subject into consideration and report their decision in the form of a resolution. Ample time was thus given for entering upon the measure deliberately and with a full understanding of its nature. Myat-keh was the chairman of the committee, and presented a resolution of which the following is a translation.

"We, brethren Myat-keh, Shway Bau, Oo Sah, and Tootanoo, are agreed that, for preachers, pastors and ordained ministers, we shall expend no more of the money of our American brethren. So far as there is occasion to help support them, we will do it ourselves. But for books and schools we greatly need help, and request that our dear brethren in America will continue to aid us in these things."

(Signed,) MYAT-KEH.
SHWAY BAU.
OO SAH.
TOOTANOO.

A free expression of the views of all present was encouraged. Some of the pastors were not without misgivings as to the ability of the churches to support both pastors and native missionaries, independently of aid from America. But after they learned that the funds of their own society were sufficient to meet all the outlay for these objects for the past three months of the current year, and leave a balance in their treasury of nearly three hundred rupees, and were told of the large deficiency in the treasury of the Union, and of the embarrassments which many of the pastors at home meet, whose churches contribute, as well as themselves, to the support of Karen missions, their misgivings gave way to convictions of duty, and to a readiness to undertake to carry out the resolution; and it was passed by a unanimous and hearty vote.

The Ministerial Conference met on Tuesday. On Wednesday, the services were closed with the commemoration of the Lord's Supper by about five hundred communicants. One hundred and four baptisms were reported since the last quarterly meeting.

Village schools — Education valued.

In my report of that meeting, I mentioned that eight hundred pupils were receiving instruction in forty-four village schools. From statistics collected at this meeting, we learn that the number of schools is forty-three and the whole number of pupils 834. Some of these schools have been of a higher character, that is, more thorough and extended in some of their studies, especially arithmetic, land measuring with the cross staff, and Burmese, than at any previous time. The school of the highest order, which, by way of distinction, we have called an academy, has exceeded our expectations. For four months it numbered forty-five pupils, and, in the fifth month, fifty pupils; while a school of the ordinary class, of fifty pupils more, has been taught in the same village. We have called it an academy, not so much because it resembles academies at home, any more than the Karen theological seminary resembles Newton or Andover Institution; but because it is as much superior to ordinary village schools, as academies at home are superior to ordinary common schools; and because the principle of its support is also as different.

The Karens have this season shewn their appreciation of superior school teachers, by sending their children from home to this and to other good schools, at their own expense for board and, in many cases, for tuition too, to the number of eighty-seven pupils — a thing which they have never done before, at least in Bassein. In this extension and elevation of our village schools, as well as in the support of native preaching by native Christians, we are permitted to rejoice in the realization of hopes cherished and earnestly labored for, during the past five or six years.

Restrictions and hindrances.

We publish the subsequent portions of this communication because we are willing the writer should present his views of the questions involved; though differing from our own. But we think it proper to prefix the subjoined explanations.

The delay in supplying Arithmetics is attributable to the "new rules for the press" to this extent, that an Arithmetic must be "prepared satisfactorily to the Publication Committee." (p. 150, *ante.*) Boarding, or normal, schools being designed for the ministry, in studies preliminary to theological teaching, and for school teachers, only a very inconsiderable proportion of the "pupils of 5000 communicants" need to be taught in them, provision being made for the pupils in day schools and academies supported by the Karens. The ability and zeal of the Bassein Karens to support schools are distinctly indicated in paragraphs of this communication immediately preceding. Moreover, they have assumed the entire support of their pastors. They ask help to support their schools; but which is easier, so far as concerns the readiness of a people, to educate the young, or to support the ministry? As to plans and views held by Karen Christians in regard to schools, or theological training, or the study of English, our readers will be at little loss to attach to them their due importance, if they consider how limited must be the intelligence to which Karens can have yet attained on such topics, and how little they are accustomed to form opinions irrespectively of their missionary teachers. It must be added, that the limited course of theological training enjoyed by the Bassein Karen pastors, was owing to the late inaccessibleness of Burmah. Mr. Abbott gave such instruction as the times permitted. And greatly did the pastors profit by it. More extended and thorough instruction is now available to candidates for the ministry; and it is to be hoped that, under the judicious counsel of missionaries directly associated with them, they will cordially accept what has been liberally provided.

But while we say this, we are sorry to say that what has been accomplished in the way of schools this season, has been done under great disadvantages, and the prospect before us is darkened by recent arrangements. We find ourselves embarrassed and hindered, from the want of an adequate number and variety of text books and of properly qualified teachers.

After waiting two or three months for a supply of Arithmetics, which school teachers have repeatedly called for, we learn that there are none to be obtained and that under the new rules for the press a new edition can not be finished in less than two years.

We see converts and pupils constantly multiplying around us, but no adequate provision for the instruction of pastors and school teachers. The boarding schools for instructing the pastors of fifty churches and pupils of 5000 communicants, is limited by the Deputation, for both Pwo and Sgau departments, to fifty! The best qualified teachers of the forty-three schools of this season have told me that they could proceed with their present classes but little farther without studying two or three months with me, and were greatly embarrassed for want of suitable books. The average time which the pastors of Bassein have attended our boarding schools, as appeared by statistics carefully taken in Feb. 1852, is less than eight months! Every variety of books now composing the Karen literature could, all together, be carried by one man of ordinary strength from Rangoon to Bassein, and would gladly be carried by one of only half the zeal of the "young chief;" — when he exposed his life in 1838 for the sake of bringing to Bassein a few Christian books; — were it necessary to do so in order to obtain them! One young man has gone to the theological seminary, others have been encouraged to go, and some five or six will perhaps go in the course of three or four months. But it is of no use to conceal the fact, that Karens are not satisfied with present arrangements.

Not a month has passed since the return of the Deputation, but Karens have earnestly asked me if there was no place for their children to study English in Maulmain; and when told there was none, they have asked, "Can we not then send them to Rangoon, or Akyab, or Bengal?" And when asked why they were so anxious to have their children study English, they have replied,

"In order that a few may become thoroughly educated teachers and ministers, and sufficiently learned to aid us in our efforts to rise from the long degradation which has so sunk us and still oppresses us."

A Karen's plan.

The leading and intelligent Karens are constantly devising and suggesting plans for the elevation of their race. I will here mention one of many instances that have occurred during the past year.

At the recent conference, Tolo came to me and said, "Teacher, I have thought of a plan which I wish to suggest; whether it will hit your heart or not, I do not know." "Let me hear what it is." "It is this. Thahree's church do not like their present location, and will come to Kyouk kyoung kee and unite with other churches; so that he will not be needed as pastor. My plan is that he aid you in teaching in town, so that you can call a large number of young men to study with you." "But why should not these young men go to the academy, or to other good schools?" "These are all very good, teacher; but after all, young men who study only in the village schools, do not amount to much. They have not the influence or the character of those who study with the missionaries in town."

The fact is one which had escaped my observation; but, on looking around among the churches and schools, I find that there is hardly one efficient pastor or school teacher who has not been rendered so by his training in the boarding schools. I will only add, that the hearts of this people are deeply moved and intensely anxious on the subject of education. There is manifested a hungering and thirsting for knowledge, and first and strongest, for a knowledge of God's word, which can no more be satisfied with what may be obtained through existing arrangements for books and for schools, than the famishing soul of poverty could be satisfied with the crumbs which fall from economy's table.

The Bassein Karens are in constant communication with the Karens of Maulmain. Since commencing this letter, I have mailed a package of a dozen letters from the Karens of this province to those in Maulmain. Some five or six of Mr. Binney's last scholars are among our most efficient preachers and schoolteachers. The other preachers acknowledge the superior qualifications of these young men from the theological seminary; and these young men and other Karens know well, without information from the missionaries, what have been, and what now are the advantages of going to the theological seminary. I shall continue to encourage young men looking forward to the ministry, to go to Maulmain; and when they are satisfied that they will enjoy better advantages there than at Bassein, they will probably go there.

It is far from pleasant to write what may reflect upon the doings of the Deputation; but as a watchman on the walls of our Karen Zion, is it not my duty to inform the Executive Committee, and the churches, into whose hands God has placed, in so great a degree, the educational as well as the religious doctrines of this people, of their views and their aspirations after that knowledge without which they, as well as we, know that they cannot rise in the scale of Christianity or civilization?

In less than nineteen years from the time the Karens of Bassein first heard the gospel, they are ready to undertake the entire support of native preaching in fifty churches and among the heathen around them, and, except for books and three or four teachers, are supporting the primary education of more than eight hundred pupils. At this rate of progress, what will be their numbers, their abilities, and their educational wants in nineteen years more?

In connection with these facts consider, also, the rapidity of conversions, and the growth of churches in Rangoon, Shway-

gyeen and Toungoo; and let the Baptists of America, in the fear of that God who has committed such momentous interests to their hands, inquire what are their duties to the present and future Baptists of Burmah? What do American Baptists wish, or expect, this people, thus far so remarkable in their religious history, to become? What ought to be their religious and literary character? Do they wish it to be like their own? If so, then why should not a literary and theological institution be at once established which shall rapidly become like their own in the variety and extent of the studies pursued? We cannot clos our remarks on this subject in a mor suitable manner than by quoting th following, from the report on the Kare missions read by the Rev. Dr. Ide b fore the Union at Albany. . . "Ha not the time come for placing the edu cational branch of the Karen missio on a broader and more stable founda tion? Has not the time come for more systematic endeavor to consolidat these scattered tribes, to give them na tionality; and by means of intellectu and spiritual culture, elevate them in th scale of social order?"

ANNUAL MEETINGS.

The forty-first annual meeting of the Board of Managers of the American Bapti Missionary Union will be held in the meeting-house of the First Baptist Churc Chicago, Ill., on Tuesday, May 15, 1855, at 10 o'clock, A. M.

SEWALL S. CUTTING, *Rec. Sec'y.*

New York, March 15, 1855.

The American Baptist Missionary Union will hold its ensuing annual meetin in the meeting-house of the First Baptist Church, Chicago, Ill., on Thursda May 17, 1855, at 10 o'clock, A. M. The annual sermon will be preached by th Rev. Edward Lathrop, D. D., of New York, or by the Rev. D. Newton Sheldo D. D., of Maine, his alternate.

WILLIAM H. SHAILER, *Rec. Sec'y.*

Portland, Me., March 15, 1855.

Donations received in March will be acknowledged in the June Magazine.

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XXXV. JUNE, 1855. No. 6.

AMERICAN BAPTIST MISSIONARY UNION.

MAULMAIN MISSION.

JOURNAL OF MR. BIXBY.

Peguan population

main, Nov. 15, 1854. — The time go travels has come. We have oking forward to it with much for several months, and in the me have been making every ef- prepare ourselves to carry the life to the famishing multitudes ng the surrounding country. ipal work during the rains, has equire the Peguan language; o this effectually I have min- the people, and I trust, have some instruction while I have ining it. I feel prepared to do ore this year than last. When menced the study of the lan- did not appear probable that by would be able to labor much Maulmain; and as all the Pegu- the city understood Burmese less, it was thought advisable should study this language only she had made some progress board. But in our jungle-trav- ry season, we found that thous- Peguans in the jungles could be almost as easily in the dry seas- e inhabitants of Maulmain. In and other villages, she was surrounded by a multitude of women and children, who were totally ignorant of Burmese, and she could do them no good. There were strong probabilities that in at least three hundred villages, all convenient of access, — to say nothing of the regions beyond, we should find the same state of things. She looked upon these poor women in their deep ignorance and utterly hopeless condition, she viewed them as the mothers of an innumerable multitude of helpless children, all cradled in ignorance and fed with superstition, and she said, "*I must have their language.*" She commenced the study at once, and has pursued it with cheering success until the present. She is now able to read well, and speak a little. To-morrow, Providence permitting, we go to the jungle.

Br. Haswell has been laid aside from preaching several months; but appears much better now, and he thinks he shall venture to go to the jungle with us tomorrow. We have many fears for him, but regard it a great privilege to have him with us. If he should be unable to preach, he will be a great help to us in the language, and we shall be able to learn much from his intimate acquaintance with the habits and customs of the people and country.

Jungle tour—Setting out.

Kah-Room, Nov. 16. — We left Maulmain to day about 11 o'clock for Terranah; but the wind being strong against us, the tide turned when we had proceeded about half the distance, and we were forced to turn in to this village. We find here about eighty houses, and probably some four hundred inhabitants. We found the zayat in a dilapidated condition, but soon obtained a very comfortable native house, where we are permitted to remain a few days, the owners being in the paddy fields. After dinner, br. Haswell and I called on the headman. He received us kindly, and br. Haswell preached faithfully to him and his family one hour. We have taken as native helpers, Ko Ouk-Moo, — Ko Tan mong, A and Ko Boke, and Mrs. Bixby has taken Mah Tee, the widow of Oo Mam Boke, an intelligent and excellent Christian woman, and Men Thah, her faithful Christian servant girl. With such helpers, we may hope to carry the gospel in a very few days to every house in the village. May God give his spirit to enforce it upon every heart.

18. — This morning we were obliged to leave our comfortable dwelling. The mother of the owner made a great disturbance, and said that if we were permitted to remain, the nats (evil spirits) would bring some dreadful calamity upon the family. To avoid giving any other offence than the cross of Christ, we removed to the zayat. The native preachers have been in the village all day. They report many hearers. We have had more or less in the zayat during the day and evening. Last evening the headman told us that he had official business to day, and could not come to see us; but he has been in the zayat, most of the day and evening.

Worship of Parents.

Among our visitors to day, there was one old man, who said that he did not worship Gaudama: he said his parents were the authors of his existence, and therefore he worshipped them. Poor man! he did not know any better! He was ignorant of the true God, — his reason taught him the folly of idol worship, and as he *must worship*, no objects appeared more suitable than his ancestors. I could not but commend him for his superior wisdom, and apparent honesty. Who will not say that ancestral worship is more reasonable than the worship of idols of wood and stone? Br. Haswell has preached much to day. He preaches with earnestness and power; but I can see that he is faltering. O, if he could be enabled to preach this season in the jungle, what good and great results we might expect. He preaches as freely in two languages as in English, and I think he is more eloquent in these languages than in his mother tongue.

18. — The preachers have found many attentive listeners in the village to day, and we have had an increase of visitors at the zayat. The headman has spent a part of the day and all the evening with us. He is evidently ill at ease.

The man who worships his parents has been with us several hours. The truth of the existence of an eternal God has made a powerful impression upon him. He listens with great eagerness to all our instructions. His whitened locks, his enfeebled eye, his quivering lip, and his faltering step admonish us that what we do for him must be done quickly.

Called at the eleventh hour.

An old woman, ninety-three years of age, has been in to-day. She says she built the zayat which we now occupy at an expense of 80 rupees. This, with many other works of merit, is the foundation of her hope for the future. We labored to impress her mind with the importance of a better righteousness; but her self-made robe was as impenetrable as a coat of mail. None but God can make her proud heart yield to truth.

nother old man has appeared very
for two days; we think that he can
alled an inquirer. I feel peculiarly
mn while preaching to these aged
sons. The gospel has come to their
in season to be a witness against
n; and if they reject it, it must
ve a savor of death unto death; but
hey receive it, and God grants them
don, what a glorious eternity is just
ore them! What a great contrast
y will experience, as they ascend
n this valley of the shadow of death,
dwell in the realms of light and life
ve.

3r. Haswell has been poorly to day.
is scarcely able to speak aloud. The
spect is very dark for the poor Pegu-
. May the Lord spare to them their
her.

9. — This is the holy Sabbath—"day
all the week the best." We have
n alone most of the day, but this we
not regret, after a hard week's work.
sionaries are liable to deprive them-
es of the Sabbath, at least in one
y essential point, viz., as a day of
t. At the usual hour, Ko Ouk-Moo
ached in Burman. In the evening
ood number came in, among whom
e our aged visitors. The old man
o worships his parents appears to be
incere inquirer. Another old man,
o came from Siam three years ago,
ne in: he said he had not heard of
true God until he came to the vil-
e, but that he now believed.

An impressive scene.

While we were engaged in conversa-
n with a company of young men in
other part of the zayat, we heard the
ice of prayer. Stepping forward,
e saw Ko Ouk-Moo, Ko Tau-mong,
o Boke, Mah Tee, Men Thah, and this
d man all bowing in prayer. The
rden of their prayers was, that God
ould convert and save this their friend
nd countryman. It was an interesting
ght, over which angels might rejoice.
he old man remained drinking in the
uth until eleven o'clock. We all feel
thank God and take courage.

20. — As we have very few hearers at the zayat during the day, I went into the village in search of them; find that most of the men are in their paddy fields. The two inquirers referred to have gone to their distant fields, and probably we shall not see them again during this visit. In the evening, had several hearers. The head man still continues to listen, and perhaps he may be called an inquirer.

21. — Spent a part of the day in the village. In the evening, our hearers came in as usual, but br. Haswell is wholly unable to preach. There are increasing symptoms of consumption. This casts a dark shadow over all our hearts. Just as I am beginning to buckle on the harness, must he lay his aside?

The living preacher—Mr. Haswell.

22. — We left Kah-Room this morning to visit some other villages. The headman came in before we left, and asked for the Bible. We gave him the New Testament in Peguan. He said "he had one of the teacher's books that he received a few years ago, but he did not like it and had not read it." I had some curiosity to see the book, and went to his house. He worked some time to dig it out of a pile of old rubbish, and I found it to be the same book that he had solicited of us. He did not believe it, until we compared them. The living preacher must go with the Bible.

After leaving the village, br. Haswell decided to go down to Maulmain. We felt that it was a wise decision, as his symptoms became more alarming every day. His soul is so full of love for the poor Peguans, and zeal for the gospel's sake, it is hard for him to be silent, which appears now to be indispensable. We went down with him and obtained some fresh supplies, and several cheering letters from the "loved ones at home," and in two hours were on our way back to the jungle.

About 4 o'clock, we arrived at Can Hlah. We intended to go to Terran-

ah to look after the seed that was sown there; but the assistants say that the people are now in their paddy fields, so we have deferred our visit. There are about seventy houses in this village and five persons to a house would be a low estimate of the inhabitants. The headman received us kindly, and aided us materially in furnishing supplies of food. We find an excellent zayat. In the evening, some ten or twelve men in; but we were all too weary to preach much.

Preaching in a Kyoung.

23. — Very early this morning several attentive listeners came in. About 9 o'clock, leaving Mrs. Bixby, Ko Boke and Mah Tee to talk and read to those who came to the zayat, I took the other assistants into the village; and, whenever a few individuals could be found to listen, left a man to preach to them until all were at work, and I went to the kyoung to cast a little salt into the fountain head. Found several men sauntering there, as is usual, around the kyoung. The priests, with one exception, had gone to Rangoon to attend the great feasts of the season, and pay their homage to Dagon. These men were distant at first, but they soon gathered around me and asked many questions about our country and religion. They were all willing and apparently pleased to hear, but slow to perceive. They seem to hear the truth of the existence of an Eternal God as a strange tale, and they need line upon line, and precept upon precept to make it tangible to their beclouded minds.

Returned to the zayat and found a large number of women and children and a few men listening to Ko Boke's simple story of sins forgiven, and trust in Christ. He manifests the zeal of a young convert at home, who thinks it easy to make every man see and feel just as he does. It is delightful to hear him tell the heathen of his progress in the way, the truth, and the life — from the first glimmering of light to the full assurance of faith, and he seldom fails to secure attention.

The waters troubled.

24. — We have been employed to day as yesterday, in the zayat and in different parts of the village. Many have heard, some willingly, others unwillingly. Considerable excitement prevails throughout the village. Some are favorable, others unfavorable, which leads to some spirited discussions among themselves. The more zealous Buddhists are becoming furious. If I see the troubled waters lashed into a foam, it does not dishearten me; nay rather it gives me a new impetus to increase the fuel and pour in the oil. Wherever the gospel takes an effective hold of that "carnal mind" which is "not subject to the law of God neither indeed can be," there will be strife and a severe struggle, and we must kill before we can make alive.

Condition of females.

Mrs. Bixby and Mah Tee have had many women in the zayat to day; Mrs. Bixby speaks of two very interesting girls about eighteen years of age, who said they had never heard of God or of Christ before. They remained several hours and listened with more than usual interest. The people in the jungle, especially the women, are far more degraded and ignorant than the inhabitants of the city. It is contrary to the customs of the country for women to learn to read; and as the time is very limited that we can spend in a village, there is very little that we can do for them. They need daily instruction and female teachers, to lead them to Christ. But where shall we find those teachers?

If the female members of our churches in America could once view the surprising contrast between themselves and these poor deluded women, and could realize "what hath made them to differ," they would feel that a special obligation rests on them, either to go in person to the heathen, or to do all in their

to send and sustain others. How do they give now, compared with they have received!

ring priest.—Feminine curiosity.

— Visited several families in the g this morning. The priest ap- d kind, and after others had left, ok the Digest of Scripture, read sked questions and listened with usual degree of interest. He is -two years of age, and an intelli- and affable man. O that God make him a preacher of right- ess through Christ Jesus.

urned to the zayat and found a ude of women. They had come every part of the village "to see reat Peguan mamma."

e assistant returned, greatly en- ged to find the people nearly all g to listen. About 4 o'clock, two en came in, and said they did not of the arrival of the teacher, until women passed by and told them they had seen and heard at the , and they had a desire to come at and see us. After hearing about ur, they left to eat their rice; but they should return in the eve-

The leaven working.

er dinner, at half past four, I went r a walk, and met several men on way from Kah Doe to Zartabin. were disputing about the Eternal I preached unto them Jesus. n they knew that I was "Jesus t's man," they made me promise to their village. The leaven of truth rking. Tell the churches to wait ntly a few years, and they will hear eater things than these.

the evening, we sang two hymns, in Burman, another in Peguan. t one hundred persons gathered d. The two men referred to above in the zayat. We all took part in hing. One old man evidently in to dispute. Ko Ouk Moo got a discussion with him. He soon d left, and nearly all the people followed him. A few remained until late in the evening.

Books to be given with caution.

26.— This is the Lord's day; sweet day of rest! There was a funeral of one of the villagers to day; and as most of the people visited the funeral pile, we have been left alone. Two men called in who were from Zartabin, and were anxious to get books. One, a Burman, said he had heard of the great compassion of the teachers.— how they loved all men, &c. He had come to get books, &c. I gave him a volume of bound tracts, which appeared to please him much. He said it is a great favor; I shall now get the light. He had not proceeded far, before he threw the book into the creek, and I obtained it again. I do not think it is best to give many books until they have heard from the living preacher, and an interest has been excited.

In the evening, had a good congregation.. We think now that nearly or quite all in the village have heard the way of life. May the seed spring up and bear a rich harvest to the glory of the Redeemer.

BASSEIN MISSION.

JOURNAL OF MR. DOUGLASS.

Trip from Maulmain to Bassein.

Bassein, Nov. 30, 1854.— We left Maulmain in the steamer Sesostris, in the morning of the 8th inst., and arrived in Rangoon on the 9th. But, on arriving there, we found the steamer for Bassein had left the day before, and that another would not leave for at least a month. Thus we had no alternative but to remain in Rangoon, or to take a native boat, and make our way through the creeks and rivers across the country to this place. We concluded to try the latter; and, procuring a boat a little larger than a good sized skiff, we placed all our articles for "house keeping" in it, together with Mrs. D. and mys-

and started on the morning of the 15th.

At first, we had some misgivings about starting in this way, as we had in company with us only five heathen Burmans, who could not speak a word of English, who had never before seen a missionary, and who had no knowledge of our character or work. But knowing that in the path of duty there is safety, and believing that God would protect us from the robbers and tigers, which are by no means rare in this province, and that He would lead us to the place where He has work for us to do, we committed ourselves to Him, and cheerfully entered on our journey.

The first evening, as we had the tide with us, we continued on our way until near midnight, and then stopped at a village called Sin-goo. The next morning, I went on shore for a short time but as the tide was favorable at an early hour, I gave a few tracts to those who begged for them, and we proceeded on our way.

Earnest and interested readers.

Soon after starting, Ko Shway-boo, the owner of our boat, who is about fifty years of age, and who acted as helmsman, wished me to give him a book, as he had never before seen a book printed on paper. I gave him the "Catechism of Religion," prepared many years since by the first Mrs. Judson. He read it through two or three times, and appeared to think it something very strange. He was deeply interested in it, and especially in the "Lord's prayer," which was placed at the close. He then came to me, and wished another book. I gave him the tract called "Glad Tidings," by br. Ingalls. These tracts, I should think within three days he read through fifty times, and also portions of the New Testament which I selected for him, such as the eleventh chapter of Luke.

During the day we passed a number of villages, and at five in the afternoon arrived at a very large one, called Samalouk. As soon as we stopped, Ko Shway-boo asked me to go on shore, and give the people books; for he said they, the books, were very good. In less than fifteen minutes after we went on shore, more than two hundred had gathered around us. Our boatmen told them that I was a religious teacher and had good books. I read the Catechism to them. I can talk and read but very little; but this I had translated while in Maulmain, and had read it many times with my teacher, so that I could almost repeat it without the book. I then gave it to one who appeared to be the headman among them, and returned to our boat. He began to read aloud, and the whole company sat down on the ground, and listened.

About 8 o'clock, a large company of them came to the shore, and five of their number to our boat, bringing a large quantity of fruit, which they wished to give us; but begged for more books, as they said they wished to learn more about the eternal God. I gave them a bundle of tracts; but as I had but one Bible with me, I had none that I could give. They again returned to their company; and at 11 o'clock, when we retired, I could see six different groups of them on their boats and on the shore, each with a torch, and one of their number reading aloud to the others.

The next morning, Nov. 17, we left at an early hour without seeing more of the people, but with the hope, that at some future day we may be permitted to return, when we shall be able to tell them, in their own language, of Christ, and the way of salvation.

That day we passed a number of villages, and at a few of them called and gave tracts to the people. The next morning we arrived at Yandonge, which contains as I was told by the headman, between seven and eight hundred houses. As the tide was against us when we arrived, we stopped for some hours, and went up to the zayat. In a few minutes we had not less than eight hundred

of the people around us. I told them to sit down, and I would read to them. They did so with as much order as would have been observed by a Christian congregation. I read to them the Catechism, to which they quietly and eagerly listened. When I had finished, several proposed questions about it, which I was unable fully to understand, and unable to answer; but after saying a few words, I gave the tract, "Glad Tidings," to Ko Shway-boo, and told him to read. With a clear, shrill voice, such as I have seldom heard, he read it through in a distinct, deliberate manner, while the people, with a quiet eagerness such as I have never before seen in a Burman congregation, listened until he had finished. Many then came and begged for the book. I gave a few tracts to them; but as I wished to retain some for other villages on the way, hundreds begged for them, to whom I could not give.

Pantanau and Vicinity.

That evening we arrived at Pantanau, where we spent the Sabbath. Pantanau is the largest village on the way from Rangoon to this place. It is beautifully located, having wide streets, the centre of which is neatly paved with brick, and a number of wells of excellent water. It is located in the centre of a large and one of the most fertile and highly cultivated districts in all Burmah. In the river above the village, there were from two to three hundred boats taking in rice; while the bank of the river was lined for more than a mile with mills for hulling and cleaning rice, all of which were in busy operation. Everything in and around the village, for activity and industry had much of the appearance of a manufacturing village in New England.

We spent most of the Sabbath on shore, reading in the zayat with a company of from one hundred to one thousand around us. Ko Shway-boo, in the afternoon, read from Matthew, Christ's *large congre-* gation. The truths it contained appeared to make a deep impression on his mind, and on the minds of the hundreds who listened.

Demand for a Teacher.

Soon after he had finished, Mrs. Douglass and myself returned to the boat, and left him reading over again parts of what he had read, and conversing with the people about it. About two hours after, he came to the boat with a company of not less than eight hundred, who, he said, all wished me to stop and live in their village and teach them "white books," for they were very good. I told them I could not, as I was going to Bassein; but that I had come to their country to teach the Burmans; and when I had learned their language, I would come again and preach to them, and bring them books. More than a hundred cried, "Ta koung thu la-ba-ta-ba," (very good, come, come,) a number of times.

We felt and often through the day expressed to each other the deep regret that brother Haswell or some other experienced missionary was not with us, who fully understood their language, and who could point them to Christ, and unfold to their view the way of salvation through Him.

Yan donge is a few hours' row the other side of Pantanau; and Shwa-loung, another village nearly as large as Pantanau, is a few hour's row this side; while a number of small villages are in the immediate vicinity. I am told also that there is a more dense Pwo Karen population about Shwa-loung and Pantanau than in almost any part of Burmah. Could a Burman or Karen missionary be located there, they would certainly have a very inviting field of labor. The English are about locating a Commissioner at that place.

Nov. 20.—We left Pantanau and arrived at Shway-loung about one in the afternoon. The desire of the people at this village, and at about forty others at which we called on our way, to obtain

books, and to hear us read and talk, was quite similar to that manifested at the Sa ma louk, Yandonge, and Pantanau. The people of each of hese places at first, no doubt, came to us from curiosity, as the villages in this province have never been visited by a Burman missionary, and as few, if any of them, had ever before seen a white female, or a book printed on paper. Yet the more they read, and heard us read, the more desirous they appeared to know about God and what our books contained.

When I have learned the language so as to enter fully on my work, I shall spend at least a part of the dry season in travelling among these villages, as the Karen missionaries are accustomed to do. In these villages hearers can at once be obtained, and much good may be done in a short time, as the blighting influences have not to be counteracted in these places, which are felt in this and other cities, where sailors, soldiers and officers, by their intemperate and licentious conduct have led the heathen to believe that white people are even more degraded than themselves.

At Bassein.

We arrived Thursday evening, Nov. 23, having been nine days on the way from Rangoon. The distance by the rivers and creeks through which we passed is about two hundred miles, though by a direct line it is not much more than half that distance.

Burman Idolaters in Bassein.

Of this city I can tell you but little as yet, except that I have around me within half an hour's walk, not less than sixteen thousand Burmans, who are wholly given to idolatry; while villages and pagodas are in sight in every direction.

There are not less than five thousand Karen disciples in this province; most of whom were led to Christ through the labors of our dear brother Abbott. But I have not in this place even one Burman disciple to aid me in the work, or to *pray for my success*; as no Burman missionary has ever been located or labored within one hundred miles of this place. I tremble in view of the responsibility that rests upon me, but my hope is in God. I know there is power in the gospel of Christ, and that the Holy Spirit can subdue and regenerate the hardest heart. Pray for us.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

First three weeks at Henthada.

Henthada, Nov. 11, 1854.—The three weeks we have now been in this city have been weeks replete with interest. We have been daily visited by Karens from all parts of this province. Nor have these visitors been here out of mere curiosity. Our coming is a matter of great interest to them. They have long bewailed "the loss" of their books, and have sung of the happy times when they would come again. *Now*, these books *have arrived*. Hence many of them seem ready to give up all their superstitions and believe the gospel alone. But many are yet greatly in fear of the Burmans. We are anxious to see what turn the great mass of Karens here are to make. We believe they will either turn to Christ and believe, or they will depart farther from him. Now, we need help from above.

The First Believer.

But we have not been without evidence that the Spirit of God has already touched the hearts of some of these, who but a few days ago had never heard of Christ. After having been here a few days, a headman or chief, of considerable influence, called at our house. I was struck with his unusually intelligent and earnest appearance. After I had told him of "the fall" and the way of life through Christ, he reached toward me his hand with a look that I can never forget, and said, "Teacher, I believe, I believe *now*." After remaining half an hour or an hour longer, he repeated, "I believe," and added, "Look at me,—I

am not deceiving." In a few days more, when he had finished his business at the coast, he returned with the same spirit, saying, "I am now about to return to my home. I shall tell all the people, the whole length of the road, that the older ones must believe and be baptized, and that the younger ones must learn how to read."

"Come over and help us."

Day before yesterday Abgyee, (for that is his name,) returned, bringing very interesting intelligence from two days' journey northwest of the city. He wished me to let two of the young men go back with him to make known the way of life to those who were anxious to hear. Two of our best young men have gone back with him. O that our brethren in America realized how important are the influences of the Holy Spirit *just now.*

This man is perhaps the most interesting case, but not the only case worthy of notice. But we will at some future time make known to you something more than favorable appearances, God willing.

We are expecting soon to commence travelling in the jungles, or perhaps we should say here, among the Karens in their villages.

First Church in Henthada jungle.

Jan. 4, 1855. — At the close of the year we were on a tour in the jungle, some twenty miles south of Henthada. Held religious services in an indifferent Karen house, — during which services we constituted the first church in the jungles of Henthada. We also examined and approved as candidates for baptism eight interesting persons. Two days previous, we had heard that there were near us three Christians, a man with his wife and eldest son. On our arrival, we found these three disciples firm in the faith of the gospel, though they had suffered all but death from the hands of Myat Toon, the celebrated robber-chieftain, and though they had been for [illegible] years "*scattered as sheep* having no shepherd." They were baptized some ten years since, by the hands of one of those good men who were sent out by our dear br. Abbott, — Aupaw, who has now gone to his rest. There was found in the house of these Karens, the following library — a small catechism, an old worn hymn book, and a few leaves from a New Testament. They were able to read indifferently, and through their instrumentality two other families had been brought to a saving knowledge of the truth. Hence the church of three members was at once raised to eleven; among whom we stationed a young man and administered the sacred ordinances of the gospel. My heart rejoiced, as I led one after another down into the water, never before moved by this divine ordinance. I thought I could see this "little one becoming a thousand and this small one a mighty nation."

A day in the jungle.

On the 27th Dec., we arose early, and went a short distance across paddy fields, when we came to a Karen village of about twenty houses. We stopped at the house of the headman, who had often been to our house in the city, and whom we regard as a sincere inquirer.

In a few moments there were collected under a shed connected with the house, more than a hundred Karens, when I read the Scriptures, and preached concerning the "tares of the field." After breakfast, there was quite as large a number present, when one of the assistants preached from Mat. 13: 47-8. Thence until near night we were constantly conversing in either Burmese or Karen. At an early hour in the evening, we called together the people again; that is, we struck up a hymn in one of their own native airs, when a multitude came together. Preached on Mat. 5: 3. Here, as in most other places, we had regular services, reading, singing and prayer. This we deem of much importance, as the heathen Karens have very confused ideas of Christian worship.

When we are about to engage in prayer, it is nothing strange to hear several voices asking, "in what direction must we worship?"

I have thus given the principal events of one day, as an example of the manner in which we have spent our time on this tour. We were absent from home fifteen days, and travelled about two thirds as far as it is from Tavoy to Matah. We found more than twenty villages, and more Karens than it would be possible for a man to find during the whole travelling season in Tavoy and Mergui.

In most cases, we have been received with joy; but in the two most southern villages we visited we could with difficulty obtain a hearer. But we hope there are, at least a few, in nearly every place, whom God will make heirs of eternal life.

In two large regions we found sufficient encouragement to station assistants. There are still difficulties in the way of the conversion of these people, besides their wicked hearts.

TAVOY MISSION.

LETTER OF MR. ALLEN.

Review of two years.—State of the Church.

Tavoy, Sept. 18, 1854.— It is two years to day since we embarked in the good ship "Edward," for Burmah. With devout gratitude to God would I record his great goodness and unnumbered mercies to us. No two years of my life have passed more pleasantly or rapidly. I have never seen the day that I regretted having given myself to the cause of missions. Expected trials and disappointments have been withheld, while unmerited blessings have been profusely scattered along my path. We have enjoyed excellent health, and have not met with half the sacrifices we had anticipated, while we have enjoyed double the comforts. We would however *rejoice with trembling*, for we know not how soon the afflicting rod may be stretched out over us.

Would that I had joyful news to communicate to you of the outpouring of God's Spirit and the conversion of sinners in Tavoy. But alas! the moral dearth still continues. The members of our little church now residing in Tavoy have remained steadfast, one case only having called for discipline, and that not of the most serious nature. We have, however, cause to mourn on account of the fall of one who was for several years employed as an assistant in this city.

An Opposer baptized.

One interesting circumstance has occurred, that gives us some encouragement to hope that God has not entirely forsaken us. Moung Shway Go, the man from Ensouk, whom I mentioned in my last communication,* continued to give evidence of a change of heart and to ask for baptism. After a full and satisfactory examination, he was unanimously received by the church, and on the 18th of June publicly professed Christ by baptism. On returning home and telling his wife what he had done, she was very angry and threatened to leave him. But his conduct towards her was so altered for the better that she concluded to remain.

He had for some time been a pleader in the court of his village; but as he had apostatized from the religion of his fathers, no one would longer employ him, and he was therefore turned upon the cold charities of the world. From the first he had expressed a desire to proclaim the gospel to his countrymen, and had on several occasions intimated a wish to travel from village to village, distributing tracts and preaching to whomsoever he might meet. He offered to do so without pay for himself, desiring only enough for the support of his wife and children at home.

Seeing that he possessed talents that would render him useful as a preacher,

* Oct. 1854, pp. 414, 415

encouraged him to come to the zayat nd study the scriptures with myself nd the native assistant, where he could sten to preaching whenever an opportunity occurred. He did so, and about month ago removed his family to the ity, that his wife might be under Christian influence, and his children in the chool. I am now allowing him six rupees per month, as support for his wife nd family. We have been pursuing a ourse of systematic theology, taking the Bible as the only text and reference ook. He has written essays on some ubject assigned him every day, when t the zayat, and on several occasions as far exceeded my fondest expectations.

Besides this individual, two or three thers have asked for baptism, and given some evidence that they have passed rom death unto life; but not being fully satisfied, these cases have been delayed.

Interest at Ensouk.

During the present rains, whenever here has been a break for a few days, I have made visits in company with the native assistant, to the neighboring villages, where people have universally listened well and received tracts gladly. On one occasion I went to Ensouk, and spent four days. Took residence in an old zayat, open on all sides. We were daily thronged with attentive listeners, many of whom expressed a deep interest in the great salvation. In the evening, we were always thronged until nine or ten o'clock, when we would have worship and dismiss the people with the benediction of God. We have had a goodly number of converts from that village, and I trust we shall yet have many more.

While in the city I have spent one half of the day with my teacher in the study of the language and the other half in the zayat, reading the scriptures with the assistants, and preaching to such as came. For the greater part of the time, we have had but very few listeners at the zayat. Of late, owing doubtless to the fact that the rains are so heavy that the people cannot get out of town, and having nothing to do, we have had a goodly number, and some have listened so attentively and manifested so much interest, that we have reason to hope the truth has not been spoken in vain.

Cheering News from Mergui.

Quite cheering intelligence has recently come up from Mergui. We hear that there are several quite hopeful cases of inquirers, and that some have earnestly desired baptism. But alas! there is neither a missionary nor assistant, to speak to them the word of life. I hope to take passage for that place by the next steamer, to remain there a month or two and see what can be done. Should I find converts, I may think it best to resuscitate the church. Would that I had a suitable assistant ready to put over them.

Departure of Mr. Thomas to Henthada.

Our dear brother and sister Thomas left Tavoy to Henthada by the last steamer, in a heavy fall of rain, which, with scarcely an hour's intermission, has continued until the present. Their voyage to Maulmain, which was by way of Mergui, must have been long and tedious. The loss of brother Thomas to this mission will be severely felt. He had been in the country only about three years and a half; but in this short time had made himself master of the Karen language, besides acquiring, to a good degree, the use of the Burmese; and, in every department of labor which has fallen to his lot, he has discharged his duties with signal success. But few possess the requisite qualifications of a missionary in a more eminent degree than brother Thomas. It was painful indeed to part with so valued a brother; but I could not say one word to deter him from his new field of labor, where his eminent qualifications as a pioneer missionary would seem to place him.— He goes accompanied by the good wish-

es and followed by the prayers of all whom he has left behind.

The day was, when Tavoy and Mergui shared the labors of six efficient missionaries. They are now left with but *one*, and he imperfectly acquainted with the language.

Memory of Boardman.—Destitution of Mergui.

We have been to-day enclosing the missionary cemetery which contains, with other precious dust, the remains and the tomb of Boardman. As I stood by the grave of that sainted missionary and read from the sculptured marble,

"G. D. BOARDMAN,
DIED
Feb. 8, 1832,"

the thought that after the lapse of more than twenty-one years, the field on which he labored, and where he wore out in incessant toil his wasting energies, is again left with but a solitary missionary, came over me with a crushing weight. Boardman came to labor for the Tavoyers; but God saw fit to honor him as the instrument of opening the door to the Karens. Among this strange people he labored with wonderful success; and fell gloriously, leading them on to certain victory.

From the day the grave closed over him until the present, but little direct missionary labor has been put forth for the Burmese population of Tavoy; and the little church which he was instrumental in planting, has had an average increase of scarcely one a year. The success among the Karens has been far otherwise. They have increased until the little one has become a thousand, and even exceeded that number. But now, after the lapse of more than a quarter of a century from the landing of Boardman at Tavoy, the field is again left with but a solitary missionary.

This state of things cannot long remain without serious injury to the mission. We this day need, and the interests of the mission imperatively demand, two additional laborers, one to settle in *Tavoy and take* the oversight of the churches, whose members number nearly a thousand, in this province; and another to settle in Mergui, to superintend the general interests of the Karen churches, and preach to the Burmese population of that city. It will be utterly impossible for one Karen missionary to visit all the churches in both provinces during a single dry season and do justice to all, even though he stop not to speak to a solitary heathen.

ASSAM.

JOURNAL OF MR. BRONSON.

Preaching Tour—A New Shrine.

Nowgong, July 13, 1834. — Leaving the duties of the station in charge of Mrs. Bronson and Mrs. Dauble, I set out by boat on a tour to visit several villages that were accessible on the banks of the Kullung, and the Miri villages lying on the islands of the Brahmaputra near Bishunath. I take our native brethren, Ghinai and the old man Adiram, who was baptized during Dr. Peck's visit at this station, and who has been recently appointed colporteur. We take a supply of Scriptures and tracts in several languages for the promiscuous applicants we always meet. A heavy storm coming on, lay to for the night, amid jungles, musquitoes and intense heat. Enjoyed a solemn season of prayer with the disciples, who seem earnestly to desire to enter into the work of the Lord before them with all their hearts.

14. — The heat is still intense. The villages we are passing being nearly all under water, multitudes of the people are living on *sangs*, raised above the water, or in boats; others are away, looking after their cattle and rice-fields. The river having risen unusually high this year, many are in great distress. When I see the exposure of the people amid such heat and floods, it is surprising to me that far greater numbers are not annually swept away by sickness and that awful scourge the cholera. Found a small place above inundation where we remained for the night.

Have been unable to collect any considerable congregation during the day. Had worship with my boatmen, and felt that it was good to wait upon God in this lonely place.

15. — Arose early, and at ten o'clock reached the first location of the civil station. For a mile or more the bank is above water. The population numbers one hundred and fifty or two hundred persons. Resolved to remain here over the Sabbath and labor among the people, many of whom have often heard of the way of life through the Saviour.

Was surprised to find that we had anchored our boat before a sacred shrine. Knowing that no such thing existed when I visited it last, I was led to inquire into its history. I was told by the man in charge that it had been revealed to a certain person that in the adjoining mountain they would find *Maha Deu*, and on going they found the stone in which *he* was, brought it to this place, erected houses, and thus it had become a place of worship. This has sprung up within the last year, and already some of the people had begun to feel a strong superstitious reverence for it, and were shocked when some of our people spoke in defiance of its power. One old man said that, as proof of the power of the god, "whenever he went anywhere he presented *tamul pan*, or a plantain, or made a prayer," saying, "Go forth with me, deliver me from harm, and bring me back in peace, O Maha Deu; and he has always preserved me; whereby I know that he hears." It is painful to think of a mind ready to embrace any error; ready to worship any inanimate object, but hating the light, and rejecting the worship of the one living and true God.

This place of worship is nothing but a rude unpolished stone, to which are attached a few tin and pewter ornaments; and here the people deposit their offerings, and the leader comes and takes them away to his house and eats them, and occasionally divides with his associates. Here, as in other places, the sharers in the gains are *those* who cry, "Great is Diana of the Ephesians."

The native brethren were visited by several groups during the day, to whom they explained the way of salvation through Christ. Toward evening, went through the place, conversing and giving books to all who could read. Was pained at learning of the death of the two principal men of the place, who had listened to the words of truth from br. Dauble and myself, and for whom considerable interest had been felt. Took occasion from this event to urge upon the people the importance of serving God now, while life is granted.

Preaching in an Idol's temple.

16. — Arose, refreshed by a good night's repose, and sought the blessing of God upon the day. Conversed with various people, who, passing and repassing, would sit down awhile and listen. In the afternoon, sent the native brethren to invite the people to come and hear the word of God. Soon a number came. I took my stand in the Maha Deu's house, and began speaking. People continued to gather. All who were passing sat down, and at the close a long and earnest conversation ensued. Among them was a youth, a native merchant from Hindostan, much more enlightened than the rest of my auditors, who earnestly contended for the Hindoo faith, though he made many and apparently sincere inquiries regarding Jesus Christ. He received eagerly our Hindee and Nagree books, and when he made his obeisance and retired, I could not but feel the deepest desire that the truths this man had heard might sink into his heart and bring forth fruit unto life eternal.

By this time many were discussing with each other the merits and demerits of what they had heard, until night intervened and we parted. May God bless the truth made known in this place to the conversion of some soul.

Interesting hearer.

18. — Preached at Kohabor Thannah,

where a large company were convened, to whom we spoke and distributed books, in Assamese, Bengali and Nagree. In the crowd was a man from Hindostan, who followed me a long distance, and seemed uncommonly interested in what he saw and heard. I asked him directly what he had heard, or what he knew of the things I had said to the people! He said he knew about the Christian religion, that, when a boy, a *padre sahib* had taught him, and that this gentleman was in the habit of going about from place to place, arguing with the people about Jesus Christ being the Saviour of men. He seemed a very intelligent man, and when I made a direct appeal to him touching the folly of heathenism, he assented and promised to read carefully the New Testament which I gave him. Scarcely ever has my heart yearned over a stranger as it did over this interesting man, wandering from Christ and the light he had received in childhood.

Lay to at night near a small village where the people listened to the conversation of the native brethren.

Personal reflections.

July 20. — Entered the great Brahmaputra, which, at this point, seems like a small sea. Its cool breezes are refreshing. The lofty Himalayas, with their fleecy snowtops, rise before me in sublime grandeur, and show forth the mighty power of God. The thought too of this being my forty-second birth day leads me to feel a solemnity of mind. Through how many changes and dangers has the Lord brought me thus far, and especially during the seventeen years I have been on heathen ground! How many of my missionary associates have slept in death, while I am still preserved, a monument of mercy! May God strengthen me anew for his service, and let me see his salvation among this benighted people.

At ten o'clock reached a Miri village, called Bor Sapori, built about three years, and containing eight large houses raised from the ground like the Karen houses. Went to the middle house of the village, climbed up the notched stick used as a ladder, and called the people to hear, while we read and explained the doctrine of salvation by Christ. They were very attentive and anxious to understand what we had to say, and asked many questions. They said that the Abors had pillaged their villages and so distressed them formerly that they had fled to these islands in the river, that they used to worship the gods of the mountains; but that now they had become disciples of the Hindoo priests, and worshipped them; that, whether true or false, they knew no other way than to worship them and to pay them yearly, when they received from the priest his blessing. So quickly has Satan begun to entrap these simple minded people. I feel at times as though I could live permanently among them, and spend and be spent among them. They come and sit around familiarly, and desire to know the truth. After all had eaten they again assembled, and we conversed and explained the scriptures until a late hour, and gave medicine to the sick, for which they earnestly applied.

21. — Came to a village of twelve houses, called Bolia Gaun. The river had risen above the *sangs* of their houses, and nearly destroyed their cultivations. I was sorry to find that nearly all the principal men of the village were absent, cutting what of their rice remained from the flood. One of the absent could read. I sent for his book. It proved to be the gospel of Mark which some one had given him, well worn, and evidently much read. Addressed a few words to the people and left a few books for the village reader, and invited them all to visit me when they had time to go to the station.

Hospitable reception. — Slander refuted.

At two P. M. reached another village, where Miris and Assamese had mingled

r, all adopting the general habits Miris, all speaking their language mese, as occasion required. As- the notched ladder of one of lest and respectable men of the and was soon surrounded by a ompany of friendly people, to we made known the way of n through Christ. All talked and many interesting inquiries nade regarding what they had

At length two intelligent per- pproached, who evidently had rable influence among the peo- d began to argue in favor of Hin-

They also feared the stone f *Sondi Mai* at Bishunath, and ed that they often made offerings

I was told that this idol had one of the missionaries at Now- or presuming to go down into the here it is. This I was happy to lict, and to inform them that it e of the lies of the priests to ex- ar, as the individual that did so an act was still alive.

headman of this village was one most agreeable and hospitable I have met with, and was eager out our wants, and to do every- n his power to supply them.

he evening, they had a sort of p. I asked to be present, but ey civilly replied that it was con- their custom to admit strangers, l would feel embarrassed before understood, however, that they isciples of the secret sect that is ing so extensively through the y.

Attentive listener.

ired to my boat; but, word soon g that a number of men had to hear God's word, I went out and read and explained to them rable of the rich man and Laza- I then knelt down and prayed that would bless them, and give them and make them His true disciples. ding this worship they were all ttentive and quiet. I was inter- in the case of one Miri, a middle aged man, who followed me from one village to another, and, taking up what he heard before explained, most earnestly commended it to the consideration of his people. On parting he told the assistants that if it were not for his family, he would accompany us home and learn these words more fully. O, that some Ko Thah Byu may be raised up among this simple hearted people.

22.— Reached Nablung village, where a native collector resides. This is a village of twenty houses, and quite populous. Found an unusual number of young men, anxious to learn to read; but the elder people were strongly attached to Hinduism. One of their number could read a little, and produced a copy of the four gospels. After addressing the people on the folly of worshipping idols and their priests, and pointing out the Hindu incarnations and Christ, as wholly distinct, and the danger of neglecting the holy word of God for false shasters, I returned to my boat. Numbers of the people followed, and listened attentively. Several inquired if they might visit me at my house, when they should go to the station on business. I invited them, to do so, and to come and learn to read in the school, which seemed to please them greatly.

Passing on to the head of the islands, found a small village and two readers, to whom we gave books; and crossing over a small arm of the river to another island, found a large village with high banks, where we propose to spend the Sabbath. At evening, men, women and children, all gathered around on the sand bank and listened, while I endeavored to make known to them the true way of salvation. I then knelt down and prayed that the truth spoken might be received in this village. Prayer seemed to awaken a deeper interest, and they several times spoke approvingly of that way of worshipping God.

The Sabbath — Heathen Difficulties.

23.—Rose early, took my seat in the village, and having mats spread on the ground, seated quite a congregation, to

whom I read and explained the twentieth chapter of John, dwelling particularly on the proof of the truth of Christianity afforded by the resurrection of Christ, and on the interest we all should feel in the observance of the Sabbath day.

During the day, had frequent conversation with the people, most of whom remained at home for the purpose, instead of going to their fields as usual.

Here the question arose, as it often does in the minds of the people, if these Hindu incarnations were not of God, who sent them? "You say that Ram, Krishnu and the other incarnations were not God, nor in the least way partaking of his character; tell us, then, where they came from? Can mortals do the wonderful things they did? Can one man live with sixteen thousand wives, as Krishnu did? Can any person bridge the ocean, as Ram did?" &c.

It always pleases me to hear our old disciple, Adiram answer such inquiries. "Children," he will say, "hear and understand. As there is one Being, supremely good and glorious, so there is another, supremely wicked. He stood once, a high angel in heaven. But he rebelled, and God thrust him out; and now, as he cannot war with the Infinite, he hates and injures us, who were made in God's image. His whole business is to make us miserable in hell. He is very strong and crafty. He can do many wonderful things that mortals cannot do, though we do not, on this account, call him God, but merely the Wicked One. Now, if you want to know the origin of all these Hindu incarnations, understand that it is the devil, not God; and my proof is, that their actions show that they were all wicked, just like the devil. Now, children, don't be deceived, and say that because men cannot do what they did, therefore they must be of God, and therefore if we trust in them, they will save us. The devil sent them with all these wonderful lies to deceive you; but O, haste from them and take refuge in Christ, as I have done." The old man answers many a proud scoffer in this way, and directs attention to the superiority of Christ, the true incarnation.

An excuse of the ungodly.

The headman of this village at length replied, "I cannot attend to your religion, because I have a large family to provide for." I asked him "to think how that excuse would sound at the day of judgment. God had in great mercy, sent his servants to his very door, to make known the way to be saved; but he had no leisure to listen!" He smiled and said, "No such excuse could be made then." I then pressed upon him the necessity of an immediate decision. In the evening, my congregation collected again, to whom I explained the scripture account of the judgment, and then knelt down upon the bank and prayed God to prepare us all for that dread day. No Christian assembly could be more quiet or respectful, and I could not but feel that the Holy Spirit was present.

24.—Started early, and in an hour reached Lassom village, delightfully situated on a small island in the middle of the great river. The cool air of the river was very invigorating. The villagers are seldom ill. The headman and his people were very attentive, and promised to come to Nowgong, and have further conversation.

Interview with priests.

Dropped down to Bishunath for the purchase of supplies. Reached the station at noon, and, while the boatmen were absent purchasing their rice, I went up a short distance, and found a large company collected at a shrine called "Sondhi Mai," where the blood of many a beast flows in honor of the detestable idol. I met here the priests I had twice before seen, and pressed home upon them the awful sin of deluding the people as they were doing. I told them that they knew the truth, but for the sake of keeping their living, refused to practise it. Soon, they began to revile the name of Christ. I called on them to tell the people what they knew of the name they were reviling. I then took

p the history of Christ, the true incarnation, and Saviour of the world; contrasted his character with those of the Hindu incarnations, and appealed from he priests to the people to bear witness gainst these men for reviling a name ey knew nothing about, and one so xcellent and glorious. This seemed to ain over the people to my side, and the riests ceased their revilings, and beame more attentive. I then told them hey had been spreading lies, to increase he fear of the people, saying that their oddess had killed one missionary sahib or approaching too near her, whereas his very person is still alive; that they old the people when sick that the godless was angry, and they could not reover until they had appeased her with fferings; they told others that if they id not make offerings, they would cause hem to feel the wrath of the idol. One f the priests here produced a copy of he New Testament, saying, "this book alls about Christ," which gave me an xcellent opportunity of reading some portions of it, and of explaining more fully the way of salvation.

From this place, taking a bundle of books, I went to the bazaar, and spoke o all I met. The native merchants invited me to sit down in their shops, and explain the books I had read, which I did to quite a large company, giving them an outline of Christianity.

Towards night I returned to my boat, where I found six other large boats fastened for the night. After all had eaten, Ghinai and Adiram invited the boatmen to come and hear the word of God. So I had another congregation on the river bank. Several of these also received books with eagerness. May it appear in eternity that some seed, sown this day by us in feebleness, has sprung up and borne fruit unto life eternal.

30.—After passing through several villages, where we had more or less conversation with the people, reached Kola Gaon, on the Majuli, the extent of my present tour up the Brahmaputra. This is the largest and most important *Miri* village I have seen. The headman a year ago strongly urged me to come and visit them, and give them a school.

A whole village listening to the gospel.

Found a large assembly, who listened to the word. Several could read, the brethren at Sibsagor having previously had a school there for a short time, for which they were constantly expressing their gratitude. This prepared them to give me, though a stranger, a kind reception. There were several good readers in their village. In the evening, the whole village, men, women and children, gathered around us in the open area near the village, while I read and explained a portion of the word of God. When I stopped speaking, those who understood best repeated what I said to the rest. I saw here that the women were more respected, and treated with more attention, than among the Assamese. They all felt that they had a common interest and right to know all that was said, and often inquired. After speaking of the only way in which mortals could worship the Invisible acceptably, we all knelt down on that beautiful bank, the mighty Brahmaputra rolling before us, the silvery moon and shining stars reflecting forth the glory of their Maker, and addressed our prayer to Him whose glory these benighted ones saw in nature's works, that they might yet see the glory of God in the face of Jesus Christ, and that thus this whole village might be given to the Saviour. During prayer the most perfect silence was maintained by the people.

31.—Conversed again with the people early in the morning, and urged them to abandon wholly the practice of worshipping the gods of the mountains, the Hindu deities or their priests, and to cease looking to men for salvation. Several of the best informed and most influential seemed to embrace the truth, and I indulge the hope that some of these interesting youth will one day become the disciples of Christ. After breakfast left this village, feeling that I

could gladly spend and be spent for their good, and earnestly praying that God would convert some Ko Thah Byu among them, through whom they might learn the way of God more perfectly. I feel assured that if we had one or two faithful native laborers of their own people to send among them, many would embrace the truth.

Homeward bound — Miri villages.

Passing down a narrow branch of the river homeward, I came upon a number of large Miri villages. Here we were most kindly received, and could have spent a whole month most profitably with them. Several could read. All the young men were most eagerly seeking opportunities for education, and several promised to come to the mission school, as soon as they could reap their harvest and leave their homes.

I have great hopes that several young men from these villages will do so; and, may it prove the means of their conversion, and the opening of the door into their villages for the reception of the gospel.

(To be continued.)

FRENCH MISSION.

LETTERS FROM NATIVE PREACHERS.

An Awakened Community.

March 29, 1855. I went yesterday to ——, where, as ever, I was abundantly blessed. I found still other souls who listened to me attentively. The minds of the people are agitated, busied. They inquire, they read the Bible and the New Testament. There was lately at a sale of furniture a Bible to be sold. Every one wished to have it. Whence this desire? To me it is evident that it results from what I tell them continually; "read the Bible, the word of God, and you will find the way you must pursue, in order to be with the Lord." I lend also many religious tracts, which are read with avidity. They lend them to one another. They find them excellent, and, after having read them, they say to one another, "Well, now I should like to see *Mr. L.*"

Lately a woman of —— came to my house with another woman, whom I visit. I asked her if she could read? "No," replied she, "but my husband can." I lent her some tracts for him; but as he is a domestic, he has little time to read; a fact that afflicted him on receiving my little tracts; and, after having read a triple of them, "What a pity," said he, "that I had not some of those little books to read before winter! How I would sit up evenings to read them!"

I went yesterday to see some persons who had requested some of their relations whom I visit to conduct me to their house when I should go to ——. I was very well received. One of those women is sister of the mayor of ——. She is a great church-goer, and very pious, according to the Roman worship. She reads the Bible a great deal, and may find the truth. The person who conducted me to her house remained after I went away, which pleased me, since I might thus know the effect produced by my visit. Having seen her afterwards, I asked her about it. She replied that the person was well pleased, that she went for her Bible and read again the passages I had read to them, and that the Bible was *full of marks*; also, that those women said there was no objection to my visiting them, that it was no one's business, &c.; so that there is another door open.

Light breaking forth.

Another woman who had never failed of making her *paques* is undecided. She fears to offend God, and I hope she will not go to receive the wafer. This same woman, who formerly prayed to the saints continually, the virgin Mary and a patron saint, to intercede for her, told me yesterday that in praying she stopped when it came to the place of supplicating the saints. She dared not do it.

Still another woman, her daughter extremely well disposed, a niece of my landlord, told me yesterday that she could no longer pray, for she will not *repeat* prayers any more, and she does not know what to ask God for in praying ex-

tempore, or rather she says to him continually, "Lord, have pity on me, who am a poor sinner." I hope the Lord will hear her.

The last time I went to ——, it will be a month next Sunday. I had a good meeting again, and an audience of about forty persons. I went to see the wife of Mr. A.'s workman, who, although formerly much opposed to the truth, received me well, and listened to what I said. I have much hope of her. He husband is converted, and I hope will become a pillar of the church.

A priest of the neighborhood said recently that he would have our place of worship shut up. The wicked one is bestiring himself. We should rejoice at it, for it is because our work is progressing.

Mr. D. says, April 5:

I profit by this opportunity to mention to you our joys in the midst of our trials. The Lord does not will that we should be entirely discouraged; therefore he grants us the joy of seeing some souls coming to a knowledge of himself, and thus excites us to renewed faith and zeal. Next Sunday (Easter) God willing, seven persons will be added to the church. I should be very glad to be a witness of that Christian festival; but as you have arranged with our brother for some one to visit the friends at —— at this time, I think of starting to-morrow morning. I hope to receive in this journey compensation for the blessings in which I should have participated in remaining at —— on Easter Sunday; for I expect the Lord will be with us, and will do us good.

Religious Liberty in France.

It was stated in the Magazine for February, p. 48, that the national pastors of the evangelical church in France addressed a letter the last summer to the Emperor, in favor of universal religious liberty. In that letter the Baptists were specially alluded to, and religious freedom demanded for all. We have received from our correspondent the gratifying intelligence that the memorial has met a favorable response. The information is contained in a communication from the committee of pastors to the Rev. Mr. Lepoids, Baptist pastor at ——.

Sir:—We are happy in being able to announce to you that the memorial which we addressed to the Emperor in the name of the Protestant churches not recognized by the state, and in particular of the Baptists, several of whose chapels have been shut up in the Department de l'Aisne, in consequence of the application of the decree of 25th March 1852, as said application was made to places of meeting having for their exclusive object the exercise of worship, his Majesty deigned to give charge to his Excellency, the Minister of Public Instruction and of Worship to write to us:—"that he has read the memorial with interest and benevolence, that he wishes all latitude compatible with public order to be made sure to all shades of worship, and that his intentions would be ill understood, if meetings which have a sincerely religious object should be interdicted without grave motives."

These last words, "grave motives," seemed to us inapplicable to other than cases where the meetings in question should cease to have an exclusively religious character, and we thus interpreted them in a new memorial addressed to the Minister of Worship. His Excellency has just confirmed that interpretation by doing us the honor to write us under date of April 7,—"If the government maintained the principle that no meeting can take place without authorization, it adds thereto elsewhere as a corrective, that no meeting shall be interdicted for an act of worship."

According to this same letter of the Minister of Worship, the government proposes to take into consideration the following circumstances:—"Every meeting," says he, "which has an object exclusively religious, and counts a certain number of members, can obtain the authorization to open a place of worship, provided that the edifice presents the ordinary conditions of solidity and salubrity, and that it be open to the surveillance of the authority."

We at the same time begged the Minister of Worship to point out to us, in

order that we might transmit his instructions to those who gave us our mission, what course was to be pursued, to obtain either the re-opening of chapels belonging to churches not recognized by the state, shut up by the authority within three years, or the opening of new chapels for their use; and to be so good as to inform us also, whether it is to himself, or to the mayors, or to the prefects, that the petition for authorization required by the decree of March 25, 1852, should be addressed. On this point his Excellency replied as follows:

"The worships not recognized by the state, coming under the regime of the general laws of police, it belongs to the prefects and the Minister of the Interior to decide upon everything which relates to the meetings of those churches not recognized. In all those questions I have to intervene only in the name of, and to defend, liberty of worship."

His Majesty's will being now well known, and the indications respecting the course to be pursued, which the Minister of Worship was so good as to give us that we might communicate them to those interested, being explicit and complete, we think that there is reason for you and your colleagues to ask at this moment of the prefect de l'Aisne the authorization to re-open the chapels for the use of Baptist worship, shut up in that Department, and to which we very particularly called the attention of his Majesty. You may, if you judge it proper, join this present letter to your petition, as supporting it. If contrary to our expectation, the authorization be not granted you, we will willingly serve you as intermediaries, to bring your appeal before the Minister of the Interior.

You will congratulate yourself with us, Sir, upon the favorable reception by his Majesty of our just demands, and upon the disposition of the government to insure to the churches not recognized by state, the free exercise of their worship. We doubt not that, like ourselves, you will feel the need of rendering solemn thanksgiving to God for the success of *the efforts made* in the name of them all, as well as in the name of the Baptist churches to which you belong.

Signed,

FRED. MONOD,
HENRY LUTTEROTH,
V. DE PRESSEUSE.

GERMANY.

LETTER FROM MR. LEHMANN.

Encouraging intelligence from Berlin.

Berlin, March 28.—At length we have it in our power, to make gratifying communications. Yesterday I had the pleasure of baptizing six believers. But what chiefly delights us, is the fact, that five of these are the children of our members. They are all diligent attendants at our Sabbath School, and take part in the special religious instruction I impart during the week. It is more than half a week since the workings of the Holy Spirit in the mind of one of these children, a girl ten years of age, became evident; and when, after careful observation, the work of grace proved to be enduring and thorough, we could no longer tarry, and with unanimous joy, she was received by the church. Her baptism, however, was deferred, and during this interval, a holy flame of life was kindled in the hearts of other children, about twelve in number. Most pleasant was it to behold how firmly these little ones held together, uniting in special prayer, and so gaining in knowledge and faith, that at our last church meeting it was our privilege to receive four of them, after a warm, yet simple, profession of faith in Christ.

Yesterday, then, after three years of indisposition which prevented me from administering this ordinance, I was permitted to baptize these dear children,—all of whom are of the age of ten to fourteen, and one older sister in Christ. A large number of our church members and many children witnessed the solemn scene from the banks of a flowing stream, and accompanied it with earnest prayer. To us it appears of peculiar importance, that two of these dear children are the first in our church, who have been dedi-

cated to the Lord, not by an unscriptural baptism, but by the prayers of believing parents. These prayers have been heard; and from the depth of grateful hearts, the happy mothers praise the Lord, who has bestowed on their loved ones both the baptism of the Spirit, and the baptism of water, which is the seal of faith. As already intimated, we cherish the hope that the blessing of God will not leave here; but that the other dear children in whom the good work has been begun, will be brought into the fold of Christ, and many more be awakened and led to repentance. Our congregation generally has of late been stirred up to new life, and we look for new triumphs of grace.

SPECIAL EXERTIONS OF THE CHURCHES IN GERMANY.

In consequence of a request addressed in the "Missionsblatt" to the German Baptist churches for special pecuniary aid at the present crisis, many interesting communications have been received, which show the readiness of all to exert themselves to the utmost of their power. Thus an event, apparently unfavorable in itself, is, under the blessing of God, made to act beneficially on the churches in calling forth increased evidence of their love and zeal. The following letter is from the pastor of the church at Memel, which has hitherto had this praise—"zealous of good works."

LETTER FROM MR. NIEMETZ.

Memel, March 13, 1855.—Our collection, made in consequence of the request for aid towards the American missionary funds, has brought 160 dollars. Besides this, we have 140 dollars, brought together by the diligence of our female missionary associations. The money was intended to enable us to employ an additional missionary here. Hitherto we have been looking for a German brother to labor in the country around our churches.

Under the present circumstances, it is doubtful, whether it is advisable for an additional missionary to be sent hither, and the money in our hands shall no longer be profitless, but be made over to the American Missionary Union, who will, we trust, in their *present embarassments* accept the savings of their children, the church at Memel, as an offering of love. But for the recent conflagration in our city, many an additional dollar would have been gladly contributed. Should it, however, be possible with the aid of our last gathering, to place another laborer here, we pledge ourselves to contribute regularly towards his support, though to what extent cannot yet be ascertained.

In contributing our mite to the American mission treasury, we cannot but express the hope, that as soon as the Lord shall send our American brethren help, they will, as heretofore, continue to provide for us with motherly care. May they keep in view the spiritual wants of our beloved country. In the meanwhile, we shall not stand idle in the market, but seek in every way to promote the glorious aim they have in view.

Our religious services are every where well attended, especially at the station Schwaegerau, near Insterburg, where we have already thirty baptized brethren and sisters. This station, with the surrounding country, is worthy of special regard. The latter, embracing a sphere of 800 square miles, and with a population of half a million, has hitherto, as far as we know, not been blessed with the preaching of the gospel in its purity. But wherever its sound is carried, it meets with a warm response, and a desire for the truth becomes manifest. Our prayer is therefore for laborers,—laborers!

JOURNAL OF MR. RIBBECK.

Baptists in Holland.

Dec. 3, 1854. — Preached at Elberfeld. Forty persons were present. In the afternoon I held a meeting at Barmen. Though the weather was most unfavorable, so large a number of persons had assembled, that our chapel was crowded. We had on this occasion the pleasure of welcoming seven new members to the Lord's table. In conclusion, I read a letter to the church, which had been addressed to me by a Baptist

named Paradies, at Rotterdam. This friend informs me he had for several years held meetings, and gathered some believers around him; but since he had adopted Baptist views they had forsaken him. He asked our prayers and counsel.

4. — Received several visits which gave me opportunities for impressing the solemnity of eternity on unconverted sinners. In the evening, I held a well attended Bible class at Elberfeld. I was particularly moved in seeing the owner of the premises* among my most attentive hearers. After my return home, three persons called upon me and made the following communication. A woman who is near death, was on the next day to receive the Lord's supper from Pastor Ringel, and wished some of her friends to join her at the ordinance. Two of those friends were now visiting me. They have for some time attended our services, but not become candidates for baptism. Pastor Ringel has, however, pronounced them to be Baptists, and on this ground protested against them taking part in the sacrament. I, for my part, urged the two friends not to insist on partaking of the Lord's supper, because they were not baptized. This circumstance has made so deep an impression on their mind, that I do not doubt it will become the means of leading them to a decision.

An infant inquirer.

5. — Called on a sister from whom I heard with pleasure that the words spoken at my last visit here, had been the means of awakening her husband. Visited several other families, of whom one is pious, and about to apply for membership with us. In another house, the mother expressed entire unconcern regarding her salvation. At last I came to a young couple, where only the wife is a believer. As I entered the house, the husband took up his cap and went out: as he descended the stairs with curses and oaths, I called after him: "My friend, remember the hour of death." Very pleasant, however, was my intercourse with this man's little daughter, a child four years of age, who listened eagerly while I spoke to her of the Saviour. She was ill in bed, and seemed anxious to have a new heart.

While at the house of br. Köbner I made the acquaintance of a believer from Amsterdam. In the evening a young man applied for membership, but he was too deficient in a knowledge of the truth to be proposed to the church. He promised to search the Scriptures.

10. — Preached at Barmen in the morning, and held a bible class at Remschad in the evening. Since my first bible class in this place a few weeks ago, the word preached has been working with power. On one hand, those who regard us unfavorably have been roused to activity. A clergyman has for a long while warned the community in the public papers against me. But in other cases, the good seed is bearing "fruits meet for repentance." Several persons have been awakened, and all with one accord entreat me to continue my services.

Judicial trial and sentence.

11. — Proceeded to Bochum, in consequence of a summons to appear before the circuit court. The burgomaster of Cols had accused me of having stated, in my complaint regarding the event of Aug. 9, 1854, that no doubt the clergyman and burgomaster, had together concocted the plan of attack, so little creditable to either. As regarded facts, I was justified in making such an assertion; but my expressions had been too unguarded. According to the letter of the law, I could not fail to receive some punishment.

12. — Towards noon, my judicial examination began. The hall was crowded with spectators. My only advocate was

* This man who was formerly numbered among the most godless in Elberfeld, bought a house called Johannisberg, which he let for balls, &c.; but on becoming a believer, he placed it at Mr. Ribbeck's disposal for Bible *meetings*.

the Lord Jesus. In my address I confessed having spoken unadvisedly, and referred to the language of the apostle to the high priest, whom he termed a "whited sepulchre." I then entered into the details of the case, and, after describing the unchristian proceedings of pastor Ludolff, closed with the words "Be my sentence what it may, I appeal to the Lord Jesus Christ, who knows I am a poor sinner and have flesh and blood, but who has nevertheless borne with me to this day, and will do so to my latest hour."

The president, contrary to custom, kindly offered me a seat. Then the burgomaster and another witness having been examined, the procurator fiscal, who could now act in direct opposition to the burgomaster, proposed that in consideration,

1. Of the unworthy conduct of the clergyman,

2. Of the excusableness of my excitement,

3. Of the circumstances which in a certain sense justified me in drawing an unfavorable inference,

4. Of my ready confession of my share of blame, the moderate punishment — payment of ten dollars and the legal expenses be imposed on me. The sentence being agreed to by the court, I was dismissed.

In returning home by the train, several opportunities for conversation occurred. A guard who complained of the "miserable weather," gave me opportunity to remind him that nothing which God makes is miserable, but everything good. By degrees we came to speak of sin and its remedy; and although I proved to the man that he was still far from God, he did not break off the conversation, but seemed much interested, until the train came up, and with a warm grasp of the hand we parted.

JOURNAL OF MR. CRAMME.

New Year.—Contrasts.

Hanover. — The old year I closed in my family circle. Many brethren and sisters from a distance had joined us, wishing to leave the past and enter the new year with prayer. The world around us was full of uproarious mirth. But we could rejoice in having been brought under the divine protection nearer our heavenly home — the eternal Sabbath. From January 2 to 18 I held meetings at various places. In a village where I sold a few bibles, a Christian friend told me that the clergyman had been remonstrating with the school master for having intercourse with the Baptists. But the schoolmaster had declared the Baptists to be sincere people, who possess more than the mere name of Christianity, and adhere to the word of the Lord.

At P., a wealthy village, where the chief occupation of the inhabitants is peat-digging, two houses particularly arrested my attention. One, a fine showy building, was the repository of poison sold under the name of "restoratives." The evident prosperity of this house was founded on the woe of many homes and families; and my heart ached as I turned from it.

A contrast to this imposing mansion was a rudely thatched cottage, not far distant. A few firs protect this little hut from storm and rain. There was nothing attractive about it; yet I soon found the Lord Jesus had taken up his abode here, and for his sake, I also was made welcome. The occupants of this humble abode — a father and his two children, are believers, and many a traveller has found not only bodily refreshment here, but has left the place enriched with the bread of life; and I was glad of an opportunity to dispense it also to a number of persons who assembled with us in the evening.

At Brunswick and Schoningen where I preached, the people begged me to continue my visits to them. "You must not lose courage," they said, "even though you do not see an immediate change. We trust the Lord will yet give us new hearts." In the Hartz mountains, my mission met on the whole a ready response with the mountaineers. Several

Bibles and Testaments were bought while the meetings held, which were well attended.

Subterranean Missionary Tour on the Water.

In Clausthol I made a missionary tour into one of the mines. For this purpose I crossed a subterranean lake, in company with a brother who plies the ferry. The lake about 1500 feet below the level of the land, is eight miles long, and is useful as a means of communication between the mines and the foundries where the metal is prepared for use. The ore is conveyed in barges across the lake. We commenced our voyage about noon, and in two hours reached the entrance of the mine. While the ore was being shipped, we visited several pits, where the rock is blasted, and hewn. And how impressive a spectacle presented itself to our view! There were men, at the risk of health and life, laboring for a small pittance, to procure that which, at best, must perish in the using. Their resolute aspect and bearing gave promise of the accomplishment of their Herculean task, and the heavy strokes of their axes seemed to say, these rocks shall be made to yield the produce we desire.

While contemplating these vigorous proceedings, the question arose in my mind, Where does the word of God command devotedness and unflinching courage like this? We who labor for the salvation of sinners with a heavenly crown in view as our reward, are we not too apt to be dismayed at difficulties, which, in our want of faith, we deem insurmountable? These poor miners may, indeed, perish in their undertaking, but we, who seek to win souls for Christ, have the pledge of Him who cannot lie, that we shall be "more than conquerors."

These reflections stimulated anew my courage, as I now preached Christ crucified to the miners around me, who listened attentively, and gratefully accepted tracts. At length we returned across the lake, two other barges accompanying us. Our barge, being between the other two, my words, as I spoke of the way of life, could be heard by all the men. They seemed much interested. One of them told me he had given up going to church, because he had found some of the clergy to be avaricious. He had happened to be at a parsonage, where several clergymen were met to divide the quarterly income for baptisms, sacraments, &c. "Their language," said the man, "was that of lawyers, and their behavior, as they sat smoking together, that of soldiers." This man also told me, that one of his children, having been born in winter and being weakly, he had requested the clergyman to baptize the infant at home, or to empower the nurse to do so.* But the minister only said, "Do you know, my friend, this will cost at least double the sum?" "I replied," said the man, "is it not enough to take two dollars from a poor man? I have read in the Bible, that John the Baptist baptized, but not that he received payment. Jesus also bade little children come to him, but he did not take money for blessing them. If you will baptize my child at home only for a double fee, I shall apply to a Roman Catholic priest, who will perform the ceremony for nothing. The clergyman took great pains to dissuade me from this, but would not yield his own point. He asked me whether I wished to make new laws? to which I replied, No, but I adhere to my opinions, that two groschen for every drop of water is an overcharge."

When the sailor had ended, I offered to tell him a story, and narrated the history of Nicodemus. At length we landed, and the barge was unloaded, which occupied about two hours. The people showed me much kindness. One of the men bought a Bible. The inhabitants of the Hartz possess a self-sacrificing devotion for those who have gained their affection, but they are also revengeful. My tour was altogether both interesting and instructive.

*Nurses are authorized to baptise infants, when they are in danger of dying before the clergyman can be called. This is the so-called "Nothtaufe," baptism of necessity.

CHEROKEES.

Letter from a Native Preacher.

The following letter is translated by Rev. Mr. Jones from the original, written in Cherokee, which accompanied it. The author, Rev. Lewis Downing, has been for several years an efficient helper in the mission. The native preachers referred to deceased in the autumn of 1852, greatly lamented. See Report, July 1853, page 316.

Recollections of two native preachers.

Baptist Mission, Cherokee Nation, Jan. 3, 1855. — My honored elder brother in Christ,—This is the first opportunity I have had to write to you, since our meeting at Pittsburgh. But my feelings of affection which I then had, have not abated in the least degree. Face to face, Oganaya and myself then talked with you. God has been pleased to take him to his own home. Our beloved brother preached the gospel many years to our people. He was an active servant of Jesus Christ. We were long united together in watching over the interests of the gospel; but now his work is finished. My brother, your prayer after our conversation at Pittsburgh, I have never forgotten. Your petitions for the blessing of God on the press, on the missionaries, on the churches and their pastors, are still bright and fresh before my mind; and the hope you expressed, that, if we should never meet again on earth, for the sake of Christ we might meet in our Father's home in heaven. One of us three, who joined with you in that prayer, has already gone before. The conclusion of that prayer, that we should meet in heaven, is still written on my heart, urging me to look forward to that blessed event.

The same year, Dsulasky died with his soul full of peace. He, also, was for many years an active and faithful servant of Christ. These two brethren, the warm hearted Christians at the east sided for many years, to go from place to place to preach the gospel. And, God working by them, many were converted to him.

It is true, many of these helpers to send abroad the gospel, have never seen the faces of these brethren, whom they have aided. But the work they have done, they will soon see in heaven, with increasing joy. And when they shall see our two brethren sitting at the feet of Jesus, washed from their sins in his blood, and they ask, "Who are these? and whence came they?"—the voice of Christ will answer,—"They are some of the least of my brethren; and, what you have done to them you have done to me. Come ye, with them, into everlasting life."

Utility of the press.

My brother, we give many thanks to God, because your love to him induced you to give us the press which we have here; and that the books printed there are read all over the nation. We often hear of persons who, by reading these books, have been made to see their sinful condition, and to give themselves to the Saviour.

We are greatly in need of Sabbath school books in our language; but we are hoping that when our brother, J. B. Jones returns, we shall soon be supplied so that we may have Sabbath schools all through the country.

Desire for preaching.

There is a great desire manifested for the preaching of the gospel, and it is not confined to a few places. We cannot possibly reach all the places, where the people are desirous to hear. We are not sorry to hear these pressing calls; but we are very sorry we cannot meet them all. May God be honored in every place. But while there is this desire to hear, there are also many obstacles in the way, arising from the vices which everywhere prevail.

DONATIONS.

Received in March, 1855.

Maine.

Kenduskeag, ch., mon. con. 3: Rev. T. B. Robinson 6; Mrs. Lucy F. Robinson 1; Jefferson, 1st ch. and soc. 5; Sidney, ch. 9; Thomaston, 1st ch. and soc. 7;

Camden, 2d ch. 10; Damariscotta, ch., Rufus Flye tr., 103; Buckfield, Village ch., Rev. A. K. P. Small 1.12; Addison Pt., ch. 15; Eastport, Washington st. ch. 127; Juv. Miss. Soc. 43; to cons. Joseph Anderson, Jr. L. M. Augusta, 1st ch. 25; Calais, 2d ch. 138; S. Sch., C. R. Pike, tr., to sup. a child named Noah Smith, under the care of Rev. Mr. Johnson, Hongkong, 25; Portland, 1st ch. 362.09; Burman Circle 81 25; S. Sch. 72.66; Topsham, ch. 20: Calais, 1st ch. 57; Baring, ch. 43; to cons. John J. Russell L. M. Yarmouth, ch. and soc. 40; Turner, ch., mon. con. 20; Portland, Free st. ch. and cong., to cons. Moses Lyford, David Stevens, Gardner Ludwig, Lewis B. Smith and William H. Waldron L. M. 511.75; Bloomfield, 1st ch., B. W. Norris tr., mon. con. 167.38; S. Sch. Miss. Soc., with bal. of 25 from the ch. to sup. a heathen child to be named Kendall Brooks, 22.62; Rev. Charles Miller 10; to cons. James Cleveland and Simeon Morse L. M. Bangor, 1st ch., Royal Clarke tr. 75; Ladies' Assamese Miss. Soc., to sup. Moses Giddings in Assam Orph. Sch. 25; to cons. Amos Stickney L. M. 2024.87

Bowdoinham Asso., W. R. Prescott tr., Wayne, ch. 30; Hallowell, ch. 22.18; S. Sch., to sup. a child in Nowgong Orph. Sch., 12.50; East Winthrop, ch. 50 32; 115.00

Penobscot Asso., J. C. White, tr., Bangor, 2d ch. 82; North Newport, ch. 15; Stetson, Mrs. I. Becknell 3; 100.00

Saco River Asso., J. H. Gowen, tr., Saco, ch., to cons. William Bailey M. D., L. M. 100.00

Cumberland Asso., Bath, ch., per Rev. H. C. Estes, agent, 50.00

Bowdoinham Asso., Fayette, ch. 26; Leeds, 2d ch., Rev. W. Foss. 50 cts; per Rev. H. C. E., agent, 26.50

Damariscotta Asso., New Castle and Alna, ch. 10.40; unknown 1; Nobleboro', 1st ch., with other donas. to cons. Mrs. Arrianna S. Kelley L. M. 25.20; per. Rev. H. C. E., agent, 36.60

Hancock Asso., East Trenton, Sewing Circle 5; Rev. E. Pinkham 1; Brooklin, ch. 7; Surry, ch. 4.65; Rev. Rufus Chase 3.35; per Rev. H. C. E., agent, 21.00

Kennebec Asso., Farmington, ch., per Rev. H. C. E., agent, 20.80

Oxford Asso., Buckfield Village, a friend, per Rev. H. C. E., agent, 1.00

Saco River Asso., Biddeford, ch., per Rev. H. C. E., agent, 8.00

York Asso., Wells, per Rev. H. C. E., agent, 5.60

Waldo Asso., Belfast, ch. 16.38; mon. con. 10; William Dudley, for Burmah, 8; Youth's Miss. Soc., to sup. Samuel Cole in Nowgong Orph. Sch., 25; per Rev. H. C. E., agent, 54.38 — 2563.25

New Hampshire.

Northwood, ch. 2; Rev. H. W. Dalton 1; Charles Kingsbury 2; Claremont, ch. 17; Edward Brown 5; Manchester, Elm st. ch., Caleb Gage tr., 57; Campton Village, ch. 3; Exeter, ch. 6; New Ipswich, Widow Elizabeth Goddard 2; Coos, a friend 5; South Hampton, ch. 27; Concord, Pleasant st. ch. 35.50 162.50

Exeter, ch. 32; Great Falls, ch. 48; Dover, ch. 12.19; Plaistow, ch. 11; per Rev. J. Alden, agent, 103.19 — 295.69

Vermont.

North Troy, J. Rowell 5; Mrs. A. J. Rowell 3; South Troy, Mr. Smith 3; Newport, ch. 14; Albany, ch. 6; Irasburg and Covantry chhs. 10; Derby, ch. and soc. bal. 23.50; with donas. from Canada East to cons. Rev. A. Gillies L. M.; Grafton, ch. mon. con. 13; Middlebury, S. T. A. 5; Plainfield, Mrs. Jacob Perkins and daughters 5; Ludlow, ch., mon. con. 12; Wilmington, Elijah Higley, for Burman Mission 5; Windsor, ch. 19; John G. Cross, for Telooguo Mission, 15; Brattleboro', ch. 50; Rutland, ch. 30; 218.50

Whitlingham, ch. per Rev. J. Alden, agent, 8.00 — 226.50

Massachusetts.

Boston, a friend 1; Baldwin Place ch. 250; a widow's mite 5; Charles st. ch. and soc. 212; Fem. Miss. Soc. to cons. Mrs. Hannah Austin L. M. 100; Harvard st. ch., mon. con. 45.06; S. Sch. Benev. Soc., S. P. Cushing tr., for Mr. Thomas' sch. at Henthada, 50; Rowe st. ch. and soc. additional 1068.97; a friend 1000; a friend 100; Bowdoin sq. ch., Board of Benev. operations, A. Learned, Jr., tr. (bal of $1000) 971.15; 1st ch., Thomas Richardson 106.79; South ch. 557.95; Mrs. Eunice Safford, to sup. William Judson Safford in Assam Oph. Sch., 25; East Boston, Central sq. ch., to cons. Francis Holmes L. M. 100; 4612.94

Lynn, 2d ch. 12.58; Lawrence, a friend 10; Andover, S. S. Richardson 2; Webster, Solomon Robinson, to sup. a native preacher at the Toungoo Mission 40: North Swansey, a few friends 5; Brighton, ch. 60; Cambridge, 1st ch. 707.31; S. Sch., to sup. Levi Farwell at the Bassa Mission, 25; Old Cambridge, ch. 269; North Cambridge, ch. a friend 50; Sunderland and Montague, ch. 14.30; Watertown, ch., Samuel Noyes, tr., to cons. Mrs. Maria C. Brown L. M. 100; Chelsea, ch., S. Bryant, tr., mon. con. 59.24; Springfield, Increase Gilbert 1; Chicopee Falls, ch., to cons. Eleazer Wright L. M. 108; Canton, ch. 8.50; Amherst, ch. 18; Saugus, J. D. Lawrence 2; Manchaug, ch. 7; Danversport, ch. 12: Newton Centre, 1st ch., Gardner Colby 100; Mrs. Colby 10; J. G. Gunderson, for sup. of a child in Nowgong Orph. Sch., 25; Mrs. Capen 5; Newton, 2d ch., Thomas J. Richardson tr., mon. con. 12.20; South Abington, S. Sch., for German chapels, 12; 1675.13

Webster, ch. 4; Framingham, 1st ch. and soc. 100; Lyman Tiffany 50; North Bridgewater, ch. 5; Rev. A. Dunn 5; Taunton Green, ch., Andrew J. Bosworth, to sup. a native Karen preacher,

mount, ch. 12; South
, ch. 90; Lowell, 1st ch.,
Dennis P. Bates and
to sup. Dennis P. Bates
ung Orph. Sch., 12;
itinate, Rev. D. B. Ford
ham, ch. 45; Medford,
; Seekonk, ch. 27.26; S.
ionary Concert 26;
own, 1st ch., Judson
., Mrs. George D. Ed-
., to sup. Emily Waldo
Ward's sch. at Gowaha-
Reading, Salem st. ch.
Chestown, Bunker Hill
Roxbury, Dudley st. ch.
ch., J. G. Shed tr., for
o A Bak at Hongkong,
50 for Mrs. A Bak's sch.,
Henry A. Young, L. M.;
, 1st ch., Samuel Cook
ons. Bowen Buckman
uel Cook L. M. 200;
itinate, John Brown 1; 1449.86
rhill, ch. 11; Boylston,
ss, (deceased), per Rev.
ley 5; Westfield, Rev.
Day 15; Dorchester,
; North ch., Jacob De-
0; S. Sch. 10; Samuel
d son, twelve clothes
alden, 1st ch., Ladies'
., Miss M. T. Newhall
p. a native assistant un-
ure of Rev. L. Ingalls,
nville, ch. 22; Star-
h. 15.11; Rev. Addison
nd family 10.25; Groton,
ethuen, ch. and soc. 77;
h, ch. 20; Chicopee,
ch. 19; West Dedham,
Worcester, 3d ch and
; mon. con. 22; Ladies
cons. Willard Ward L.
leboro', Central ch., J
nks tr., with previous
cons. Rev. S. W. Mars-
John M. Manning
65; Littleton, "S. B."
Bedford, 3d ch., Ho-
conard tr., 15; a friend,
a child in Maulmain
Sch., 10; South Lancas-
"mite of poverty" 1;
, ch. and soc., with oth-
to cons. Rev. Martin
Bickford L. M., 56;
e, ch., D. Sanderson
; mon. con. 26.07; La-
S. Sch. penny coll. for
lissions, 40; 993.13
Asso., North Uxbridge,
all Tyler tr., mon. con., 17.00
o., William Heath tr.,
2d ch. 56.41; S. Sch. 9; 67.41
sso., Taunton, ch. and
1.71; Albert Field, to
s Anna M. Field L. M.
Bedford, 1st ch. 128.80;
G. E. Pope, to cons.
na F. Pope L. M. 100;
izabeth Coggeshall, to
ren preacher, 22; Fall
t ch., of which 80 is for
he Mopoon sch. near
n, 570.23; per Rev. J.
agent, 963.74
Asso., Worcester, 3d
itional 15.50; Charles
to cons. Helen Maria
L. M. 100; Pleasant st.
. con., 28; per Rev. J.
, 143.50
ss, ch. 11.50; Belcher-
, with other donas. to
miah Weston L. M.
Rev. J. Alden, agent, 56.50
Asso., L. H. Bradford
burg, ch., 46.00
——— 10,044.23

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch. 263; mon. con. 28.41; 8th ch. 28.61; Pine st. ch., Female Miss. Soc., Mrs. J. B. Hartwell tr., 88.60; S. Sch., James Boyce tr., 11.40; to cons. Mrs. James A. Willard L. M. Newport, Central ch., W. H. Barker tr., to cons. William H. Barker L. M. 110; 2d ch., B. H. Rhoades tr., of which 25 is the 5th and last payment to sup. Alonzo Leland in Nowgong Orph. Sch., and 50 for two girls named Betsey Stevens and Elizabeth Choules, and to cons. Edmund Smith L. M. 100; 619.02
Providence, 4th ch. 150; Fem. Miss. Soc., Miss H. Peck tr., 47; S. Sch. 30; to cons. Elijah Bent and Frances M. Granger L. M. Bristol, 1st ch., J. Frederick Baars tr., 36.10; Richmond, 2d ch. and soc. 8; Allendale, ch. 5; Wickford, 1st ch. 22; S. Sch. to sup. a Karen preacher, 25; Exeter, ch., Miss. Soc. 19; 342.10
——— 961.12

Connecticut.

State Convention, W. Griswold tr., Norfolk, ch. 8.78; Preston, ch. 26; Rev. David Wright 5; North Colebrook, ch. 9.30; New Hartford, a friend 2; Rockville, ch. 11: Waterford, 1st S. Sch. 3.50; Ruth Hodges, 6; Meriden, ch., to cons. William J. Ives L. M. 128.23; Stafford, ch. 20; New Britain, ch. 26; Plainville, ch. 26; Canton, a friend 5; Irenus Brown 5; New London, 1st ch., to cons. James L. Strickland L. M., 120; Suffield, 2d ch., with previous donas. to cons. William H. Fuller, Thaddeus H. Spencer, David Hale, Jr., and Martin J. Sheldon L. M. 340; Plainfield, Union ch. 35; Haddam, ch. 12; Norwalk, ch. 56; White Hill, ch. 7.25; Fairfield Asso. 19.06; Essex, ch., to cons. Richard. S. Williams and Josiah S. Dickinson L. M. 244.25; 1125.86
Mansfield, ch. 23; S. Sch. 6; Wallingford, ch., Philander Hopson tr., 40; Chesterfield, ch. 23; Groton, 2d ch., to cons. Mrs. Maria L. Randall L. M. 100; Bozrah, ch. 10; Bridgeport, ch., Charles A. Craig tr., 60; 262.00
——— 1387.86

New York.

New York City, Oliver st. ch., For. Miss. Soc., William H. Chapman tr., 1500; Tabernacle, ch. 1312.49; Gloversville, M. Hellwig 10; Wilson, ch. 32; Buffalo, German ch., for chapels in Germany, 14; Utica, Edward Baldwin 3; Hemlock Lake, ch. 1; Rev. Ira Justin 2; William Turner 5; Albany, William G. Boardman, for German chapels 50; Evans, James Ayer, of which 50 is for sup. of Sarah R. and Anna A. Ayer in Nowgong Orph. Sch., to cons. Joseph Bennet L. M. 100; Hoosick Falls, Mrs. Polly D. Joslin 5.50; Mrs. Wallas 50 cts; Mrs. Greenbanks 50 cts; Mrs. Saturnia Wallas 50 cts; Miss Lucy Wallas 50 cts; Miss Annette Mapes 50 cts; Colesville, ch. 13; Saratoga Springs, ch., S. Sch., to sup. a native Karen preacher, 25; Staten Island, 1st ch., 12; 3057.45

Braman's Corner, Charlotte A. Quick 5; Mrs. Earl 1; Binghamton, ch. 50.90; Kingston, ch. 10.25; Yates, ch., to cons. Grosvenor Daniels L. M. 106.10; Gilbertsville, ch. and soc. 20; Wyoming, ch. 50; Clinton, ch. 7.50; Gaines and Murray, ch. 26.50; Albion, ch. 21.66; S. Sch. 20; Ithaca, 1st ch., of which 25 is to educate a child in the Nowgong Orph. Sch. 34; Owego, ch. 37; Medina, 1st ch. 18.31; Ticonderoga, ch. and soc. 3; Brooklyn, Strong Place ch., J. E. Southworth tr., 775; S. Sch., to sup. Elisha E. L. Taylor in Nowgong Orph. Sch., 25; to cons. Thomas Swany, George C. Smalley, B. F. Cogswell, H. E. Huntington, John C. C. Clark, Horace Waters, William H. Smith and Edward D. Burt L. M.; Hamilton, 1st ch. 75; S. Sch., Emily Taylor tr., to sup. William T. Biddle in Nowgong Orph. Sch. 25; Rev. C. P. Sheldon, for Nowgong Orph. Sch. 25; Pavilion, ch. 31.84; Williamsburg, 1st ch., to cons. Edward G. W. Greenwood and Thomas Moore L. M. 287; Brooklyn, Central ch., to cons. Misses Mercy Skinner and Sarah Ann Reed L. M. 200; Harrisburg, ch. 10; Rondout, Peter Phillips 30; East Avon, ch. 18; Jordan, ch. 45; 1908.06

Essex and Champlain Asso., O. J. Durand, Esq., with other donas. to cons. Seraphine A. Durand L. M. 15; Asa Farnsworth 40; Mrs. Harriet H. Butrick, 25; per Rev. O. Dodge, agent, 80.00

Dutchess Asso., Dover Plains, ch. 54.50; Amenia, ch. 23.59; per Rev. O. D., agent, 78.09

Franklin Asso., Jabez Bostwick 5; M. L. Bostwick 5; West Plattsburgh, Smith N. Mead, with other donas. to cons. himself L. M. 25; per Rev. O. D., agent, 35.00

Hudson River North Asso., Saugerties, ch. 35.88; Albany, 1st ch. to cons. Adam S. Clark L. M. 161; South ch. 7.03; Samuel Patten, with other donas. to cons. himself L. M. 50; Mrs. Newton 10; R. M. Van Tickler 5; Troy, 1st ch. 106; F. B. M. Soc. 100; S. Sch. 121.23; to cons. J. Walter Jones, Justus E. Gregory and Josiah Lay L. M., North ch. 100.20; S. Sch. 75; Female Miss. Soc. 30; West. Hillsdale, ch. 10.25; Schenectady, ch., with other donas. to cons. William W. Weller L. M. 85; Hudson, ch. 11; per Rev. O. D., agent, 907 59

Hudson River South Asso., New York City, Union ch. 7.84; Mr. West 2; Mr. Tattersall 5; Stanton st. ch., to cons. John A. Green, Jacob H. Ridabock and Mrs. Sarah Ann Mangam L. M. 300; Sixth st. ch., with other donas. to cons. Joseph Waterbury L. M. 15.25; Mrs. Fabery 2.50; Brooklyn, 1st ch., to cons. Levi Chestnutwood, Edward L. Brown, Mrs. Joseph L. Sanford and Miss Emma B. Lewis L. M. 431.32; Atlantic st ch., to cons. Lucius H. Bigelow and Joseph Kimball L. M. 200; Pierrepont st. ch. 75; Washington Avenue, ch., to cons. Joseph G. Gilbert and Mrs. Hannah Miles L. M. 200; Bedford Avenue ch. 49; *Bushwick Avenue ch. 20.55;* Williamsburg, 2d ch. 15.50; Poughkeepsie, Central ch. 10.60; per Rev. O. D., agent, 1394.56

New York Asso., Mr. Coles 2; New York City, North Beriah ch., with other donas. to cons. Lispenard Stewart and Robert S. Gould L. M. 204; Bethesda ch. 31; Olive Branch S. Sch., in full to cons. Mrs. Elizabeth Brandt L. M., and of which 25 is for sup. of a child in Nowgong Orph. Sch. to be named Thomas Brandt 35; Sixteenth st. ch. 34.70; Newburg, ch., with other donas. to cons. Mrs. Cornelia S. Scott L. M. 64; a friend 2; per Rev. O. D., agent, 372.70

Saratoga Asso., Saratoga Springs, ch., with other donas. to cons. John T. Carr L. M. 27.50; Oscar Granger 25; Galway, 2d ch. 27; Providence, ch. 9.50; Burnt Hills, ch. 19.69; Robert Powers 25; Thomas J. Eddy, with other donas. to cons. himself L. M. 50; Gloversville, ch., with other donas. to cons. Mrs. James H. Burr, David Miller, and M. Hellwig L. M. 255; Stafford Carr 20; Waterford, ch. 6; Ballston Spa, ch. 40 41; Broadalbin, ch. 32; Northampton, ch. 10; Greenfield, ch. 7; per Rev. O. D., agent, 554.10

Rosendale, ch. 2.20; Hoosick, ch. 10.25; per Rev. O. D., agent, 12.45

Washington Union Asso., Hartford, ch. 30; Orrin T. Mason 20; Kingsbury, ch. 25; per Rev. O. D., agent, 75.00

Broome and Tioga Asso., W. P. Raymond tr., 10; Willseyville, ch. 4; Owego, ch. 15; Spencer, ch. 13; Berkshire and Caroline, ch. 6; per Rev. H. A. Smith, agent, 48.00

Cayuga Asso., Port Byron, ch. 10.28; Throopsville, ch. 23; Auburn, ch. 45.50; Skaneateles, ch. 28.33; per Rev. H. A. S., agent, 107.11

Chenango Asso., Greene, Central ch. 7; Norwich, ch. 37.55; Smithville, ch. 18.50; Defrance Grant 9 cts; Mrs. Grant 5; H. Fitch and family 2; Delia Hayes 1; Greene, a friend 50 cts; with other donas. to cons. Harriet N. Brown, Amos B. Packer and Albert Carey L. M.; per Rev. H. A. S., agent, 71.64

Cortland Asso., Dryden, ch. 9; Truxton, Female Benev. Soc. 10; David Brown 2; Preble, ch. 2; Cortland and Homer, Juvenile Miss. Soc. 55.60; Homer, ch. 110.21; S. Sch. 17.43; to cons. Harvey W. Wood L. M.; per Rev. H. A. S., agent, 206.24

Madison Asso., Hamilton, Madison University, Soc. of Inq., with other donas. to cons. Joseph William Hammond L. M.; per Rev. H. A. S., agent, 59.59

Mohawk River Asso., Norway, ch. 11.25; do. for Mr. Bronson's sch. 1.50; Rev. William Thompson and Sarah Thompson 5; Orson Moore 2; James Baker 2; Russia, ch. 8; Salisbury, ch. 15.37; per Rev. H. A. S., agent, 40.12

Oneida Asso., Vernon, ch. 7; Westmoreland, ch. 12; Oneida Depot, ch. 2; Rome, Court st. ch. 37.62; per Rev. H. A. S., agent, 58.62

Onondaga Asso., Camillus, ch. 54; Marcellus, ch. 14.32; Elbridge, ch. 49.86; Fabius, ch. 30; Fayetteville, ch. 16.39; S. Sch. 25; per Rev. H. A. S., agent, 189.57

).,Rev. P. Woodin 1;
., ch. 5; Mrs. Randall
. H. A. S., agent, 7.00
)., Morris, ch. 4.25;
wn, ch. 15: Hannah
; per Rev. H. A. S.,
20.25
ɔe Asso., Madrid, ch.
Venila A. Spaulding
ɔe, ch. 29.50; Sally
1; Gouverneur, ch.
s. Jonathan Wallace
Rev. H. A. S., agent, 76.50
., D. Williams tr., Bur-
lington st. ch., to cons.
Baker and James F.
M. 200; Niagara sq.
r Rev. S. M. Osgood,
224.00
Asso., P. Burlingame
ford, ch. 70; Rich-
10.28; Freedom, 1st
Rev. S. M. O., agent, 83.28
iver Asso., I. Mather
, ch., J. Grover 10;
ally 5; per Rev. S. M.
15.00
I. Crissey tr., Cherry
8; Ellery, ch. 3; Ran-
13.28; Stockton, ch.
hantaque, Miss. Soc.
Stickney, 1.25; Mrs.
per Rev. S. M. O.,
24.90
o., George Kemp tr.,
ch., Prof. M. Weed
lle, ch., Rev. J. J. Mo
· German chapels 5;
. M. O., agent, 25.00
sso., J. B. Burrows
Jamestown, ch. 8;
ch. 34.26; Mayville,
Clymer, ch. 10; Frews-
ch. 6.25; 2d ch. 4.11;
ch. 8; Ashville, ch.
Rev. S. M. O., agent. 125.18
o., W. N. Sage tr.,
1st ch., E. Pancost,
an chapels 50; A.
· do. 5; Rev. Z. Free-
lo. 5; S. Sch., (20 of
o sup. Jane A. Smith
in Karen sch. and the
sup. Yau Pau, a Ka-
er), 40; to cons. Mrs.
s L. M. Indian Miss.
p. a Cherokee preach-
dequoit, S. Sch., to be
under direction of
fleter 20; Wheatland,
chester, 2d ch 92.37;
urke, to sup. Joshua
in Nowgong Orphan
racy Institute, Miss A.
ss H. Harmon 50 cts.;
arce 50 cts.; per Rev.
gent, 309.37
o., B. Van Horn tr.,
le, ch. 8; Hartland,
per Rev. S. M. O.,
44.68
)., B. Farr tr., Albion,
w. S. M. O., agent, 141.83
)., J. McLallen tr.,
lle, ch., per Rev. S. M.
62.56
o., J. McCarn tr.,
, per Rev. S. M. O.,
25.00
)., Peter Mitchell tr.,
h., 28.35; Bethel, ch.
ester, ch. 25; Gorham,
). Sch. 1.50; 88.02
o., Wm. Coolidge, tr., 200.00
10,698.50

New Jersey.

ation, P. P. Runyon
ersey Asso., Camden,
0; 2d ch. 10; Burling-
ton, ch. 13; Moorestown, ch. 36; S. Sch. 4; with other donas. to cons. Mrs. Lizzie P. Fendall L. M.; Cohansey, 1st ch., with other donas. to cons. Samuel Fithen L. M. 23.12; Trenton, Central ch. 12.44; Juv. Miss. Soc. 4.56; Trenton and Lamberton, ch. 60; S. Sch. 40; to cons. Rev. Lewis Smith L. M.; per Rev. S. M. Osgood, agent, 253.62
East New Jersey Asso., Keyport, ch. 8.25; Port Monmouth, ch. 15; New Brunswick, ch. P. P. Runyon, Esq., bal. to cons. Mrs. Phebe Runyon L. M. 50; New Market, ch. 38.52; Shrewsbury, ch. 9.50; Jersey City, ch. 22; Female Miss. Soc. 68; Plainfield, 1st ch. 62; S. Sch. Miss. Soc. 32.37; by P. P. Runyon Esq., tr. State Conv., per Rev. S. M. O., agent, 305.64
Central New Jersey Asso., Freehold, ch. 50; Flemington, ch. 70; by P. P. Runyon Esq. tr., State Conv. per Rev. S. M. O., agent, 120.00
Eatontown, ch. 4; Bloomfield, 1st ch. 6.52; Newark, 1st ch., F. F. Randolph tr., 200; Paterson, 1st ch., to cons. S. R. Merrell M. D., L. M. 100; Morristown, S. Sch. 5; Holmdel, ch. 11.50; Orange, 1st ch. 30; Samptown, ch. 18; Somerville, ch. 61.53; S. Sch., Somerville branch 5; S. Sch., Raritan branch 5; 446.55
1125.81

Pennsylvania.

Philadelphia, 1st ch. 56.74; mon. con. 44.15; to cons. Rev. James H. Cuthbert L. M.; S. Sch., male dep., Youth's Miss. Soc., for Burman Missions and to cons. David R. McDermond L. M. 125; Eaton, ch. and cong. 9; Bridgewater, individuals of ch. and cong. 56.71; Pittsburgh, Union ch., B. L. Fahnestock tr. 24.36; 315.96
Bridgewater Asso., 68.00
Central Union Asso., Germantown, ch. 20; S. Sch. 10; W. H. Richards 25; M. H. L. Brown 5; Hatboro', ch. 50; Plymouth, ch. 4.48; S. Sch. 1.63; per. Rev. S. M. Osgood, agent, 116.11
Monongahela Asso., Beulah, ch., per Rev. S. M. O., agent, 3.50
Northumberland Asso., Milton, ch., J. Moore, sen. 10; Lycoming, German ch. 6; per Rev. S. M. O., agent, 16.00
Philadelphia Asso., Philadelphia, 2d ch. 60; Southwark, 2d ch., J. Tolman 20; 5th ch., B. Corlies, for German chapels, 5; 10th ch. 379.88; S. Sch., with other donas. to cons. Edward Bains L. M. 50; 11th ch. 300; S. Sch. 80; Bible class in do 20; Spruce st. ch., mon. con. 60; J. M. Linnard 130; William Bucknell 100; David Jayne, M. D., 200; Miss C. Sheldon 10; Tabernacle ch. 70; S. Sch. 30; J. Mustin, for German chapels, 10; Schuylkill Falls, ch. 64.72; S. Sch. 6.78; Glen Run, ch. 16; Lower Providence, ch. 25.35; Tamaqua, ch. 3; Chesnut Hill, ch. 7.37; Upland, ch. 19.38; Reading, ch. 17; S. Sch. 13; to cons. Aaron Steinbeck L. M., per Rev. S. M. O., agent, 1697.46
Wyoming, Asso., South Auburn, ch. per Rev. S. M. O., agent, 13.00
2220.08

Ohio.

Granville, ch. 20; S. Sch., to sup. Silas Bailey in the Nowgong Orph. Sch., 25; to cons. Ralph Parsons L. M. Xenia, ch. 7; Cleveland, George Willson 10; 3d ch. 7; Norwalk, ch. 28.65; S. Sch., for Assam Orph. Sch., 5.35; Sandusky, 1st ch., mon. con. 2; New Market, friends of Missions 3; Springfield, 1st ch., J. William Taylor, tr., to cons James S. Halsey L. M. 100; Centreville, ch. 25; Franklin, ch., Warren co., C. Butler sec., 52; S. Sch. 8; Henrietta, ch. 10; Piqua, ch. 26.75; North Sheffield, Mrs. M. A. Hunter 1.17; Welsh Hills, ch. 6, 416.92

Newark, ch. 6; Clark tp., ch. 3; Painesville, Mrs. Susan Hyde 1; Kingsville, ch. 4; Sheffield, ch. 4; Auburn, ch. (Huron Asso.) 5; Springfield, Mrs. Nancy G. Moore, for sup. of a child in Nowgong Orph. Sch., 25; Maumee city, ch. 15; McConnellsville, ch. 28.01; Mt. Vernon, ch. 9; Portsmouth, ch. 5.36; S. Sch. 1.10; Ravenna, Benjamin Newell 2; Salem, ch. 1.09; John B. Inman 10 cts.; Madison, ch. 10; Cleveland, 1st ch. 167.46; Rev. J. M. Hoyt 60; Hillsboro', ch. 8; S. Sch. 1; Zanesville, Market st. ch. 45.42; Washington tp., Rev. William Mears 5; Mrs. Bateman 1; per Rev. J. Stevens, agent, 407.54

East Fork Asso., Bethel ch. at Cheviot 89.50; Milford, Rev. I. Turner 5; Point Isabel, Mrs. N. C. Salt 2; per Rev. J. S., agent, 96.50

Miami Asso., Cincinnati, 9th st. ch. 54 39; Rev. W. F. Hansell 50; R. W. Lee 25; Mrs. Lee 25; D. Anderson 25; Fairmount, Soc. of Inquiry 20.33; Lebanon, S. Sch. 5; Dayton, 1st ch. 22.73; S. Sch. 12.27; Wayne st. ch. 3 88; S. Sch. 1.12 Hamilton, ch. 105; per Rev. J. S., agent, 350.22

Grand River Asso., coll. 63.00

Huron Asso., Peru, ch., mon. con. 7.07; Berlin, ch., mon. con. 13; Fitchville, ch., mon. con. 6.50; 26.57

Mad River Asso., Beaver Creek, ch. 10.00

Portage Asso. 8.25

Seneca Asso., coll. 15.10; Rev. A. J. Ellis 3; 18.10

Trumbull Asso., U. H. Hutchins, tr., Warren, ch. 37.80

1434.90

Indiana.

Vernon, ch. 4; Zoar, ch., Rev. William Vawter 1; Evansville, ch., bal., Rev. J. A. Dixson 5; Mrs. S. Wright 50 cts; Kingsbury, ch. coll. 4; Rev. J. M. Whitehead 1; Joseph Craft 1; H. Donley 1; J. W. Coplin 1; Henry Craft 1; Robert Craft 1; A. Lathrop 1; Ordelia Lathrop 1; F. Zeere 1; A. Rucker 50 cts; Sophia Merrill 50 cts; 24.50

Manchester, ch. 21; Ebenezer, ch. 24.50; Lawrenceburg, ch. 10; Rev. E. Ferris 20; Joseph Suter 2; a lady, for African mission, 20; Hartford, Rev. Jesse Miller 3; Crawfordsville, Rev. J. G. Kerr 1; per Rev. J. Stevens, agent, 101 99

Sparta, ch. 1.05; Moore's Hill, ch. 2.46; Brookville, ch. 1.41: Big Cedar Grove, ch., Samuel Shirk 1; Mrs. Kilwell 25 cts; Jane Roberts 1; Samuel Elwell 10 cts; Mrs. Owen 25 cts; Nancy Killwin 50 cts; Samuel Gondie 50 cts; Elizabeth Quick 50 cts; Aurora, ch. 24.75; Jane Morgan 1: Eliza Morgan 50 cts; coll. by Rev. E. P. Bond, per Rev. J. S., agent, 35.27

Tippecanoe Asso. 7.29; Covington, ch., mon. con. 27.71; 35.00

193.1

Illinois.

Upper Alton, ch., mon. con. 4; Pavilion, ch. 13.95; S. Sch., for Burmah 1.30; Bristol, ch. 19; Payson, ch. 45; Toulon, ch. 8.10; Elgin, ch. 25; Jacksonville, Miss Ellen C. Spear 8; Georgetown, ch. 23; 147.35

Carrolton Asso., Carrolton, ch. 31; Greenup, E. H. Starkweather 5; per Rev. J. D. Cole, agent, 36.00

Chicago Asso., Bloomingdale, ch. 11.25; Babcock's Grove, ch., Rev. C. Garrison 1; Waukegan, ch. 26.61; S. Sch. 3.61; Benton, ch. 3.49; per Rev. J. D. C., agent, 45.96

Fox River Asso., Chicago, 1st ch. 613; Aurora, ch. 6; Batavia, ch. 11; Joliet, ch. 8.50; Lockport, ch. 5; per Rev. J. D. C., agent, 643.50

Illinois River Asso., Galesburg, ch. J. S. McCoal 2; C. M. Carr 1; Lafayette, ch. 8; per Rev. J. D. C., agent, 11.00

Ottawa Asso., Lamoille, ch. 22.90; Amboy, ch. 10; Palestine Grove, ch. 10; Dover, ch. 12; per Rev. J. D. C., agent, 54.90

Quincy Asso., Griggsville, ch. 32; S. Sch. 5; per Rev. J. D. C., agent, 37.00

Rock River Asso., Belvidere, ch. 39; Union, ch. 2; Rev. William Gates 1; Rockton, ch. 8; per Rev. J. D. C., agent, 50.00

Springfield Asso., Taylorville, S. Sch., per Rev. J. D. C., agent, 2.51

Salem Asso., New Hope, ch., per Rev. J. D. C., agent, 6.76

"Contributions from Albion, Edwards co. and adjacent prairies, by William Hall, tr.," 31.00

1065.28

Michigan.

Kalamazoo, ch., J. Cadman, tr. tr., 47.30; Chester, ch. 5; a friend 5; Corunna, Horace B. Flint 3; Galesburgh, ch. 5; Paw Paw, ch. 4; Clayton, ch. 8; Ionia, ch. 5; Schoolcraft, ch. and S. Sch., to sup. Mary Ann Barrett in Nowgong Orph. Sch., 25; Pontiac, ch., Ladies' Miss. Soc., E. C. Manning, tr., to sup. Lucy Cornelius in Mrs. Brown's Sch., Sibsagor, 25; Adrian, 1st ch., S. Sch., to sup. Sarah Wilcox in Nowgong Orph. Sch. 25; 157.30

Kalamazoo Asso., Battle Creek, ch. 12.18; Climax, ch. 16; per Rev. J. D. Cole, agent, 28.18

Michigan Asso., Thornville, ch., per Rev. J. D. C., agent, 5.00

St. Joseph River Asso., Centreville, ch., per Rev. J. D. C., agent, 3.00

Washtenaw Asso., Mooreville, ch., per Rev. J. D. C., agent, 6.00

Wayne Asso., Highland ch., per Rev. J. D. C., agent, 16.00

215.48

Wisconsin.

m, Rev. A. Burgess 1; J. D. Cole, agent, 1.00
ne., Racine, ch. 10; Rayev. William McKee and per Rev. J. D. C., 12.00
Asso., Milwaukee, ch., er donas. to cons. G. P. L. M., per Rev. J. D. C., 90.00
Asso., Newark, ch. 8.52; h. 14; per Rev. J. D. C., 22.52
sh., 7.00 — 132.52

Iowa.

rention, J. M. Witherr Burlington, ch., 6.00
; Asso., Bellevue, ch. d, ch. 8; per Rev. J. D. nt, 23.00 — 29.00

District of Columbia.

n, a friend, 10.00

Missouri.

3d ch., Henry A. Hom- 10.00

Maryland.

William Crane 100; Kelly 50; coll. by do. A. Chapman 25; F. A. 10; Eugenia Levering rman chapels, 285.66

Alabama.

o', C. A. Sugg, by S. D. Phila., per Rev. S. M. agent, 2.50

East Florida.

ine, George Ward, to s. Jane Burke, L. M., 100.00

Ojibwa Mission.

sion, ch. 32; S. Sch. thren at Tikuamina 57.00

Shawanoe Mission.

ch. 10; Ottawa, John 10; 20.00

New Brunswick.

DeWolf 2.00

Canada East.

10; Barford, Capt. Marcaticook, R. Baldwin, ldwin 1; Dea. Pollard dams 1; Barnston Cor. Bellows 2; A. Parker Cushing 1; Dea. Sutton 25.50

In Foreign Countries.

Insimain Miss. Soc. 202.27
Rangoon, Capt A. P. 30.91; Lieut. Forlong 102.27
Prome, [Corporal Grasp. Native assistants, ergt. Major Bradley, ain 13.36; Capt. Wat- 13.62; Capt. Seymour 50.22
ghok, Mission ch. 31.26
Assam, Gowahati, ch., mon. con. 9.30
Germany, Mission churches, 425.00 — 860.32

$33,969.62

Legacies.

Bloomfield, Me., Eleazer Coburn, per A. & P. Coburn, Exr's, per Rev. H. C. Estes, agent, 50.00
Brookline, N. H., Fanny McGilveray, per H. A. Daniels, Trustee, 5.00
New York city, Roger Pegg, per H. Coe, Ex'r. 100.00 — 155.00

$34,124.62

Total from Ap'l 1, '54 to M'ch 31, '55 $102,164.58.

DONATIONS.

RECEIVED IN APRIL, 1855.

Maine.

Brunswick, N. Stone, to sup. a native preacher among the Karens, 15; Rockland, J. Wakefield 50; 65.00
Piscataquis Asso., Abbot, ch. per Rev. H. C. Estes, agent, 4.00
Bowdoinham Asso., Bowdoinham, ch. and cong. 7; Jay, ch. and soc., Calvin Bumpus 1; Samuel Crafts 1; C. Hyde 1; — Kimball 25 cts; S. Noyes and wife 2; S. Noyes Jr. 50 cts; J. Phinney, 3; Mrs. Richardson 25 cts; James Stone and wife 2; per Rev. H. C. E., agent, 18.00
Waldo Asso., Belfast, ch., per Rev. H. C. Estes, agent, 20.00
Oxford Asso., Livermore, 1st ch., per Rev. H. C. E., agent, 5.00 — 112.00

New Hampshire.

A pastor and his wife 4.50; Hanover, Mrs. D. A. Colcord 50 cts; 5.00
State Convention, Milford Asso., Nashua, ch., to cons. Mial Davis L. M., 100.00
New London, ch., to cons. Joseph E. Phillips L. M. 101.75; Literary and Scientific Inst. 9.25; per Rev. J. Alden, agent, 111.00 — 216.00

Vermont.

Windsor, ch. 18; Bellows Falls, ch. 8; Shaftsbury, ch. 19; East Hardwick, ch. 3; per Rev. J. Alden, agent, 43.00
Thetford, Silas Follett, 350.00 — 393.00

Massachusetts.

Boston, a friend, for German chapels 2; 1st ch., C. P. Chamberlin, tr., 137; Union ch., Geo. W. Chipman, tr., to cons. Benjamin Kingsbury L. M., 100; South ch., S. Sch., for the Nellore Mission, 20; Salem, 2d ch. 88; Tyringham, ch. 25; Plymouth, Abigail B. Judson, to cons. Elnathan Judson L. M. 100; Newtonville, ch. 25; Lowell, a friend 6; Worthen st. ch., to cons. Edward P. Patterson and Mrs. Lavinia Winn L. M., 200; West Springfield, 1st ch. 44; Lynn, Jonathan Bachelier 300; Princeton, Asa H. Goddard 20; Holyoke, 1st ch. 28; West Townsend, two friends 5; 1095.00

Springfield, 1st ch., of which 25 is to sup. a child in Assam Orph. Sch. named Augustine Burt, 45; S. Sch., to sup. Minor G. Clarke in Karen Normal Sch., 25; per J. Alden, agent, 70.00
Taunton, ch., Philip E. Hill 4; Worcester, 1st ch., mon. con. 10.73; per Rev. J. Aldrich, agent, 14.73 — 1179.73

Rhode Island.

Exeter, a friend, 3.00
Quiduic, ch. 15.75; Lippitt and Phœnix, 40; per Rev. J. Aldrich, agent, 55.75 — 58.75

Connecticut.

Stratfield, ch., 20.000
Waterford, 2d ch. (additional) with other donas., to cons. Asa. Wightman L. M., per Rev. J. Aldrich, agent, 6.50 — 26.50

New York.

New York city, 1st ch. For. Miss. Soc., for German chapels, to cons. Mrs. John B. Durbrow and Miss Sallie Wallace Cone L. M., 200; Gorham, Mrs. Orpha Gates 10; Albany, Pearl st. ch. 400; Cazenovia, ch. 50; Ovid, ch. 25; 685.00
Erie Asso., H. Crissey, tr., Pomfret, 1st ch. 74.08; S. Sch., for Nowgong Orph Sch., 25; Hanover Centre, ch. 2.50; Stockton, ch. 9.63; Sheridan, ch. 4.37; Clear Creek, ch., Rev. J. Glazier 1; Mesdames Patch and Sackett 25 cts; Mrs. Stickney 50 cts.; per Rev. S. M. Osgood, agent, 117.33
Orleans Asso., Kendall, Rev. William Putnam, per Rev. S. M. O., agent, 1.00
Seneca Asso., J. McLallen, tr., Covert, ch. 8; Trumansburg, ch. 3; Romulus, ch. 25; S. Sch., to sup. a child in Nowgong Orph. Sch., 25; per Rev. S. M. O., agent. 61.00
Steuben Asso., Dix and Orange, ch. 3.00
Ontario Asso., Peter Mitchell, tr., Bethel, ch. 3.00 — 870.33

New Jersey.

State Convention, P. P. Runyon, tr, New Jersey Asso., Upper Freehold, ch. 16.35; Pemberton, ch. 63.37; per Rev. S. M. Osgood, agent, 79.72
East New Jersey Asso., Middletown Point, ch. by P. P. Runyon, Esq., tr. State conv., per Rev. S. M. O., agent, 1.00
Newark, North ch., Ebenezer Tingley, tr. 50; South ch. 70. 120.00 — 200.72

Pennsylvania.

Braintrim, Mrs. Huldah Gregory 3; Miss Elizabeth Gregory 2; 5.00
Central Union Asso., Holmesburg, ch., Infant class in S. Sch. 3; Phenix, ch., S. Sch. 10; Milestown, Union ch., Mrs. J. M. Richards 50; per Rev. S. M. O., *agent,* 63.00
Centre Asso., Shirleysburg, ch. per Rev. S. M. O., agent, 5.00
Monongahela Asso., Alleghany city, ch. 15; S. Sch. 45; per Rev. S. M. O., agent, 60.00
Northumberland Asso., Lewisburg Univ., Soc. for Inquiry, per Rev S. M. O., agent, 16.00
Pittsburg Asso., McKeesport, ch., per Rev. S. M. O., agent, 5.00
Palmyra and Weathersville, Welsh ch., per Rev. S. M. O., agent, 5.00 — 159.00

Ohio.

Palmyra and Paris, chhs. (Portage co., 14; Norwalk, ch. 15.96; S. Sch., for Assam Orph. Sch., 4.20; Akron and Middlebury, ch., "a few members" 10; 44.16

Indiana.

Huntington Asso., per S. A. Hall, clerk, 21.76
Madison city, ch. 7.00 — 28.76

Illinois.

Rock River Asso., Ohio Grove, ch. per Rev. J. D. Cole, agent, 6.00
Chicago Asso., Waukegan, Mrs. Jirah D. Cole and daughter, per Rev. J. D. C., agent, 10.00
Lawn Ridge, Dea. L. Morrill, 20.00 — 36.00

Wisconsin.

Walworth Asso., Walworth, ch. 12; Delevan, ch. 3.25; per Rev. J. D. Cole, agent, 15.25
Dane Asso., Windsor, ch., per. Rev. J. D. C., agent, 10.00 — 25.25

Iowa.

Des Moines Asso., Denmark, ch. 8.60; Pisgah, ch. 16.40; per Rev. J. D. Cole, agent, 25.00

District of Columbia.

Washington, E st ch., Youths' Miss. Soc., A. C. Richards, tr., for the Samson scholarship, 25.00

Virginia.

Lynchburg, Mrs. Ann Hollins, for German chapels, 8.00

$3,408.20

Legacy.

Flemington, N. J., Euphemia Higgins, per Rev. S. M. Osgood, agent, 81.50

$3,489.70

Donations in Clothing and Goods.

Cambridge, Ms., Rev. J. Pryor, 1 box clothing, for Rev. A. R. R. Crawley, 12.00
Bordentown, N. J., Ladies' sewing circle 1 box clothing per Rev. B H. Lincoln, for Rev. S. M. Whiting, 60.00
Philadelphia, Pa., David Jayne, M. D. and Son, 1 box medicine for Rev. N. Harris, 105.00
Philadelphia, Pa., Am. Baptist Publication Soc. 1 bundle books for Rev. J. G. Pratt, enclosing small package for Indian Missions.

THE

MISSIONARY MAGAZINE.

VOL. XXXV. JULY, 1855. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-FIRST ANNUAL MEETING OF THE BOARD.

CHICAGO, *May* 15, 1855.

The Board of Managers of the American Baptist Missionary Union commenced their forty-first annual meeting in the city of Chicago, Ill., in the meeting-house of the First Baptist Church, at 10 o'clock, A. M.

In the absence of the Chairman, the meeting was called to order by the Recording Secretary, and on nomination by the Rev. J. C. Burroughs the Hon. James H. Duncan, of Mass., was chosen Chairman *pro tempore*.

On taking the chair Mr. Duncan addressed the Board briefly, reminding the members of the particularly responsible circumstances under which they were assembled, of the obligations of faith amid discouragements, and of the importance of mutual forbearance and concord.

After singing and the reading of Scripture, prayer was offered by the Rev. Mr. Burroughs, pastor of the First Baptist Church, Chicago.

The roll was called, and the following members of the Board were and subsequently were found to be present:

Ministers.	*Ministers.*	*Ministers.*
Joseph C. Foster,	Alanson P. Mason,	S. Dryden Phelps,
Spencer H. Cone,	Thos. R. Taylor,	Sydney Dyer,
Justin A. Smith,	William Clark,	George Kempton,
Silas Perrin,	Robt. C. Mills,	Harvey Miller,
Edward Lathrop,	Geo. C. Baldwin,	Lucian Hayden,
Alex Dowling,	Geo. W. Harris,	Elias L. Magoon,
Chas. W. Flanders,	Supply Chase,	Perley Work,
Asahel Gunn,	William F. Hansell,	John C. Burroughs.
Nathaniel Colver,	J. N. Tolman,	
Laymen.	*Laymen.*	*Laymen.*
Levi D. Boone,	Daniel M. Wilson,	Wm. Bucknell.
Chas. Sabin.		

Letters were read from members of the Board not present, apologizing for their absence.

As usual at this stage of proceedings, business was suspended for devotional exercises, and, on request, the Rev. Dr. Cone led in prayer.

The Rev. J. C. Burroughs, Rev. J. A. Smith, the Hon. L. D. Boone, and the Rev. Drs. S. Peck and E. Bright, were announced by the chair as a committee for devotional exercises and public missionary meetings.

The Treasurer's report was read by Nehemiah Boynton, Esq., Chairman of the Treasury Committee,—showing the expenditure during the year ending March 31, 1855, of $132,948.31, and the receipt, during the same period, of $102,327.58, exclusive of grants made to this body by the U. S. government and co-ordinate societies. These grants amounted to $11,200.

The report of the Auditing Committee, Messrs. J. B. Witherbee and Geo. W. Chipman, was read.

These reports were ordered to lie on the table.

The annual report of the Executive Committee was read by the Corresponding Secretaries.

On motion of Rev. N. Colver the report was accepted and its subjects were ordered to be referred to committees.

The Rev. R. C. Mills, from the Special Committee on the Treasury Department, appointed at the late special meeting of the Board, presented the report of that committee.

The report was laid on the table.

The Committee of Arrangements reported, recommending hours of meeting and adjournment as follows: hours of meeting 9 A. M., 3 P. M., and 7 1-2 P. M.; hours of adjournment 12 1-2 P. M., 5 1-2 P. M. and 9 1-2 P. M.

Prayer was offered by Rev. J. Schofield, and the Board adjourned.

AFTERNOON SESSION.

The Rev. D. G. Corey, of N. Y., offered prayer.

The report of the Special Committee on the Treasury Department was taken from the table, and after a brief discussion was referred to a committee, composed of Messrs. R. C. Mills, Mass., J. E. Chesshire, R. I., J. W. Converse, Mass., D. M. Wilson, N. J., and L. D. Boone, Ill.

On motion of the Rev. Mr. Colver the Board took up for consideration that part of the annual report referring to finances, and an extended conversation ensued.

The Committee of Arrangements reported, recommending a public meeting for conference and prayer with reference to the cause of missions, as the order of exercises for this evening. The report was accepted.

The Chairman announced committees as follows:

On Obituaries.—Messrs. William Clark, N. Y., Geo. W. Har-

is, Mich., John Pryor, Mass., Silas Tucker, Ill., W. H. Parmly, I. J., W. O. Thomas, Me., J. Higby, Ill.

On Finances.—Messrs. Charles Walker, Ill., W. W. Keen, Pa., . Wilbur, Mass., E. Thresher, Ohio, N. Crosby, Wis., Jas. B. Colate, N. Y., J. R. Osgood, Ia.

On Agencies.—Messrs. Silas Bailey, Ia., Thos. R. Taylor, Pa., ucian Hayden, Vt., Perley Work, Wis., H. C. Vogel, N. Y., P. Iason, N. J., S. G. Miner, Ill.

On Publications.—Messrs. Harvey Miller, Conn., O. S. Stearns, . J., Sydney Dyer, Ia., Elihu Gunn, Iowa, W. C. Richards, Mass., . T. Hiscox, N. Y., I. S. Kalloch, Me.

On Burman Missions.—Messrs. Joseph C. Foster, Vt., S. D. helps, Conn., Ezra Ferris, Ia., W. C. Child, Mass., D. B. Cheney, a., D. G. Corey, N. Y., G. S. Bailey, Ill.

On Karen Missions.—Messrs. Geo. Kempton, N. J., Charles ill Roe, Ill., T. D. Anderson, Mass., A. P. Mason, Mass., G. C. aldwin, N. Y., H. I. Parker, Wis., John Bates, Iowa.

On Teloogoo and Assam Missions.—Messrs. Charles W. Flanlers, N. H., H. C. Fish, N. J., R. A. Fyfe, Wis., G. J. Johnson, owa, S. Graves, Mich., R. Jeffery, N. Y.

On Siam and China Missions.—Messrs. J. N. Murdock, Conn., . Girdwood, Mass., W. F. Hansell, Ohio, J. Smitzer, N. Y., S. Haskell, Mich., Ichabod Clark, Ill., E. D. Fendall, N. J.

On French and German Missions.—Messrs. E. L. Magoon, N. Y., Jas. R. Boise, Mich., T. C. Jameson, Mass., S. White, N. Y., Washington Leverett, Ill., M. G. Clarke, Pa., R. R. Prentice, Michigan.

On Greek and Bassa Missions.—Messrs. G. B. Ide, Mass., G. P. Nice, N. J., A. Pollard, Mass., W. Bucknell, Pa., T. Powell, Ill., O. O. Stearns, Wis., L. H. Moore, Mich.

On Indian Missions.—Messrs. J. A. Smith, Ill., G. S. Webb, N. J., Supply Chase, Mich., N. Medbery, Mass., C. P. Sheldon, N. Y., D. E. Thomas, Ohio, Absalom Miner, Wis.

On Missionary Rooms.—Messrs. John Dowling, Pa., N. Colver, Mich., William Lawson, N. H., J. C. Stockbridge, Mass., J. L. Hodge, N. Y., J. P. Crozer, Pa., M. Brayman, Ill.

The Rev. N. Colver offered the following resolution:

Resolved, That a Committee of ten be appointed to whom the subject matters of difficulties which now disturb the harmony between the Executive Committee and Missionaries in Asia be referred, with instructions to report at this meeting.

This resolution was referred to the committee on the Missionary Rooms, and the committee was enlarged to ten by adding to it the Rev. J. T. Robert, of Ohio, Rev. E. Lathrop, D. D., N. Y., and Rev. G. S. Webb. N. J.

Prayer was offered by the Rev. J. Pryor, D. D., Mass., and the Board adjourned.

EVENING SESSION.

In the evening a public missionary meeting was held, which, after prayer by the Rev. G. S. Webb, was addressed by the Rev. N. Colver, and the Rev. Drs. Hodge, Dowling and Ide. The concluding prayer was offered by the Rev. W. C. Child, Mass.

WEDNESDAY, MAY 16.

The morning session was opened with prayer by the Rev. R. K. Bellamy, Mass.

The records of yesterday's proceedings were read and approved.

The Treasurer's report was taken from the table and referred to the Committee on Finances.

The Committee on the French and German Missions reported through Prof. J. R. Boise, of the University of Michigan, and the report was laid on the table for the present.

The committee on the Missionary Rooms reported through the Rev. Dr. Dowling, and their report was accepted.

REPORT.

The committee to whom was referred that portion of the report of the Executive Committee, headed "Missionary Rooms," with instructions to report upon certain matters of difference between the Executive Committee with the recent deputation to Burmah on the one hand, and certain missionaries on the other, beg leave to report, that, in the portion of the document referred to, the Executive Committee present a detail of the doings of the Board at a recent special meeting convened in New York, for the consideration of these difficulties, and of their own unanimous action as our Executive Committee upon the minutes and resolutions adopted by the Board, at the said special meeting. Your present committee, therefore, after dispassionately and carefully reviewing the said minutes and resolutions, would not recommend any interference by the present Board, with their own recent carefully considered action. Nevertheless, if members of the Missionary Union, to whom the present Board is now rendering up an account of its doings for the year, think otherwise, the annual meeting of the Union is just at hand, when every member will have the right to record his vote in approval of, or dissent from, the action of the Board, upon this or any other subject.

For these reasons your committee would respectfully request, as a committee of the Board, to be discharged from the further consideration of this whole matter; and if any further consideration is necessary, your committee recommend that the whole subject should be committed to a committee of the Union at its annual meeting.

The report of the Committee on the Burman Missions was presented by the Rev. J. C. Foster, chairman, and the report was accepted.

REPORT.

The Committee on Burman Missions would present the following report:

The deep interest which has long existed in behalf of our missions in Burmah, s still a good foundation in the encouraging features of the work which is there ccessfully prosecuted by our missionaries. Though there is not a little difference the direct success which has attended Burman and Karen missions hitherto, yet ere is no occasion for discouragement in regard to the former, which are mani-stly under the same Divine sanction which so unquestionably rests upon the lat-r. Indeed, there are numerous and constantly increasing evidences of God's special gard for these less conspicuously favored missions, which constrain us with more d more animation to exclaim, "What hath God wrought!" We can rejoice thout hesitation, that among the Burmans, as well as among the Karens, "our bor is not in vain in the Lord;" although we may be in some danger of becoming zzled by the brilliant achievements of the gospel among the Karens, so as to ell nigh lose sight of the less imposing, but really gratifying tokens of a Divine cognition of our efforts, in this first field of our missionary enterprise.

Burmah is not only a centre of intensely interesting associations connected with e history of missions, but it is the scene of present and prospective triumphs in ir Redeemer's cause, such as may well inspire us to "thank God and take courage." he past year has made new demands upon our gratitude to the God of missions r the large measure of His blessing which has accompanied the preaching of the spel, by the missionaries and native assistants, at the different stations which are w occupied in that widely opened empire.

Among the evidences of a healthy growth in prosperity, the Christian liberality the Maulmain Burman church, in contributing more than four hundred rupees ring the year, for supporting the gospel and aiding the poor, deserves our special tention. At Rangoon a new era seems to have dawned upon Burman missions, e accounts of which remind us of Karen missionary reports. The frequent ac-ssions to the churches by baptism, and the increase of churches and native eachers, give signs of great promise, as to the hastening day of Burmah's evan-lization. The new mission at Prome has early shared in the favor of the great lead of the church. Converts have been multiplied, and the power of the gospel gnally confirmed there and in surrounding places. The latest intelligence is attering as to the entrance of the gospel into Ava, where a long continued and ery formidable opposition on the part of the government seems to be yielding nd giving place to a policy which may soon enable us to rejoice over the success f our missionaries in the royal city.

From all the facts before us, your committee are prepared to congratulate the iends of missions upon the hopeful aspects of the work of missions in Burmah; hile, at the same time, they are not unmindful of the great occasion for humilia-ion and grief, arising from the comparatively limited progress of this work among hat people with whom our missionary history has been so closely identified from he beginning. And while our want of success should humble us, our success, even, should serve hardly less to humble us, in our sense of dependence upon Him who alone has given us a name among the favored supporters of missions, which an point to no more interesting locality than Burmah.

The report of the Committee on Agencies was presented by the Rev. Dr. Bailey, Ind., chairman, and the report was accepted.

REPORT.

The committee to whom was referred so much of the annual report of the Executive Committee as relates to Agencies, beg leave to make the following report:

The committee find no occasion to recommend any alteration in the course hitherto pursued by the Executive Committee. The mode of awakening an interest in the cause of missions and of securing funds needful for their support and enlargement, is selected, not from what the members of the body of Christ *ought* to do, but from what experience has shown that they *will do*, if left to themselves or to the unaided influence of their pastors.

Nor do they find any special ground to apprehend that brethren well informed in reference to the duties of an agency will seek the office as a sinecure. There is no class of men connected with the work of missions, at home or abroad, who make a greater sacrifice than those engaged directly and actively in the cultivation of the home field. Absent from their families during the greater portion of the year, deprived, to a great extent, of opportunities for mental and spiritual culture, and approaching the churches upon an errand not always welcome, they meet with difficulties which nothing but a deep concern for the eternal well being of hundreds of millions, now sitting in the shadow of death, enables them to surmount.

Your committee, from the documents laid before them, observe a difference in the manner in which the different agents operate in their respective fields. One, in addition to visiting churches, associations and state conventions, and delivering sermons and addresses, "has conferred individually with some two thousand persons." Another has improved every opportunity of addressing churches, associations, &c., and has followed up these addresses by collections and subscriptions; but meanwhile, omitting application to individuals, has called upon pastors, and urged upon them the duty of enlisting their churches in the support of this great enterprise. And another still, not omitting sermons and addresses, has relied mainly upon the press for success in his work. He has circulated the papers of the Union, called the attention of brethren, from time to time, to interesting missionary incidents and facts, through the weekly denominational papers, and, by means of circulars, kept pastors informed of the wants of the Union, and of their duties in relation thereto.

The first and last of these modes of operation your committee are inclined to regard as the extremes. Nor do they deem it important that they should, in this report, discuss the comparative merits of these two modes. In adjusting plans of operation, something should be left to the peculiar habits of mind of the agent, and also to the nature of the field assigned him. Your committee are, however, of the opinion, that a greater reliance can be placed upon the influence of the press in the east than in the west. In the east, Baldwin, and Bolles, and Sharp, and Going, and Kendrick, and Peck, and Bennett, though dead, are yet speaking to the churches. There, also, venerable fathers, yet among the living, have long and faithfully labored to impress the full weight of the same great truths upon the minds of their brethren. On the other hand, the churches in the west are of yesterday, and need the warm and life-giving power of the presence of a devoted agent. There is among them nerve and muscle, healthy and growing, but untrained and without habits of action. In this part of our heritage the skillful hand of the agent should be as constantly and as closely applied as possible, to give the plastic mass its proper shape and form. Your committee, therefore, in conclusion, express their most hearty approbation of the arrangement proposed to be made by the Executive Committee, by which there will be a new division of

west into smaller districts. A mere glance at the prospective wealth of these rth-western states, such as many of the friends of missions from the east have en able to take, must have convinced them, there are to be here, if there are not w, immense pecuniary resources; and if the liberality of Christians can be made advance side by side with their worldly gain, a great work for posterity and for world will have been accomplished.

The report of the Committee on Publications was read by the ev. Harvey Miller, chairman, and was accepted. The resolu-on which was a part of it was adopted.

REPORT.

The Committee to whom was referred that part of the report of the Executive mmittee relating to the publications of the Board, would submit the following port:

It is no longer a question whether the American Baptist Missionary Union shall ve organs of communication with the Christian public generally, and more par-ularly with the members of the denomination from which it has its origin, and support. While the Union has uniformly enjoyed, and duly appreciated the l of the various religious periodicals sustained by our people, particularly of weekly newspapers, it has nevertheless during many years, found it needful to intain a correspondence with the churches, by its own official organs.

The Missionary Magazine has now reached the fifty-third year of its publica-n. Through its pages, the executive officers and missionaries of this body have en speaking during these many years, of the claims of the great Commission up-the disciples of Christ—the wide demands for the labors required by that com-ission, the successes which have attended their endeavors to meet those demands and the obstacles and trials which have accompanied their work.

Its utterances have at times, rung out joyously as the trump of jubilee, while it s rehearsed the victories achieved by the soldiers of the cross, on many a hard ught field. At other times it has sounded a funeral knell in the ears of the many n thousands of our Israel, when it has published the tidings, that one and another those valiant combatants has fallen upon the field of their toils and of their iumphs. Through its pages Baldwin and Sharp, together with their associates in bor, have lent unto the churches their maturest thoughts concerning the work missions, and have, to some extent, diffused their own spirit, and multiplied eir image.

The Macedonian has also been pleading the cause of missions during the last irteen years. Holding somewhat different relations from the publication before amed, it has nevertheless subserved the interest of the same cause, and secured a uch greater circulation. It has been welcomed in the study of the pastor, and laimed a share in his regards, together with the more pretending issues of the eriodical press. But its chief mission has been in families to whom the more ex-nded sources of information are less accessible. And it has entered the Sunday hool, and operated to train the rising generation to just views of this great enter-rise, and to corresponding action. Meanwhile by securing the Sunday school, it as not seldom found an entrance to families, where other religious papers could ot penetrate—and pleaded at once the claims of piety upon the soul of the reader, nd the claims of the benighted nations upon Christian beneficence.

Of the general religious influence of these publications, there can be no reason-

able doubt. In the generous concern of the Christian world for the salvation of the heathen, developing itself in personal self-denial and sacrifice for the maintenance of Christian missions, as also in the labors of love wrought by missionaries themselves in the midst of surrounding darkness and corruption, the religion of Christ is exhibited with some approximation to the beauty and power with which it was invested in primitive times. And thus seen, it is now, as then, fitted to impress the beholder with its divine character, and also with its infinite personal importance.

Besides, the influence of modern Missions has created a Missionary Literature, a singularly rich addition to the agencies before available, for the elevation of the taste and the purification of human character. It is a circumstance worthy of note, that the secular press has of late, more commonly than formerly, been observant of the progress of Christian Missions, and from time to time given currency to the more striking results of Missionary labor, as well as to the anniversary exercises of the various benevolent organizations. This may be regarded as an incidental proof, that our missionary literature should have its befitting repositories, and its channels of communication with the popular mind.

The Executive will also hereafter as heretofore need such publications, and for the same purposes.

And as a medium of communication between the missionaries and the churches, they may contribute to more intimate acquaintance, and to more active sympathy. Through their pages let the members of our churches be enabled to accompany the missionary in his tours through the jungle, or along the great thoroughfares of the cities—or amid the thronging masses gathered at heathen festivals, as he goes forth uttering the old cry long since heard among the soldiers of Immanuel, — "Behold the Lamb of God!" or as he scatters the leaves of the Sacred Book radiant with light from Heaven.

It will be seen from the report of the Executive, that the circulation of both these publications, has been slightly reduced during the past year. This reduction however may be referred to the same causes which have operated to diminish the circulation of various other religious publications during the same period. Their receipts however have exceeded their expenditures, leaving a small balance in the treasury, while they have been sending out their beneficent influence among the churches of the land. In view of these considerations,

Resolved, That the dependence of the missionary spirit upon missionary intelligence, calls for the most strenuous effort and hearty coöperation of both pastors and laity to give one or both of these periodicals to every family in the denomination; and that we earnestly recommend, if practicable, additional labor and expense to increase their interest and efficiency.

All of which is respectfully submitted.

The report of the Committee on French and German Missions was taken up, and after discussion again laid upon the table.

The Committee on Obituaries reported through the Rev. William Clark, chairman, and the report was accepted.

REPORT.

The Committee on Obituaries beg leave to offer the following report:

The death of seven fellow-laborers in the work of missions during the past year, forms a sad and solemn part of our annual record.

These beloved brethren and sisters acted in different spheres, and occupied different fields of labor. And though we may believe they hoped to have accomplished more for God and the heathen before entering into rest, yet it is consoling to feel assured that they neither lived nor labored in vain.

We are also comforted by the thought that, to depart and be with Christ, was for them far better.

Mrs. E. C. Judson, of the Maulmain Burman; Rev. J. Benjamin, of the Tavoy; Rev. E. L. Abbott, of the Bassein, and Rev. S. Van Husen, of the Teloogoo mission, all died in their native land and their sepulchres are with us. Mrs. M. F. Beecher, of the Bassein mission, ended life's pilgrimage at sea, on her voyage to this country. Rev. J. Goddard, of the Ningpo, and Rev. J. Meeker, of the Shawanoe mission, fell upon their respective fields of labor.

These mournful dispensations have caused a very widely extended bereavement — a bereavement to the Missionary Union of a large number of laborers — a bereavement to the cause of God on earth, of a large amount of sanctified talent; which will long be felt by different portions of our race on both sides of the globe.

They were our beloved associates in the service of Christ, and we cannot forget them. We make this record of their departure with feelings of sadness, and as a tribute of respect and affection to their memories. But their highest and best commendation is found in what they have done and suffered for the name of our Lord Jesus Christ. Their recompense at the resurrection of the just is certain. Their record is on high.

It becomes us to bow in humble submission to the will of our holy Sovereign who has removed them from us. Let us emulate their pious example and derive encouragement from their success, while their early death should prompt us to diligence in performing life's great work.

All of which is respectfully submitted.

Prayer was offered by the Rev. Dr. Stow, and the Board adjourned.

AFTERNOON SESSION.

The session was opened with prayer by the Rev. J. Smitzer, N. Y.

The Committee on the Siam and China Missions reported through their chairman, the Rev. J. N. Murdock, D. D., and the report was accepted.

REPORT.

The Committee on the Siam and China missions submit the following as their report:

The mightiest and most beneficent processes of the natural world are gradual and slow. And our blessed Lord has declared that the same law holds good in his spiritual kingdom. The preparation, the sowing, the springing up, the growth, and the bearing fruit, are the successive steps in the great process of human evangelization. His gospel is like the leaven hid in the measure of meal, slow in its working, but certain and radical in its effects. It is not by sudden revolutions, and striking changes that the gospel is to win its way among men, but by means as sim-

ple as the course of nature, and as gradual as the advance of the seasons. Though political and social revolutions have their place in the economy of Providence, and are made subservient to the spread of the gospel, they are merely secondary, and far inferior. They are the symptoms, rather than the cause, of beneficent progress. The storms and commotions which clear our atmosphere, and conduce so much to the general comfort and health, are merely the effects of those mightier and secret forces which move the seasons onward, and perfect the growths of summer. They neither make the summer, nor ripen its fruits. At the best their agency is only incidental: sometimes it turns out to be injurious and destructive, in particular directions, though beneficent on the general scale. In the same way civil commotions indicate movement and inspire hope. They reveal the presence of a subtile and powerful influence which is working toward the happiness and redemption of the human race.

Views like these are important in our survey of the missionary work in China. These views tend, on the one hand, to moderate our expectations, in view of recent political movements, and on the other, to afford us a just encouragement. It is impossible for any one to predict, with certainty, what will be the issue of the revolution now in progress in that empire. Recent advices would scarcely seem to favor the belief that it is making any advance. It seems, for the present, at least, to be stationary. And there is much reason to doubt whether it can be carried beyond its present position. But not to speculate on these questions, it is enough for us to know that, however it may succeed, and whatever measure of power it may attain, its success will not be the success of the gospel. This in any event, is to be attained only by patient sowing and careful, persevering culture. The progress of truth among a people like the Chinese, whether governed by the old dynasty, or that of the revolution, will be slow and difficult. The philosophy under which the people have been reared, the hereditary customs which prevail among them, and the intellectual passivity and sluggishness which form so marked a feature in their character, present a combination of difficulties which cannot be suddenly overcome. We must be content with feeble beginnings, and meagre returns. Our dependence must not be on any favorable combination of influences and events, but under God, on steady toil and patient endurance in the way of duty.

Still, your committee are able to find encouragement in the events which have recently transpired in China. The old stagnation is broken up. An era of movement, of thought, and of individual action, has been inaugurated. Rays of intellectual light have broken in upon the thick darkness of centuries. Christianity has been regarded with a degree of favor, the word of God has been tolerated, and, to some extent, circulated, under the auspices of the revolution. These are omens of good. The revolution may fail, but the influence of the word of God shall endure. Every Bible truth, every Christian idea, which may thus have gained currency, will live and propagate themselves among the people, till that mighty mass shall be leavened by the gospel, and regenerated by the spirit of God. Already we can see evidences of the advancing dawn, and we cherish the hope, for long benighted China, of a glorious gospel day.

The history of our Chinese missions during the past year has been of such a character as at once to chasten and encourage our hope. The removal by death of Mr. Goddard, of the Ningpo mission, in the midst of his labors and the height of his usefulness, is one of those mysterious events by which God tries the faith of His people, and teaches them the necessity of ceasing from man, whose breath is in his nostrils. He had completed the translation of the New Testament, and pro-

eeded with the old as far as Leviticus, when the messenger came, and his work on arth was closed. The translation of the New Testament which he lived to complete and publish, has been pronounced by those competent to judge of its merits, o be a work of sterling character, equally adapted to the wants of the common eople and to the taste of the learned. While we bow humbled, and in the spirit f submission to the Providence which has removed this eminent missionary from is work on earth, we are constrained to thank God for the work which he lived o complete. That translation will continue for long years, probably till the end of ime, to operate on the minds and hearts of men; while he who was permitted to ccomplish it, shall be reaping the rewards of the gospel in heaven. During the ast year not less than 30,000 copies of the New Testament, and parts of the New Testament, amounting in all to between four and and five millions of pages, have een printed and circulated in the mission, besides many copies disposed of to the issionaries of the Southern Board, and 1000 copies of the complete New Testaent sent to California. Of Tracts about 30,000 copies have been circulated, amounng to not less than 1,000,000 pages. The schools, (four for boys, and two for girls, n the Hong-kong mission, and the West Gate Chapel school at Ningpo) have been n successful operation during the past year. Your committee regard it as a happy ircumstance that these schools are strictly religious in their influence. They not nly afford facilities for instruction in the branches of common knowledge and the Chinese classics, but are also direct agencies of evangelization. The churches have eceived some accession, two converts having been baptized at Ningpo, and seven at Hong-kong. It will be seen from this brief statement that in spite of the embarassment under which these missions labor, in consequence of the death of one misionary, and the absence of another, now in this country, they are making a steady nd encouraging advance. Both need to be reinforced. The full effect of what has een done in the way of translating the Scriptures, and the preparation of eligious tracts, as well as the wide door which has been opened for the preaching f the gospel, demand that here at least the movement should be advance nstead of retrograde.

The mission at Bangkok has been cheered by the return of Mr. Chandler from his country, with the materials for the restoration of the printing establishment, lestroyed by fire a few years since, and by the addition of Mr. and Mrs. Telford to he Chinese department. Aside from these circumstances there has been little of an ncouraging character, that would attract the notice of the beholder. At the last dvices, Mr. Chandler's printing operations were not fairly under way, and Mr. nd Mrs. Telford had done little more than to commence the study of the lanuage. The school in the Chinese department had been suspended, and the intruction in the royal palace, which was mentioned in the last annual report as a ubject for congratulation, is likely to be interrupted in consequence of a painful isunderstanding which has arisen with the king. Still, the foundations of this ission are laid deep and broad, and we have reason to believe, that in spite of all iscouragements, and in the face of trials, God will yet bless it, and cause great esults to flow from its labors. The Chinese church has received six members by aptism during the year, and now contains 32 native disciples. In the Siamese epartment there are several professing believers, some of whom have offered hemselves as candidates for baptism. The reports of the missionaries indicate hat the religious services which are held daily are quite well attended, and that hey promise more abundant fruits.

In conclusion your committee are satisfied that no new line of policy is required or the missions under consideration. The faithful and energetic prosecution of

the work in the same direction as heretofore, can scarcely fail of ultimate success. Your committee express the hope that the usual force of the missions will be kept up, and that any measure taken by the Board will look toward a more general publication of the gospel, especially among the Chinese, at no distant day.

All which is respectfully submitted.

The report of the Committee on the Karen Missions was read by the Rev. Geo. Kempton, chairman, and was accepted.

REPORT.

Your committee having examined that part of the annual report referring to the Karen missions, find much that is calculated to encourage and fill with grateful, humble adoration, the hearts of all who love, labor, and pray for the conversion of the heathen.

During the past year the missions have been deprived by death and failing health of several excellent and honored laborers. But your committee think that none of our missions are better able to bear this deprivation. These missions are becoming rapidly and successfully self-supporting. Scarcely any longer the helped, they are now helpers in the great salvation to which but a few years since they were strangers. These infant churches, nourished at first by the "sincere milk of the word," are now hastening to full stature in Christ Jesus. They are now using the strong meat of the word, growing in grace and the knowledge of our Lord and Saviour Jesus Christ. And the development, direction and efficiency of their new-born energies give grateful presage of an honorable and powerful maturity. They are already centres and sources of great and beneficent influence for the advancement and establishment of Christ's kingdom in the Pagan world. A native ministry of singular faithfulness and competency is arising amongst them. The churches are taking upon them the support of their pastors. A Home Mission Society has been formed by them, and they are now sending missionaries through their jungles and to their villages, to preach the unsearchable riches of Christ to their benighted countrymen, and Primary schools are sustained by one of these missions without cost to the Union. Of the Bassein mission, the annual report thus speaks: "At the quarterly meeting of the churches, in October last, attended by more than forty preachers, it was voted to assume the entire support of the ministry.

'For preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren.'"

Such are the labors, the love, and the efficiency of these Karen disciples, that the friends of the mission may well thank God and take courage, and with proper humility and gratitude acknowledge the unspeakable honor which has been conferred upon them.

The committee, in closing, would not be understood as saying that the deprivation of missionaries, alluded to in the opening of this report, is a benefit to the mission. On the contrary, it is their firm and solemn conviction, that no one of our missions needs, more than this, the continued labor of able and judicious missionaries, both for superintendence of the work so successfully begun and for the extension of the gospel into regions beyond. The men who under God may have the moulding and directing of these new and expanding agencies, stand at a point, where they may touch all that is pure, sacred and saving, for generations to come. The doctrines, the practice, and the discipline in which the churches of the present are confirmed, must be in a great degree perpetual, must mould and modify

g churches. While then your committee see in the present native min-
s Karen churches, a faithful, devoted, consecrated body of preachers, and
urches themselves kinsmen to martyrs, they yet believe that a rein-
of missionary labor is imperatively demanded by the present and pros-
ndition of the Karen missions.
fully submitted.

Committee on Indian Missions reported through the Rev.
homas, and the report was accepted. Annexed to the re-
s a recommendation relating to a transfer of these mis-
the American Baptist Home Mission Society, pending the
ation of which, the Board adjourned. Prayer by Rev. J.
rt.

WEDNESDAY EVENING.

ession was opened with prayer by the Rev. T. Powell, Ill.
ecommendation annexed to the report on Indian Missions
been taken up for consideration, was, after brief discussion,
n the table.
Committee on the Assam and Teloogoo Missions reported
the Rev. R. A. Fyfe, and the report was accepted.

REPORT.

mmittee on the Assam and Teloogoo Missions ask leave to report:

he documents submitted to your committee, it appears that missionary
e been zealously prosecuted with all the strength which God in his wis-
een fit to spare to the Missionaries. The dealings of God with both Mis-
ng the past year have been calculated to humble the missionaries, and at
time to renew their confidence in the excellency and ultimate triumph
ble work.
samese Mission has been tried in various ways. Death and sickness
tly weakened the effective force of the mission, and the remaining stand-
rs are calling loudly and earnestly for speedy and effective help. Of
nissionaries, male and female, in Assam, two, Mr. and Mrs. Brown, after
ars of faithful labor have been invited to revisit their native land. Three
nbers have suffered from ill health; and not one of the three native as-
competent to take the charge of a church. The scarcity and inefficien-
ive assistants is one of the trials connected with this mission. But the
God has been on this mission for good, also. One of the missionaries
There is a growing readiness to hear and investigate the claims of Chris-
t all our stations." Ten have been baptized at Sibsagor; and some
fruits have been gathered from among the pupils of the Orphan Institu-
owgong. A general religious interest has been growing for months past
stitution. All the schools, both the boarding and day schools, under the
ndence of the female assistant missionaries seem to be in a prosperous
. One day school under Mrs. Dauble has, some of the time, had as many
ndred scholars. The printing department of this mission has likewise
iently employed during the past year, and much valuable truth has by
s been circulated among the Assamese.

Your Committee are highly gratified at the amount of missionary labor performed in connection with this mission, especially when they take into consideration the fact that it has been so feebly manned. Reinforcements are greatly needed, not only to fill the vacancies occasioned by death, but to occupy new fields. The present missionaries have been over-tasked, and besides, the climate, which is generally among the most healthful and salubrious of any of our foreign missions, to some of them has not been congenial. Three men are asked for Assam. One for Nowgong, another for Mongledai, and the third for Gologhât. Where are the men to take up the weapons of those who have fallen on the field of battle, and to push the triumphs of the cross into new and most promising directions?

Brother Jewett and his wife are at present the only active laborers among the ten millions of Teloogoos. Brother Douglass and wife have probably reached their field of labor, connected with this mission ere this, but it will be many months before they can speak in the language of the natives the wonderful works of God. To this numerous people the Missionaries of the Board have faithfully preached the unsearchable riches of Christ. But what are two or even three missionaries among so many? It is hoped that before long the missionaries will be able to circulate the whole Bible among the Teloogoos. God has granted little apparent success to the labors of missionaries among this people. This comparative want of success has not been confined to the mission of the American Baptist Missionary Union. The London Missionary Society are only now beginning to reap some of the fruits of forty years' toil. But missionary labors among the Teloogoos seem to be followed by results which do not generally develope themselves among other heathen nations. There appears to be a wide spread *general* conviction among the masses in favor of the Christian religion. And the few who have enrolled themselves openly under the banner of the Cross, show the thoroughness of their convictions by their great liberality, which has abounded even in their deep poverty. The six members of the church in Nellore have contributed more than enough to support a native pastor.

Mr. Jewett earnestly pleads for the establishment of a second station at Ongole, seventy-seven miles from Nellore. These are represented as the important points in the Nellore district — "the two great thoroughfares and centres of influence." "Formerly," says Mr. Jewett, "we have asked much, now I only ask for two stations for the Teloogoo Baptist Mission. If it be inevitably ordained that the laborers in the mission are to be few, let us at least expand a little. Let us have one more missionary in Nellore and one in Ongole, that the sympathies, prayers and efforts in itinerating may overshadow the intervening villages with those influences which bring salvation. This place cannot remain long unoccupied. It is now offered to your acceptance. *Men* are the great want of the present day. Give us *men*, therefore, as well as money."

The Committee on Finances reported through Charles Walker, Esq., chairman, and the report became the subject of extended and animated remarks, followed by a conditional subscription to pay the debt, amounting to $20,947.

On motion, the report on Finances was referred to the Union.

Adjourned. Benediction by Rev. J. C. Burroughs.

THURSDAY MORNING.

The session was opened with prayer by the Rev. A. Bingham, ssionary to the Ojibwa Indians.

The records of yesterday's proceedings were read and ap- ɔved.

The Committee on the Treasury Department presented their port through the Rev. R. C. Mills, chairman, and the report was d on the table for action by the Board at its final meeting after ɔ annual meeting of the Union.

The Rev. Messrs. A. Bingham, of the Ojibwa Mission, the Rev. an Jones of the Cherokee Mission, and the Rev. J. S. Good- ın of the Bassa Mission, were introduced to the Board by the reign Secretary, and a few appropriate words of welcome were dressed to them by the Chairman of the Board.

The Rev. Mr. Goodman addressed the Board on behalf of the ssion with which he is connected.

The report of the Committee on the Greek and Bassa Missions ıs read by the Rev. G. P. Nice, N. J., and was referred to the ıion.

Voted, that it be recommended by the Board to the Union, that e annual sermon be preached this evening by the Rev. Edward ıthrop, D. D., N. Y.

Voted, that abstracts of the reports of the Executive Commit- e and Treasurer be presented to the Union.

Voted, that the Chairman and Recording Secretary be instruct- d to report to the Union the proceedings of the Board.

The Doxology was sung, and the Board adjourned.

J. H. DUNCAN, *Chairman, pro tem.*

S. S. CUTTING, *Recording Secretary.*

PROCEEDINGS OF THE MISSIONARY UNION.

CHICAGO, MAY 17, 1855.

The American Baptist Missionary Union convened this day, at 10 o'clock A. M., in the meeting house of the First Baptist Church in this city to hold its forty-first Anniversary.

The Hon. Geo. N. Briggs, of Mass., President of the Union, called the meeting to order, and prayer was offered by Rev. S. Bailey, D. D , of Ind., one of the Vice Presidents.

The President then made some appropriate remarks introductory to the business of the Union.

A Committee consisting of Rev. Messrs. C. W. Hewes, N. Y., H. M. Richardson, Ohio, D. L. Breckenridge, Ind., J. Saxton, Ill., C. B. Keyes, N. Y., and Messrs. W. B. Alvord, Wis., and H. E. Lincoln, Mass., was appointed to ascertain the names of members present, and subsequently reported as follows:

The whole number of Life members present is 275. From the state of Maine, five; New Hampshire, three; Vermont, three; Massachusetts, fifty-two; Rhode Island, two: Connecticut, five; New York, forty-eight; New Jersey, fourteen; Pennsylvania, ten; Ohio, twenty-two; Indiana, ten; Illinois, fifty-one; Michigan, twenty-three; Wisconsin, fifteen; Iowa, six; Missouri, three; Cherokee Nation, one; Africa, one.

The whole number of Annual Members present is twenty-one. From the state of Massachusetts, one; Connecticut, one; New York, two; Ohio, six; Illinois, two; Indiana, three; Michigan, three; Wisconsin, two; Iowa, one. There also appeared twelve who presented themselves as Annual Members, but without written credentials.

MAINE.

D. S. Hawley,	William H. Shailer,	Ely Trask.
I. S. Kalloch,	W. O. Thomas,	

NEW HAMPSHIRE.

Charles W. Flanders,	Henry F. Lane.	William Lamson,

VERMONT.

Joseph C. Foster,	S. Gustin,	Lucian Hayden.

MASSACHUSETTS.

J. Aldrich,	Rufus K. Bellamy,	George W. Chipman,
Warren Aldrich,	George N. Briggs,	J. W. Converse,
Thomas D. Anderson,	Edward Bright,	Samuel T. Cushing,
William L. Brown,	A. H. Burlingham,	James H. Duncan,
Anson J. Barker,	N. Boynton,	Erastus D. Everett,
George S. Blanchard,	William C. Child,	Edward K. Fuller,

Gale,
irdwood,
oldthwaite,
ı Howe,
B. Ide,
ike C. Jameson,
and,
d H. Lincoln,
E. Lincoln,
ı P. Mason,
lason,
bery,
Mylon Merriam,
R. C. Mills.
Rollin H. Neale,
William F. Nelson,
J. W. Olmstead,
Abijah Patch,
George W. Patch,
Solomon Peck,
Andrew Pollard,
Benjamin Porter,
John Pryor,
W. C. Richards,
S. F. Smith,
George S. G. Spence,
J. C. Stockbridge,
Baron Stow,
Phineas Stowe,
William Thayer,
Andrew Ward,
Dwight Wheelock,
Rufus W. Whitney,
Asa Wilbur,
John B. Witherbee.

RHODE ISLAND.

J. Brayton,
John Enoch Chesshire.

CONNECTICUT.

ı Holman, Jr.,
Miller,
John N. Murdock,
S. Dryden Phelps,
J. T. Smith.

NEW YORK.

Babcock,
L. Baker,
Baldwin,
Clark,
ı Clarke,
r H. Cone,
W. Cone,
Corey,
S. Cutting,
M. Danforth,
n Daniels,
Denney,
W. Eaton,
M. Evans,
argo, Jr.,
Fuller,
S. B. Gilbert,
Charles W. Hewes,
B. M. Hill,
Edward T. Hiscox,
J. L. Hodge,
W. G. Howard,
A. Hubbell,
L. J. Huntley,
Reuben Jeffery,
C. B. Keyes,
A. S. Kneeland,
B. N. Leach,
E. L. Magoon,
Rufus W. Main,
James O. Mason,
L. Muzzy,
J. W. Osborn,
Lemuel C. Pattengill,
C. B. Read,
N. Ripley,
John Wilder Russell,
Oren Sage,
C. P. Sheldon,
Smith Sheldon,
John Smitzer,
O. D. Taylor,
E. D. Truman,
H. C. Vogell,
Horatio Warner,
Henry K. Webster,
Samuel White,
Lyman Wright.

NEW JERSEY.

Baldwin,
Kendall,
Fish,
Keen,
Mason,
Robert T. Middleditch,
George P. Nice,
P. C. Onderdonk,
Wheelock H. Parmly,
Ambrose S. Randolph,
O. S. Stearns,
G. S. Webb,
William V. Wilson,
D. M. Wilson.

PENNSYLVANIA.

ı Bucknell,
Clarke,
heney,
Crozer,
Charles A. Fox,
Benjamin Griffith,
Willlam W. Keen,
Sewall M. Osgood,
T. R. Taylor,
M. R. Watkinson.

OHIO.

Abbey,
Adams,
arker,
. Batchelder,
evan,
Brown,
Carter,
Eaton,
S. W. Foljambe,
Albert Guy,
E. H. Hamlin,
William F. Hansell,
M. W. Homes,
Lewis Raymond,
Frederick Remington,
H. M. Richardson,
Joseph T. Robert,
W. W. Sawyer,
John Seaman,
John Stevens,
David E. Thomas,
E. Thresher.

INDIANA.

E. P. Bond,
Sydney Dyer,
Morgan Edwards,
Ezra Ferris,
J. R. Osgood,
R. M. Parks,
Harry Smith,
N. V. Steadman,
Anson Tucker,
J. M. Whitehead.

ILLINOIS.

J. V. Allison,
G. S. Bailey,
C. Brinkerhoff,
J. Brown,
J. C. Burroughs,
Charles Button,
B. B. Carpenter,
I. Clark,
Isaac L. Clarke,
J. M. Cochran,
J. M. Coggeshall,
Jirah D. Cole,
Augustus B. Cramb,
H. L. Crosby,
J. B. Dibell,
John Edminster,
S. A. Estes,
F. R. Freeman,
William Gates,
A. Gross,
John Higby,
Samuel Hoard,
E. N. Jencks,
Niles Kinne,
L. W. Lawrence,
Warren Leverett,
Washington Leverett,
I. S. Mahan,
James McClellan,
J. O. Metcalf,
S. G. Miner,
J. L. Moore,
R. Newton,
J. W. Nye,
Thomas Powell,
Charles Hill Roe,
John Saxton,
E. Scofield,
Justin A. Smith,
Luther Stone,
Joel Sweet,
Benjamin Thomas,
J. N. Tolman,
Silas Tucker,
Charles Walker,
Norman Warriner,
H. G. Weston,
P. S. Whitman,
L. A. Willard,
N. N. Wood,
John Young.

MICHIGAN.

Marvin Allen,
A. Bingham,
A. J. Bingham,
James R. Boise,
Supply Chase,
Nathaniel Colver,
O. C. Comstock,
Emery Curtis,
Philo Forbes,
Samuel Graves,
John Harris,
George W. Harris,
Samuel Haskell,
T. Z. R. Jones,
S. N. Kendrick,
J. McLeod,
Joel Lyon,
R. R. Prentice,
Samuel H. Ransom,
J. J. Scarritt,
William Smedman,
J. A. B. Stone,
Evan J. Thomas.

WISCONSIN.

William B. Alvord,
Stephen Gano Benedict,
John Booth,
William H. Byron,
Nathaniel Crosby,
S. Dearborn,
J. W. Fish,
George W. Freeman,
Robert A. Fyfe,
Alexander Hamilton,
Absalom Miner,
H. I. Parker,
O. O. Stearns,
John T. Westover,
Perley Work.

IOWA.

A. G. Eberhart,
Elihu Gunn,
George J. Johnson,
Edward M. Miles,
James Schofield,
Henry R. Wilbur.

MISSOURI.

William Crowell,
S. B. Johnson,
John Teasdale.

CHEROKEE NATION.—Evan Jones.

WEST AFRICA.—J. S. Goodman.

ANNUAL MEMBERS.

MASSACHUSETTS.—John G. Felt.

CONNECTICUT.—Nathaniel W. Moore.

NEW YORK.

E. Owen, Smith Sheldon.

OHIO.

J. H. Barker, L. C. Carr, George E. Leonard.
Noah Barrell, J. W. Hiestand,

INDIANA.

A. S. Ames, G. F. Brayton, Isaac Grimwood,
Caleb Blood.

ILLINOIS.

D. L. Allen, Daniel Haigh, A. J. Joslyn.

MICHIGAN.

C. R. Pattison, P. VanWinkle.

WISCONSIN.

N. E. Chapin, William E. Wording, William H. Smith.

IOWA.—George W. Barnes.

S. Hoard, Esq., Ill., Rev. Messrs. S. Dyer, Ind., W. F. Hansell, Ohio., H. Glover, Mich., A. Hubbell, Esq., N. Y., Rev. Messrs. G. S. Webb, N. J., D. B. Cheney, Pa., Wm. Howe, Mass., S. D. Phelps, Ct., E. Gale, Vt., I. S. Kallock, Me., J. E. Chesshire, R. I., Wm. Lamson, N. H., E. Gunn, Iowa, O. O. Stearns, Wis., E. Ely, Min., were appointed a Committee to nominate twenty-five persons to serve on the Board of Managers.

Voted, that the election take place at half past four o'clock this afternoon.

The Rev. Messrs. G. W. Eaton, D. D., of N. Y., S. W. Adams, O., N. M. Wood, D. D., Ill., A. H. Burlingham, Mass., H. Miller, Ct., and Messrs. Wm. Bucknell, Pa., S. N. Kendrick, Mich., were appointed a committee to designate the place of the next Annual Meeting, also to nominate some person to preach the Annual Sermon.

A Committee consisting of Rev. Messrs. J. O. Mason, N. Y., H. C. Fish, N. J., E. Thresher, O., C. Bently, Ill., M. G. Clark, Pa., J. T. Smith, Ct., R. A. Fyfe, Wis., was appointed to nominate a President, two Vice Presidents and a Recording Secretary of the Union for the ensuing year.

Voted, That the pastors of churches, contributing to the funds of the Union, though not members, be invited to participate in our deliberations.

The Recording Secretary of the Board of Managers read the following communication from that body, which was accepted.

REPORT.

To the American Baptist Missionary Union, the Board of Managers respectfully report:

The Board of Managers held a special meeting in the city of New York, commencing March 13, 1855, at which meeting the paper ordered at the last meeting

of the Union, on "the mutual relations of this organization and its missionaries," was submitted by the Executive Committee. It is herewith presented to the Union.

The Board likewise assembled, according to the requisitions of the Constitution, on the 15th of May, 1855, in the city of Chicago. The reports of the Executive Committee, the Treasurer and Auditing Committee, were laid before the Board, and engaged its deliberations. The Board have as usual reviewed the proceedings of the past year.

As the result of their deliberations the Board beg leave to lay before the Union abstracts of the reports of the Executive Committee and Treasurer. They likewise present to the Union for its consideration and action the following items of business: — viz. — reports of Committees of the Board on Finances, and on the Greek and Bassa Missions.

The Board recommend that the sermon, by the Rev. Edward Lathrop, D. D., N. Y., be preached on Thursday evening.

JAMES H. DUNCAN, *Chairman pro tem.*

SEWALL S. CUTTING, *Recording Secretary.*

The Foreign Secretary then read the document referred to the Union by the Board, entitled, "The mutual relations of this organization and its missionaries."

Voted, That we adopt the same hours for holding our sessions that were adopted by the Board of Managers.

Voted, That we adjourn. Prayer by Rev. R. H. Neale, D. D., of Mass.

THURSDAY, 3 *o'clock, P. M.*

The Union convened. Prayer was offered by Rev. I. Clark, of Illinois.

Voted, That the report of the Executive Committee on the mutual relations of this organization and its missions, be laid upon the table.

Rev. S. H. Cone, D. D., N. Y., presented the following resolutions:

Inasmuch as grave differences of opinion exist between missionaries abroad and the Executive officers of the Board at home, as to their respective rights and duties, and the best means of conducting our missionary operations; and inasmuch as these differences have seriously affected the confidence of some of our patrons, and curtailed our pecuniary resources; and inasmuch as the work of evangelizing the heathen cannot be abandoned and must not be interrupted; therefore,

Resolved, That a Committee of —— be appointed to whom all these differences and difficulties shall be referred, to obtain all possible information, oral or written, from every available source, touching the matters involved, and report thereon to the Board of Managers at their annual meeting in May, 1856; and that this measure be set forth to the churches at home, and the missionaries

broad, as the nearest approach to a perfect conciliation which at resent can be attained.

Resolved, That this Union in confiding as heretofore to its Executive Committee, officers and missionaries the ordinary work f the body, with every assurance of united sympathy, support nd co-operation, will take immediate measures for the full payent of the existing debt, and for the enlargement of our misionary operations as the providence of God may direct.

The hour for election having arrived, the resolutions offered by)r. C. were laid upon the table, and Messrs. J. B. Witherbee, lass., L. A. Willard, Ill., G. S. Blanchard, O., S. Sheldon, N. Y.,). Graves, Mich., C. B. Keen, Pa., C. Wright, Wis., were appointed a Committee to receive and count the votes for President, Vice Presidents and Recording Secretary of the Union, who reported hat the following were duly elected.

Hon. GEORGE N. BRIGGS, *President.*
Rev. B. T. WELCH, D. D., } *Vice Presidents.*
Rev. S. BAILEY, D. D., }
Rev. W. H. SHAILER, *Recording Secretary.*

A Committee consisting of Messrs. A. L. Baker, N. Y., G. J. Johnson, Iowa, A. Field, Mass., J. M. Whitehead, Ind., A. Prescott, N. H., O. G. Carter, O., M. B. Smith, Ill., was appointed to collect the votes for Managers.

An abstract of the reports of the Treasurer and Executive Committee were presented and accepted.

Adjourned. Prayer by Rev. Mr. Crews of the Methodist church.

THURSDAY EVENING, *May* 17, 1855.

The Union met at 7 1-2 o'clock. Rev. Geo. W. Eaton, D. D., of N. Y., offered prayer.

The annual sermon was preached by the Rev. Edward Lathrop, D. D., of N. Y., from Eph. 3 : 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," and 2 Cor. 5 : 14, "For the love of Christ constraineth us." The subjects discussed were *The missionary's work; and his motives to it.* Collection, $73.

After singing the doxology, the benediction was pronounced by Rev. J. Teasdale, Mo.

FRIDAY, 9, A. M.

The Union assembled, and prayer was offered by Rev. E. Fer-is, Indiana.

The records of yesterday were read and approved.

The Committee to collect and count the votes for the twenty-

five persons to serve on the Board of Managers, reported as follows:

MINISTERS.

CHARLES G. PORTER, Bangor, Me.	W. H. PARMLY, Jersey City, N. J.
L. A. DUNN, Fairfax, Vt.	M. G. CLARKE, Philadelphia, Pa.
J. N. GRANGER, D. D., Providence, R. I.	S. W. ADAMS, Cleveland, O.
J. N. MURDOCK, D. D., Hartford, Conn.	S. DYER, Indianapolis, Ind.
WM. LAMSON, Portsmouth, N. H.	H. G. WESTON, Peoria, Ill.
T. D. ANDERSON, Roxbury, Mass.	S. HASKELL, Kalamazoo, Mich.
S. H. CONE, D. D., New York.	THOS. S. GRIFFITH, Dubuque, Iowa.
J. L. HODGE, D. D., Brooklyn, N. Y.	WM. ROLLINSON, San Francisco, Cal.

LAYMEN.

GEO. W. CHIPMAN, Boston, Mass.	W. W. KEEN, Philadelphia, Pa.
JAMES H. READ, Providence, R. I.	JOHN BEVAN, Cincinnati, O.
WM. PHELPS, New York.	CHARLES WALKER, Chicago, Ill.
D. R. BARTON, Rochester, N. Y.	NATHANIEL CROSBY, Janesville, Wis.
D. FITZ RANDOLPH, N. Brunswick, N. J.	

TO FILL A VACANCY.

GEO. B. IDE, D. D., Springfield, Mass.

The resolutions offered by Dr. Cone, were then taken from the table, and, pending their discussion, Rev. D. G. Corey proposed the following as a substitute.

Resolved, That the whole matter of differences now existing between the Executive Committee and some of our missionaries abroad be referred to a Committee of——who shall report to the Union during its present session.

After some discussion, Rev. Dr. Stow offered the following resolution, which was adopted.

Resolved, That the resolutions offered by Dr. Cone and Rev. D. G. Corey be referred to a Committee to report to this meeting as to what is the best course to be pursued in this matter.

The following was the committee, appointed at large, Messrs. Shailer, Me., Prescott, N. H., Foster, Vt., Ide, Mass., Miller, Conn., Brayton, R. I., Cone, N. Y., Webb, N. J., Cheney, Pa., Stevens, Ohio, Bailey, Ind., Burroughs, Ill., Colver, Mich., Stearns, Wis., Miles, Iowa, Ely, Minnesota.

Dr. Stow moved that the paper on "the mutual relations of this organization and its missionaries," be taken from the table, and referred to the committee just appointed. Carried.

The Union took up the report on the Greek and Bassa Missions. The part relating to the Greek Mission was first considered, and in place of the recommendation therein contained, the following resolution, moved by the Hon. J. H. Duncan, was adopted: viz.,

Resolved, That in view of the liabilities now resting upon the Treasury, this Union will sustain the Board of Managers in discontinuing the Greek Mission in accordance with the recommendation of the Executive Committee,—leaving, however, the adoption of the measure entirely to the discretion of the Executive Committee.

It was then moved to refer that part of the report which relates to the Bassa Mission to the Board of Managers. Pending this question, prayer was offered by the Rev. D. Eldridge, N. Y., and the Board adjourned.

AFTERNOON SESSION.

Prayer was offered by the Rev. Dr. Pryor, Mass.

The question of referring the report on the Bassa Mission to the Board of Managers was taken up and considered.

On motion it was *voted* to amend the motion to refer, by instructing the Board to continue the Bassa Mission. The amendment was carried, and the reference ordered.

The committee on the Bassa and the Greek Missions present the following report.

While the committee would deprecate any action by the Board that would intimate feebleness of faith or readiness to yield to discouraging circumstances in the prosecution of the great commission, they believe that as wise stewards, they are bound to regard the manifestations of divine Providence as a fit interpreter of the divine will; and not to persist in any effort that clearly seems to be unsustained by its heavenly sanction. All acquainted with the history of the Bassa Mission are aware, that since its commencement, the indications of success have never been such as to render the question of its continuance of more than doubtful expedience. During its existence, most of its missionaries have fallen rapidly under the inhospitable influence of the climate, and even the surviving ones are here now for the purpose of recruiting their diseased systems. And while the sacrifice of life has been so great, there have been but very few souls who have given evidences of conversion to Christ. While, therefore, more propitious fields of bright promise call for the greatest possible outlay of means, it appears to the committee that in the present embarrassed state of the finances it is inexpedient to continue at Bassa a mission station under the auspices of the Union.

From what has been learned of the Greek mission, but little success seems to have attended it. For years its continuance has been thought by a large number of the society a matter of questionable duty. But while the committee feel unprepared to recommend its immediate and absolute abandonment, they are unanimously of opinion that an appropriation of men or means for the reinforcement of that mission would be unwarrantable during the present financial year.

The committee would remark, in closing their report, that in the painful duty of counselling retrenchment toward the above missions — they are consoled by the reflection that the fields referred to are not, either of them, at present wholly dependent upon our own missions for gospel light — Little Bassa being occupied to an extent by the Southern Baptist Missionary Board, and Greece by other evangelical societies.

All which is respectfully submitted.

The following resolution moved by Rev. W. F. Hansell, Ohio, was carried:

Resolved, That the thanks of this Union be and they are hereby tendered to the Rev. Dr. Lathrop, for the timely and valuable discourse delivered by him last evening, and that he be requested

to furnish a copy of it for publication under direction of the Board of Managers.

The report on Finances was taken up, amended and adopted.

Your committee have had under consideration the business committed to their charge and ask leave to report.

They regret to find that you will be compelled to commence the ensuing fiscal year with liabilities of more than $60,000. Still, as the debt has been contracted in good faith, there remains not a doubt that the Union will feel solemnly bound to meet the entire liabilities at the earliest day practicable.

Your committee are of the opinion that several causes are apparent, why the debt against the Board has increased beyond the former year.

Among the causes is the drought, which, in many districts of our country, has operated so severely as to materially lessen, and in many instances entirely cut off contributions and subscriptions.

Another cause is to be found in the financial crisis in the money market in all our large cities and to quite an extent among all classes, depriving the more wealthy, the mechanic and the laborer from contributing all that they had in their hearts to do in this branch of cherished benevolence. Another cause, perhaps, has operated on some churches and some individuals, the fact that there was a difference of opinion among brethren engaged in the great work of prosecuting the foreign missionary enterprise.

Your committee have noticed a feeling in many minds that too much has been expended in defraying the expenses of returned missionaries; and although they are unanimously of opinion that the Board ought to allow such to return as require a change in climate to restore them to health, still your committee feel, in the present state of the finances, that it will be necessary to lessen materially this branch of expenditure; and they recommend to the consideration of the Board to economize in this as much as the circumstances of the cases will admit.

Your committee are unanimous in approving of the action of the Board in employing native preachers and laborers to the fullest extent of their means, believing it the *best* as well as cheapest method to accomplish the great work of evangelizing the world.

In view of all the facts before the committee, they discover no obstacles so serious, that warm Christian hearts under the blessing of God, cannot speedily overcome them.

They look over the wide and goodly land in which this Union dwells, and ask the question, what are $60,000 to raise among so many soldiers of the cross? Single houses in this infant city, and a hundred other cities of our land, have, in times of trial, raised more than this. A single company to the Crimea cost England more than this sum. Will our beloved Union do less?

Let all former differences be amicably settled. Let the watchword be "Onward to the battlefield." Let a system of agency be maintained by the Board, that will reach every church, and the work will be accomplished, and the Redeemer's kingdom will go on till the kingdoms of this world shall become the kingdoms of our Master.

This crisis must be met, and may it be met spontaneously by the Union to-morrow.

The Committee on a place and preacher for the next anniver-

reported through the Rev. Dr. Eaton, and the report was pted.

port of the Committee to designate a place of meeting and to nominate a her for next year.

e Committee appointed to designate a place of meeting and to nominate a her for next year respectfully report: That, having no invitations for the ing from any quarter before them, and being unable to ascertain the wishes y church at a suitable locality for such meeting they did not feel at liberty to ne the responsibility of fixing upon a place, and would recommend a refer- of this subject to the Executive Committee. They beg leave, however, to say among several places named, Columbus (O.), and Hartford (Conn.), were ably considered as desirable locations for the meeting of next year, but they not able to learn definitely the wishes of brethren in either of these cities.

e Committee have unanimously nominated the Rev. Robert W. Cushman, D. f Boston, as the preacher for next year, and Rev. Nathaniel Colver, of Detroit, a alternate.

l which is respectfully submitted.

ev. L. Hayden, of Vt., offered the following resolutions, which e unanimously adopted.

esolved, That the cordial thanks of this body are hereby ten- d to the First Baptist Church and other churches and citizens hicago, for the ample accommodations which they have pro- d for the meetings of the Union, and for the enlarged hospi- y with which they have welcomed its members to their houses homes.

esolved, That our thanks are due, and are hereby expressed, ie Young Men's Association of this city, for their generous er to the members of the Union of the use of their Reading m and Library.

esolved, That we hereby tender our grateful acknowledge- ts to the New York and Erie and such other Rail Road Com- ies as have courteously permitted the members of this body to over their respective roads at reduced fare.

djourned till 7½ o'clock this evening. Prayer by Rev. R. Bab- , D. D., N. Y.

FRIDAY EVENING, 7 1-2 *o'clock.*

he Union met. Rev. J. J. Scarritt, of Mich., offered prayer. he Committee to whom were referred the resolutions offered ev. Messrs. Cone and Corey, and the document "on the mu- relations of this organization and its missionaries," submit- he following report:

asmuch as grave differences of opinion exist between certain of our mission- and the Executive officers of the Board, as to their respective rights and du- and the best means of conducting our missionary operations; and inasmuch se differences have seriously affected the confidence of some of our patrons, ed our pecuniary resources; and inasmuch as the work of evangelizing

the heathen cannot be abandoned, and must not be interrupted, your Committee present the following as the basis of action in the premises.

We deem the mutual relations between the Board and its missionaries, and the rules set forth in the document submitted to the Union at this anniversary, by which they are mutually to be governed in these relations, to be explicit and sound; and such as, if rigidly adhered to, will secure harmony and peace in carrying forward the work to which they are respectively devoted.

It is, we think, clear that the authority of the Board is absolute over all the interests of the missions committed to their care. But at the same time their authority is limited; and as used in the prosecution of their work and in connection with their missionaries and agents must be exercised under the rules by which the parties are to be governed.

To what extent these rules have been disregarded, either by the Executive or the missionaries, it is not the province of your Committee to determine. We deem it advisable, however, to recommend to the Union the adoption of the following resolutions.

1. *Resolved*, That this Union recommend that a Committee of one from each state in the Home field be appointed by the Board of Managers, to whom all these differences and difficulties shall be referred; and that it be the duty of this Committee to give a patient and attentive hearing to all that shall be offered by the parties interested and to make all suitable investigation touching the matters involved, and report to the Board of Managers at their next annual meeting, or sooner if deemed by them expedient, provided that in any and all matters of differences now existing between missionaries and the Executive Committee, the Executive Committee act with the advice of the Committee to be now appointed.

2. *Resolved*, That this Union, in confiding as heretofore to its Board of Managers, its Executive Committee, officers and missionaries, the work of the body, with every assurance of united sympathy, support and co-operation, will take immediate measures for the full payment of the existing debt, and for the enlargement of our missionary operations as the providence of God may direct.

3. *Resolved*, That this measure be set forth to the churches at home, and the missionaries abroad, as the nearest approach to a perfect conciliation which at present can be attained, and as a basis for the persevering and liberal co-operation of the friends of missions.

MUTUAL RELATIONS OF THE UNION AND ITS MISSIONARIES, AND THE EXTENT TO WHICH THEY ARE, OR SHOULD BE, SUBJECT TO REGULATIONS OR INSTRUCTIONS PROCEEDING FROM THE BOARD OR ITS EXECUTIVE COMMITTEE; ALSO, THE REGULATIONS ACTUALLY ESTABLISHED AND IN FORCE.

In conformity with the second article of the constitution, the Union prosecutes its objects "by means of missions." Missionaries are employed by it. Missionaries are its agents.

Missionaries are not the only agents of the Union. Its sphere of operation is two-fold, home and foreign; and in each of its departments it uses agencies. The agents at home are the Board of Managers, appointed directly by the Union; and the Executive Committee, designated by the Board; with their respective officers and home operatives, chosen by themselves. In the foreign department, also, there are not only the missionaries severally, but missions, and other committees and executives, appointed through and by the Executive *Committee.*

All the agencies of the Union are constituted, substantially, on one and the e basis. Direction and responsibility underlie the whole. Regarded in light of the constitution simply, the appointing body empowers, and, under provisions of that constitution, directs the exercise of the power conferred. agent appointed, and accepting power under that constitution, is respon- e for its exercise to the body from whom it emanated.

Such, then, are the relations between the Union and its missionaries, *consti- ionally* considered. The relations are created by *appointment given and epted.* Missionaries accepting appointment from the Union, through the ecutive Committee, become its *agents; as such,* they derive their autho- ion from it; *as such,* they are subject to its direction, through the Board its Committee; *as such,* they are responsible for due regard to such di- ion. They who are missionaries have other relations also, and other ers; for the use of which they are responsible to those from whom derived. with respect to the *Union,* their responsibility rests on their relations as its nts, and is coterminous with those relations. This principle, of *agencies ponsible,* is held confessedly with respect to other foreign and all home agen- . It does not appear wherein the applicability can fail in regard to mis- aries. The constitution of the Union puts all on equal ground. It makes he duty of the Executive Committee, as in regard to other agents, "to ap- t, instruct and direct all the missionaries of the Board;" and empowers Committee to "remove a missionary for sufficient cause, as also any Corres- ding Secretary, Treasurer, or Auditing Committee," and to "appoint others heir places;" being themselves "responsible to the Board of Managers."

This view of the mutual relations between the Union and its missionaries has n held substantially from the beginning. The constitution of the General vention, as originally framed, made it the duty of the Board of Managers, ng other specifications, "to employ missionaries," — we use the words of instrument,—"to employ missionaries, to fix on the field of their labors, and compensation to be allowed them for their services, to superintend their duct, and dismiss them should their services be disapproved." The relations be created between the Board and its missionaries, *officially,* was understood be those between employers and the employed; the engagement to be made of the nature of a contract; into which the parties would enter voluntarily, but ich reserved to the Board the right to annul the contract, just cause existing heir opinion; or, in the words of the constitution, "to dismiss missionaries, uld their services be disapproved;" and which involved, therefore, the right he Board to direct those services so long as they were retained.

The Board elected under this constitution and composed of persons by whom nd been made, recognized the same fundamental relations, of employers and ployed, at their first session immediately ensuing; and in appointing Ado- m Judson, then in India, *resolved,* that he "be considered as a missionary er the care and direction of this Board," and that "provision be made for him his family accordingly." This was the first act of the original Board in re- to Mr. Judson. Their next had respect to his field of labor; referring election of it "for the present" to his judgment; (Burmah then had not n suggested;) but requesting him to communicate his views of future per-

manent stations to the Board "as early as he conveniently could," manifestly for *their* consideration and action. At the same meeting Mr. Rice had been appointed "a missionary," and his place and mode of service temporarily assigned to him; a committee being directed to confer with him also in regard to "a suitable compensation." Succeeding meetings led in the same direction. In the second year of the organization, Sept. 1815, the Board *resolved*, "that instructions be drawn up for the government of the conduct of our missionaries in India, including those already there." At a subsequent meeting of the same original Board, in 1816, these fundamental principles were more formally enunciated. And it was "*resolved*, that it is competent for the Board to direct the missionaries employed by them, on such missions and at such times as they may think proper; and that, from the nature of said employment, it is the incumbent duty of such missionary to comply with the said direction." They also said, "If missionaries may desert their station at their own caprice, no Board need superintend their measures,"—a sentiment sustained by the Convention and the Board of 1820, which last (the Board) resolved, "in pursuance," they said, "of the decision of the Convention, that the relation between the Board (and a certain missionary) be considered as dissolved from the time of his leaving Rangoon."

The view of mutual relations entertained by the founders of our missionary enterprise, and their modes of procedure consonant therewith, were not repudiated nor substantially departed from, we believe, until the day that the General Convention was re-organized under the constitution of the Missionary Union. At different periods, as occasion presented, expression was given more or less full, in various bearings, by the Convention, the Board, and the Acting Board, in the constitution revised, in reports, in instructions to missionaries and in other ways, to the same broad principles as lying at the base of our missionary connection. In 1820, the Board enacted a body of rules for the regulation of the missions, in reference, 1st, to moneys, that the stipulated compensation be not exceeded; 2d, as to site and premises of buildings, that they be not procured without the prior approval of the Board; 3d, in the occupancy of mission stations, missionaries to continue at their respective stations until the Board consent to their removal, or, from the period of said removal, be no longer entitled to the support of the body; and 4th, in relation to the economy of schools, that missionaries forward for the approbation of the Board such systems as in their judgment promise the greater degree of usefulness. As late as 1841, the same principles were maintained by the Board, in their annual report to the Convention, accepted by that body. "The connection, officially and to a limited extent," they said, "is one of *reciprocal direction* and *acquiescence*. The members of the Board, individually, would indeed be far from claiming pre-eminence above their fellows. In the language of a letter recently addressed by the Board to some of their missionaries in Asia, 'they consider their missionaries as embarked with them in a common cause; that one is their master; and that all they are brethren. As heirs of God and servants of the same Master, they delight to consider themselves as on an equality.' On the other hand, in the language of the same document, 'we have not all the same office. The missionaries have *the honor of offering themselves*, the Board have had imposed u

responsibility of accepting or rejecting candidates for missionary service. And when a brother is accepted, it is the duty of the Board to assign his station, to give a general direction as to his duties and labors' "; etc. The Board proceed to fortify the principle, " that the directory power lies with the *Board*," by referring to regulations subscribed by missionaries on their entering into the missionary connection.

Similar views had been presented by the Board, and more at length, in 1840, in instructions addressed to missionaries under appointment to West Africa. Adverting to the principles on which the Board itself had been constituted, " The *Board*," they said, " act not for themselves. They are strictly, as they are denominated, a Board of *Managers*, to whom the Convention for a limited period confide the management of their concerns; and who are bound to give account of their agency at the close of their appointed term of service, and whenever it is called for.** If faithful to their trust, they are approved; if unfaithful, they can be superseded, when the specified term of their service has expired." And from this recognized responsibility of *theirs* to the *Convention*, they enforced a like responsibility of missionaries to themselves. " Being obligated," they remarked, " to account for their own agency, they are under the necessity of securing a like responsibility from all in their employ. Free as they might be, in the strength of their confidence in their missionaries, to forego the right of specifically appropriating the funds committed to them, and through them to the missions, — and the pleasure of knowing to what beneficent purposes and with what success they are applied, the Board *cannot* withhold their supervision, nor release their missionaries from the duty of making stated and full report of their progress, without betrayal of their own sacred trust. Nor can they in any way, in the indulgence of generous sentiments or the application of a worldly-wise policy, depart from the principle that they are agents, employed for specific purposes, and strictly responsible. There is, indeed, a *reciprocal* responsibility extending through *all* the departments of our enterprise."

These are indices of the principles advocated or presupposed by the Board in all its home proceedings, and in instructions addressed to missionaries on the eve of embarkation, prior to our re-organization in the Missionary Union. And with respect to missionaries subsequently to their arrival in their respective fields, the settled usages of the Board had recognized substantially the same principles, according as time and circumstance had given occasion.

With the view held by the Board, the Convention, and the Union, respecting their mutual relations with their missionaries, the missionaries have accorded. Their virtual assent has been given in accepting appointment and listening to instructions from the appointing body. They have, also, given their express and formal concurrence. In 1827 a series of regulations were adopted by the Board for the direction of missionaries. The origination of these regulations, in their substantial features, was by a missionary. A similar series had been adopted by the missionaries in Burmah, for their governance, in 1816, and had been approved by the Convention the following year. In 1826 they were revised, by the missionary who had made the original draught (Mr. Judson), and transmitted to the Board; that, if approved, they might be " formally enacted."

The grounds for such "enactment," as stated by Mr. Judson, not only intimate the desirableness, in his opinion, of such a code, but, what is now more especially in point, they show the *relations* supposed by him to exist between the Board and the missionaries, on which relations alone such regulations could have place. "It has for some time appeared to me necessary," he wrote from Rangoon in June, 1826, "in order to prevent the improper appropriation and lavish waste of the mission funds, and to prevent missionaries from pursuing measures with a view to their own emolument, while ostensibly engaged in missionary work, that a system of regulations should be adopted by the Board, or the managing committee, and made binding on all the missionaries in their employ." "In framing the system," he subsequently remarks, he had "endeavored to preserve the balance of power between the parties, so as to infringe neither the natural rights of the one, nor the directing and controlling powers of the other." The superscription to these regulations, prefixed by him, was "*Regulations of the Managing Committee of the Board of Missions of the American Baptist Convention. To be subscribed by all persons entering the service of the Board, and to be forwarded for signature to all persons previously in service.*" These regulations, as already stated, were adopted by the Board in 1827, with some formal emendations; and have remained in force to the present time. They recognize distinctly, in letter and spirit, "the directing and controlling power" of the Board, as was intended by the missionary who framed them. The fourth article, relating to "missionaries who support themselves," holds *them* "subject to the instructions and general regulations of the Board, equally with those who receive pecuniary support." The fifth article requires each missionary to transmit to the Board "a regular account of the manner in which he spends his time and performs the duties of his profession." The sixth forbids any missionary's attempting "anything new or important, involving expense or otherwise affecting the interests of the mission," except in conformity with the regulations of the Board. The first regulation is of the same general tenor. And the seventh, or last, makes it "the indispensable duty of missionaries," if an associate "persist in violating any of the regulations," "to give full information to the Board." *To these regulations the missionaries have subscribed their names.* If any one has failed to subscribe them, it must have been in consequence of some inadvertence. No missionary has been known to object to subscribe; and so far as has been noticed by the Executive Committee, the act of subscription has been invariably cordial.

That the missionaries have accorded with the Union, with respect to their mutual relations, might be further shown, were it needful, from almost every page of our missionary history. The principle of responsible agency on the part of missionaries, so far as connected with our *organization*, has not only been virtually recognized, in the ordinary prosecution of our work on the basis of this principle, — but on numerous occasions and in various ways, both by individual missionaries and by missions, it has been distinctly confessed. One of the latest occasions was at the Maulmain Convention. Among the topics submitted for the Convention, was "Principles which should govern missionaries in entering upon, occupying, or relinquishing, stations or duties assigned to them by the Executive Committee." The subject was referred to a committee,

whose report, after a free discussion, was adopted by the Convention. The first sentence of the report reads as follows. (Minutes of Convention, p. 27.) "Although fully recognizing the principle that the missionary, as well as the preacher of the gospel at home, is the servant of the Lord and not of man, and that his connection with a missionary society ought not to infringe upon his liberty or his responsibilities as a minister of Christ, yet we believe that the relations into which he and the organs of the society have mutually entered, impose upon him certain obligations, which he is bound to observe so long as he retains his connection with them." The last sentence in the same report reads: "Should the case ever unhappily occur, in which a missionary cannot conscientiously carry out the requirements and instructions of the Executive Committee, and if after suitable explanation there should still be found an insurmountable practical disagreement, the only proper remedy is a dissolution of his connection with the Missionary Union."

Thus far we have restricted our remarks to a single aspect of the mutual relations of the Union and its missionaries, as between principal and agent, employers and the employed; constituting a proper basis for regulations and instructions. There is another aspect, alike constitutional and equally important to be noted, which is implied in the former, and imparts to it somewhat of its own coloring and character, though it makes in the former no essential change. According to the provisions of the constitution, the Board and its Executive Committee are not only empowered to give instructions and regulations, — to direct how and where labor is to be done,—but to furnish the means for doing it. "All moneys contributed to the treasury of the Union" are to be expended at their "discretion." It is the duty of the Executive Committee to "appoint agents for the collection of funds," and "to make all appropriations to be paid out of the treasury." This duty respects both the personal support of missionaries, and suitable facilities for effective labor. Agreeably to the terms of the regulations of 1827, "All missionaries supported by the Board are, with their wives and children, considered as having claims on the mission fund for equal support in similar circumstances." And said the Board in 1841, "It is a fundamental principle that the missionary *be* comfortably provided for and supported by the Board."—And so of the means to labor. "It is the part of the Board," as said by the Board on a former occasion in instructions to missionaries, "to furnish, as far as practicable, all desirable means and facilities for the accomplishment of the ends in view."—Nor is *this*, all. There is a higher ministry even than this, of the Union to its missionaries; a ministry which, if possible, is still more imperative; which the Union recognizes *confessedly*, although not in set terms, in the letter of its constitution; and which, if true to the spirit of the enterprise which it is prosecuting, it is most zealously intent, in the persons of its individual members and through all its executive home agencies, faithfully to discharge. Missionaries are indeed agents, but their agency is not of a common cast. Voluntarily accepted, more generally, indeed, spontaneously proposed by the missionary; it is known, both by agent and principal, to involve sacrifices on the part of the agent for which no considera-

tions limited to the present life can proffer any adequate requital. The missionary goes forth in faith and love, on an errand of mercy, in obedience to Christ, *perilling all things;* goes forth, assured of the confidence and love of his brethren in Christ, to be a fellow-laborer with them and on their behalf, unsustained and unprotected by any legal provisions, enactments or stipulations whatsoever; and relying, under God, both for his personal sustenance and for means to effective labor, solely on *their good faith, their spontaneous sympathies, their free-will offerings, and their fervent effectual prayers.* This self-forgetful faith, this spontaneous, whole hearted confidence, must never be put to shame; the ministry on which it leans must never fail. It was for the *surer fulfilment* of this ministry, in part, that the home agencies, the Board and its Executive Committee, were constituted. The Union has created them as its representatives to missionaries, representatives not only of its will and power, as of a principal directing its agent; but as impersonations of the love and confidence and sympathy borne to its missionaries by every and all of its members, as fellow-laborers and brethren; even as missionaries, also, are exponents, living epistles, of their compassion to the dying heathen. And as a missionary would falsify his commission who, with words of glad tidings on his lips, breathed hate and scorn in his heart, so would the home agencies betray their trust who, chosen not barely to give regulations and instructions to missionaries, but to minister also thoughts and affections and acts of sympathy and good cheer, should abase this hallowed trust to the *naked, soul-less* enforcement of law, the *mere* exercise of directory power. Our missionary organization has a SOUL. Love is its life's blood. "The love of Christ constraineth us." And the actings of this soul, even in its regulations and instructions, ought ever to be tempered with love.

Like sentiments, it is obvious to remark, ought, also, to be cherished by missionaries towards the Union and its home agencies.

What is "*the extent to which missionaries are, or should be, subject to regulations or instructions proceeding from the Board or its Executive Committee?*"

The point of the inquiry is, What is the extent to which missionaries ought to be placed under regulations or instructions, *instead of being left to act according to their own choice or judgment?*

Before proceeding to a direct answer to this inquiry, it will be pertinent to remark, that beyond certain limits, not difficult to define, regulations and instructions on behalf of the Union can have no place. "In framing the system of regulations," said Mr. Judson, "I have endeavored to preserve the balance of power between the parties, so as to infringe neither the natural rights of the one, nor the directing and controlling power of the other." These "natural rights" belong to missionaries as *men*, created of God, intelligent and accountable to Him; and as *brethren* of the family of man, entitled to and owing reciprocal affections and services to and from kindred, country, and society at large. These natural relations, with their rights and duties, are prior to all other; nor can they be over-ridden, nor set aside, by any voluntary compact among men, or the obligations of any compact, for whatsoever purpose, however benevolent and self-sacrificing, and honorary to God or man. Regulations and instructions con-

with these relations, are out of place. So, too, there are spiritual re-
not innate, but constituted no less by a divinely creative power, and
dependent of human legislation, and inviolable; relations which mission-
stain, as *Christians*, to Jesus Christ, as his servants "bought with a
nd owing him faithful service; relations to the church of Christ, which is
y, whether as fellow-members with it, or ministers to wait on their
ring; relations to lost men, — for whom Christ died. These spiritual
s, with their rights and duties, are also supreme; and no regulations of
body of men can rightfully overstep them, or cancel their obligations
ims.

apart from these natural and spiritual relations, there is a further limi-
o the extent of regulations proceeding from the Board or its Executive
ttee, in the restricted design of our association. "The single object of
ion" is "to diffuse the knowledge of the religion of Jesus Christ."
gulations and instructions of the Board and its Executive Committee
e directed to this object. Whatever lies beyond or aside from it, is
to their jurisdiction. The Union is in being, not to promote civil or so-
elioration, nor intellectual elevation, except as they are subsidiary or
ent to its one higher intent. Neither is it the province of the Union, *as*
o hold ecclesiastical supervision, — to enforce soundness of theological
, or purity and strictness of church discipline. It disclaims all ecclesi-
authority; it abstains from all exercise of ecclesiastical power. It has
ith its agents, only for the purposes specified; and its exercise of power,
ay of regulation and instruction, is limited to the direction of its agents
its acknowledged sphere.

e are other suggestive limitations which, if not alike absolute, are, or
o be held, alike imperative, and which indicate also the manner and
which all regulations ought to be made. The first is the essential
y of all associated in the Union, members, managers, committees, and
aries. Except in so far as relations are officially constituted for specified
s and with defined duties, those who associate in the Union are, in the
the association, *all equal*. A voluntary association, voluntary in its
formation and equally so in its continued existence as a body, and
ry, too, in the adhesion of any and every one of its constituent members,
mbers all stand, as they all came into the Union, on the same level.
lations are indeed constituted one with another, but they all alike bear
e character of voluntaryism. The Union is self-organized; and its se-
allotted services, in all their distinctions, are like the service of Christ;
onstraint, but of a willing mind; services of choice and good will, un-
rist's perfect "law of liberty." Regulations, to be in consonance with
re and spirit of such an organization, will not be devised nor extended
need.

e is a further suggestive limitation in the character of the agents. In
rt adopted by the Maulmain Convention, to which we have before al-
it is said, (Minutes of Convention, p. 28,)—"Minute and specific in-
ns, extending to the details of missionary labor, will not ordinarily be-
— while the Board repose confidence in their missionaries; whose piety,

judgment and experience will furnish the best security for the faithful prosecution of the work before them." The report might have justly said, "while the Board repose the confidence in missionaries to which they are entitled." The appointing of any one a missionary presupposes that he is entitled to a measure of confidence. Said the Board, on one occasion, to missionaries under appointment, when speaking of their mutual relations, (in 1841,) "The Board have appointed you their missionaries in the confidence that you are not only competent to the work assigned, but will carry it forward in conformity with the principles on which the appointment is made." And such confidence is ordinarily reposed in the missionaries; so that "minute and specific instructions, extending to the details of missionary labor," are not ordinarily given by the Executive Committee; but only as and when there is supposed to be cause. We mean, *directly* given by the Executive Committee. The confidence reposed in missionaries has led to a modification of the use of power, in cases where its exercise has not been intermitted. We refer to a standing usage of the Committee in the *organizing of missions*, whenever two or more missionaries can be conveniently associated together. The constituting of such missions abates the frequency of occasions for "minute and specific instructions" proceeding *directly* from the Executive Committee. And it may have been in view of such mission organization, that the intimation in the Maulmain Convention report, just quoted, was made. Where missionaries are laboring singly, occasions for direct instructions from the Executive Committee are likely to occur more frequently; and these instructions, from the reciprocal sense of duty in the Committee and of need in the missionary, will ordinarily be more "minute and specific." At the same time it is to be noted, that instructions emanating from a *mission* to its individual members, however "minute and specific," are, virtually, instructions from the Executive Committee. The missions are so many committees of the Executive Committee, deriving their existence as such, their sphere of action and their powers, from the Executive Committee; to whom they are responsible. And in this sense, members of missions may receive *individually*, though indirectly, as "minute and specific" instructions from the Executive Committee as missionaries laboring singly: and again, if differences of opinion occur in the missions, these "specific" instructions may issue, in consequence of appeal, *directly* from the Executive Committee.

What, then, is the extent to which missionaries are, or ought to be, subject to regulations or instructions proceeding from the Board or its Executive Committee?

The answer to this inquiry is partly given by the terms of the constitution. Acting under that constitution, whose provisions are authoritative over its several agencies, the Committee are bound to give regulations or instructions to missionaries to *such extent as may be needful* to enable them to fulfil their own official responsibilities. As remarked in a preceding paragraph, "Being obligated to account for their own agency, they are under the necessity of securing a like responsibility from all in their employ." This official necessity or obligation extends to several particulars.

1. Places of labor. The constitution requires the Committee to "designate *the places* where missions shall be attempted, and to establish and superintend

the same." This devolves on the Committee the duty of designating and establishing the *stations* which constitute missions, and to instruct or direct missionaries to occupy the same. As was said by the Board in 1841, "When a brother is accepted (for missionary service), it is the duty of the Board to assign his station," etc. They have a duty to discharge also in regard to the transfer or vacating of stations. If it belongs to them to direct where missions are to be attempted, it is equally their duty to determine when and where attempts shall cease. And if it is theirs to assign a missionary his station, it equally belongs to them to determine when his connection with it shall close. We do not speak here of the way in which the determination is to be reached. We only say, that the ultimate decision rests with the Board; and if in their judgment the furtherance of the object of the Union demands the discontinuance of a station or mission, or the transfer of a missionary, the constitution makes it obligatory on them to give such direction, even to the consequent dismissal of a missionary from service. And no compact can constitutionally be entered into with a missionary, which would absolve the Board from this obligation. It is believed that no such compact has in any instance been made.

2. The labor to be performed. The Executive Committee are required by the constitution "to instruct and direct all the missionaries of the Board," and "in general to perform all duties necessary to promote the object of the Union." "The single object of the Union is to diffuse the knowledge of the religion of Jesus Christ." And this, while it indicates to what intent the Committee must "instruct and direct all its missionaries," shews, also, that such direction and instruction are to be given. Instruction and direction must be adequate to ensure the prosecution of this single object of the Union. The Committee are not at liberty to leave the work to the discretion of the missionary when once appointed and located. The responsibility that the object of the Union be duly prosecuted, rests primarily on the Board and its Executive Committee. And hence it is made the duty of the Committee not only to establish missions, but also "superintend the same."

3. Reports of labor. According to the fifteenth article of the constitution, the Executive Committee must "present to the Board of Managers, at its annual meeting, a report, containing a full account * * of the condition and prospects of every missionary station," and, "in general, giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as agents of the Union, to form or express an opinion." To be enabled to fulfil this constitutional duty, it is indispensable that the Committee obtain, by instructions to that effect, like reports from the several missionaries.

4. Compensation for labor, or allowances for personal support. The Executive Committee are entrusted with the funds of the Union; — and it is made their duty, by the constitution, to "fix the compensation" of missionaries, as, also, "to make all appropriations to be paid out of the treasury." The compensation received by missionaries is to some extent, even when "fixed," subject necessarily to the direction of the Committee. The Committee, in other words, "direct missionaries" in regard to it, if they fulfil their constitutional res-

missionaries all receive a fixed compensation: — and "it is

a fundamental principle," said the Board in 1841, "that the missionary be comfortably provided for and supported by the Board;" and that, "in the event either of a diminution or an increase of salary, it should be the result of fraternal and deliberate consultation between them and their missionaries;" "the right of ultimate decision respecting the amount of appropriation to the missionaries belonging to the Board, and the right of determining whether on a reduction of appropriation they will continue in the service belonging to the missionaries." But the appropriation or salary here spoken of, though "fixed," is necessarily, by its own nature, partly uncertain and fluctuating. In a large majority of cases, the missionary is entitled to receive not only a stipulated amount in money, but certain perquisites or supplements, which are variable and subject to direction. Of this nature is rent, which is to be at the charge of the Union; in other words, as the operation proves to be in most instances, the use, rent-free, by missionaries, of mission compounds and dwellings. The compounds and houses are bought and built, or hired, by the funds of the Union. The appropriations for the same are made, annually or otherwise, by the Executive Committee. And the Committee are bound to see that these appropriations be not only adequate, but wise and economical. That is to say, the Committee have a directory duty to discharge as to the location, extent and character of said compounds and buildings.

The particulars we have thus far noted, have regard to missionaries personally. Other "appropriations are to be paid out of the treasury" of the Union, for means and subsidiaries to missionary labor. Of this class are: 1. Appropriations for helpers, native and other. 2. Appropriations for schools. 3. Appropriations for books and tracts; whether to be made in the missions, or procured from abroad. And 4. Appropriations for miscellaneous incidentals. Respecting these and all other appropriations, the Executive Committee are constitutionally bound to give instruction or direction to missionaries, so far as may be necessary to a faithful discharge of their own trust as stewards of the mission funds.

But the question may come back to us;—To what extent is the giving of instructions to missionaries necessary to the proper discharge, by the Executive Committee, of the trust reposed in them by the constitution?

The proper reply to this question the constitution itself indicates, in the silence which it holds in regard to it. The constitution attempts no specification of subjects and no minute tracing of limits, to and within which instruction or direction shall be restricted. It leaves subjects and limits to the judgment of the Executive Committee, empowering them (Art. 14,) "in general to perform all duties necessary to promote the object of the Union," with the limitation, equally general, "that the same be not contrary to (the) constitution or the instructions of the Board of Managers." And the Board of Managers are empowered, in like general terms, (Art. 9,) "to give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year." In other words, the exercise of the power conferred, subject to such general limitation, is discretionary; and the agents vested with it must judge for themselves, on their own official responsibility, *to what* extent and on what subjects, (within the field of their

rection is "necessary to promote the object of the Union." And this judgment, while it cannot with propriety be forestalled, (the constitution itself does not attempt this,) can neither with propriety nor safety be formed by the agents, except in the general, antecedently to the actual presentation of the subjects which may need to be adjudicated.

It is no part of the design of this paper to vindicate the wisdom of the framers of the constitution, or of those who adopted it or who have consented to act under it. It will be apposite, however, to remark, briefly, that the exercise of the discretionary power vested in the Board and its Executive Committee by the constitution, may be supposed to be regulated, 1. by the character of the Executive Committee, and 2. by the character of the Board of Managers. These bodies are elective; their members are chosen annually or triennially; and chosen, it is fair to presume, because deemed competent and worthy of the trusts confided. Moreover, 3. both these bodies are held subject to a strict responsibility. And 4. a further safeguard lies in the nature, repeatedly adverted to, of our association, as a voluntary organization. As the association is not limited in time as to its home members, so in the persons of its missionaries it is designed to be permanent. But the permanency of the connection must rest on the principles on which it was originated. To quote from instructions of the Acting Board, before referred to, "It is the feeling of mutual affection and mutual confidence and of a common aim, that has associated us; and it is the strength of the same three-fold cord that must bind us together, till transferred to a higher service in another world." But this cord may be broken asunder. Cases may "unhappily occur, in which a missionary cannot conscientiously carry out the requirements and instructions of the Executive Committee." There may be "found, after suitable explanations, an insurmountable practical disagreement," when, in the language of the Maulmain Convention, "the only proper remedy" will be "a dissolution of his connection with the Missionary Union." That remedy ever exists, and is ever available by the missionary; as it also is by the Executive Committee; and the recognition of its availability, no less than of their own responsibility, must ever interpose a salutary restraint on the wanton abuse of power by the Committee.

The reflection forces itself upon us, and we see no cause to refuse it expression, that, had such safeguards as we have mentioned no existence, some restriction would seem to be imposed on the exercise of the directory power by the very extent of the work in hand and the multiplicity of subjects confessedly calling for supervision. On the one hand, a prime design of creating the executive home agencies, was, as we have stated, to provide for the giving of regulations and instructions; in other words, to enable the Union to express in authentic and definite form its pleasure with regard to the work which it is prosecuting. On the other hand, such regulations and instructions are continually sought by missionaries. The Executive Committee is their advisory council, to which missionaries have been ever accustomed to appeal; and this, not in view, simply, of their constitutional obligations, but it is believed, also, as a general thing, from their own preference, and to secure a participation by their brethren at home of responsibilities too onerous to bear alone. As a natural his constitutional arrangement, followed up by the general usage

of missionaries, the subjects that call inevitably for the consideration of the Executive Committee are exceedingly multiplied, and not more multiplied than various. And no considerate or conscientious man, or body of men, will seek to add needlessly to their number. The labor and responsibility attaching to the proper direction of the missions, within the most reduced limits admissible, are sufficiently onerous for the most diligent and the most ambitious. It is to be noted, that during the last thirty years the missions have not only been multiplied, but have been growing from year to year in the number of their laborers and stations, in the variety and extent of their operations, and in the complexity of their relations and interests; as they have, also, in the reach of their influences and the vastness of their promise of things to come. And commensurate with this growth has been, and *is*, the importance, we would rather say the indispensableness, of unity of design, and harmony and economy of movement, in their prosecution; as in like ratio have also multiplied, on the other hand, the liabilities to irregular and jarring action. *

The extent to which missionaries are placed under "regulations or instructions proceeding from the Board and its Executive Committee," will appear, in general, from extracts from the records of the doings of the Committee herewith submitted. No statement can be given of the individual cases, short of almost an entire transcript of their proceedings. As intimated in the beginning of this paper, the constitutional basis of all our missionary action is one of correlative direction and responsibility; — direction, with its limitations, in the Union, through the Board and its Executive Committee, and responsibility, with its correspondent obligations, in all at home or abroad who consent to become its agents; — and hence, the history of the operations of the Union, from first to last, is marked necessarily with these organic features.

Regulations.

I. The first in order of time, "actually established and in force," are the

* That the Executive Committee, as now constituted, have not been forward to use unnecessarily the discretionary power entrusted to them, at least in the judgment of brethren alike honored with the confidence of the Board of Managers, appears to be implied in "suggestions" addressed to them by a "Committee of Seven," appointed by the Board at its annual meeting in 1849. This Committee were instructed "to inquire into the state of the Maulmain Burman and Karen Missions, and their respective claims to reinforcement and support; and to suggest to the Executive Committee such improvements and changes, if any, as they (might) think desirable." The first suggestion of the committee is in the following words. "That whilst, as Baptists, we regard our missionary brethren as aiding the Executive Committee by the exercise of their individual judgment, and retaining their full equality and brotherhood and Christian liberty in the discharge of their duties at the several stations, and that they should be invited to assist the Executive Committee, by the full and frequent statement of such individual judgment, yet, as the Executive Committee are the fiscal agents of the churches at home, and are constituted by them the advisers of our missionaries abroad, it is for the Executive Committee definitely to fix the stations of laborers, and the amount and character of labor, and to limit the expenditures of the respective stations; and that our missionary brethren, accepting appointment from the Executive Committee, do virtually enter into a contract to be bound, as to these points, by the judgment of the Executive Committee.

"*Resolved*, therefore, that, in the opinion of this Committee, it would promote the peace and harmony of the missions, if the Executive Committee were more particular in their instructions as to the kind of labor, the place where it is to be performed, and the amount of money to be *expended*; and that their instructions, when given, should be observed."

series of "Regulations" subscribed by missionaries prior, ordinarily, to their public designation. They were enacted by the Board of Managers at its annual meeting in 1827, and are as follows.

1. "No missionary receiving pecuniary support from the Board, shall engage in any secular business for the purpose of personal emolument; and not at all, unless in the opinion of the Board the great object of the mission can be best promoted thereby.

2. No such missionary shall appropriate to himself the avails of his labor, or the compensation he may receive for service of any kind; but all avails of labor, and all presents or payments made in consideration of services performed, shall be placed to the credit of the Board; *provided*, that nothing in this article shall be construed to affect private property, inheritances, or personal favors not made in compensation of services.

3. "All missionaries supported by the Board shall, with their wives and children, be considered as having claims on the mission fund for equal support in similar circumstances, the rate of allowance being fixed by the Board; and widows of missionaries, while they continue such, and orphans until the age of sixteen, shall receive the usual allowance.

4. "In regard to missionaries who support themselves from the income of their estates, or in any way not inconsistent with their missionary profession, they shall be considered members of the mission equally with those who receive pecuniary support, and therefore equally subject to the instructions and general regulations of the Board.

5. "Every missionary, however supported, shall transmit to the Board, in a journal or series of letters, a regular account of the manner which he spends his time and performs the duties of his profession.

6. "Missionaries who reside within a convenient distance, shall hold stated and occasional meetings for solemn consultation and prayer in reference to the object of their pursuit; and no missionary shall attempt anything new or important, involving expense or otherwise affecting the interests of the mission, but with the advice and consent of a majority of the brethren, as well as in conformity with the regulations of the Board.

7. "If any missionary persist in violating any of the above regulations, it shall be the indispensable duty of his associates in the mission to give full information to the Board."

II. The resolutions adopted by the Board at its annual meeting in 1833, relative to translating the Scriptures, remain also in force.

"*Resolved*, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit as may be possible.

"*Resolved*, That all the missionaries of the Board, who are or shall be engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which

they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated."

III. In 1834, resolutions were passed providing for the publication of tracts, in view of the proposed co-operation of the American Tract Society, among which was the following; "that our missionaries be instructed to transmit to the Board a translation of every tract they publish among the heathen." The resolution has not been rescinded, although its observance has not been at all times strenuously enforced.

IV. "Rules on printing" were adopted by the Board in April, 1837. They were amended in 1838, and again in 1839, when a "supplement" was added and Publication Committees were constituted. In 1838 the mission printers were authorized to do job work, provided it could be done "without interfering with their duties to the Board; in all cases receiving compensation therefor, and accounting for the same to the Board." It was also voted, at the same meeting, "that the first edition of any tract shall not exceed 2000 copies."

The rules as revised and amended in 1844, and now "in force" in the missions, except in Burmah, are as follows:

1. "All missionaries of the Board have an equal right to the mission press, for the purpose of printing and publishing such works in the native language, as they or their assistants shall prepare.

2. "No work shall be printed unless it shall have received the sanction of the mission who print it, the approval of at least two ordained missionaries besides the author or translator being therein included;—and in missions where there shall not be two ordained missionaries besides the author or translator, the approval shall be unanimous.

3. "One copy, at least, of every work which shall be printed, shall be sent without delay, by the writer or translator, to the Board, accompanied, if an original work, with a faithful translation in English; or, if a translation from an English work, with a report of its publication in the native language, together with an account of all the considerable retrenchments, additions or alterations, which the translator may have adopted; *provided*, however, that in regard to translations of scriptures, compilations of hymns, vocabularies, and works not admitting consecutive translation, a compendious statement of the character of the work and manner of its execution may be substituted by the author or translator, certified by order of the mission.

4. "Every work shall bear the name of its author or translator in the English character, if not both English and native.

5. "One copy, at least, of every work shall be sent, by the author or translator, to every missionary of the Board acquainted with the language in which it is written."

The regulations in regard to printing in Burmah are those framed for the Maulmain Publication Department by the Deputation in 1853; with amendments by the Executive Committee. The more important modifications made by these regulations, as compared with the rules previously in force, are, (*a*) constituting one Publication Committee in place of as many as the whole *number of organized* missions in Burmah; and (*b*) requiring this [illegible]

Committee in all ordinary cases, before putting the *first* edition of a work to press, to obtain the authorization of the Executive Committee. The other provisions introduced are either such as were already involved in the *general* regulations of the missions, or were designed to facilitate the exact and ready prosecution of the work in hand.

V. The Board adopted the following rules in July, 1837, in reference to mission libraries.

1. "At stations where it shall be judged necessary by the Board, there shall be a mission library, accessible to all the members of the mission, and consisting specially of works necessary in translating the Bible, translating and composing tracts and other useful publications, and training up native preachers and other assistants; and works of great cost or occasional reference, or difficult to be replaced.

2. "It shall be the duty of missionaries who may reside at a station where there shall be a mission library, to adopt suitable regulations for the safe keeping and use of the library, and to appoint one of their number librarian, who shall also report the condition of the library and whatever pertains to it annually to the Board.

3. "In addition to the mission library, each missionary shall be furnished with books for a private library, as heretofore; reference being had, in the choice of books, to the location and duties to be assigned to the missionaries respectively; — care also being used to supply members of the same mission with duplicates of such works only as ought always to be at hand, on the presumption that missionaries will freely lend to one another as far as practicable, when requested; the whole cost of a private library, to the Board, not to exceed $50 without their express order.

4. "On the removal of a missionary from the service of the Board by death or otherwise, such books of his private library as shall have been furnished by the Board, shall be transferred to the library of the mission with which he was last connected, subject to the disposal of the Board."

VI. Rules respecting the employ of native assistants, were adopted in 1838, in the following terms.

1. "None is to be considered an assistant of the missions, nor reported as such, who shall not have been examined and approved for the service by the mission that employ him, and whose duties shall not have been specifically assigned.

2. "None shall be retained as an assistant, who shall not, at the close of every year, upon a careful review of his services by the mission, appear to have discharged his trust worthily.

3. "All who are employed as assistants, shall be distinctly apprised that they are in the service of the Board and accountable thereto for the faithful discharge of their duties.

4. "It may be added as an explanatory principle, that none are to be regarded as assistants whose service is merely mechanical, whether as printers, binders, &c., for the mission, or domestics, oarsmen, &c., for individuals."

In 1850 inquiries were instituted among the missions respecting the work-

ing and results of these rules, with a view to their modification. The subject is still under advisement.

VII. In 1838 measures were commenced for the more perfect organization of missions; and it was voted, "That the Missions in Burmah be so divided, in regard to their internal associate action, that Tavoy and vicinity, including Mergui, constitute one; Maulmain and the neighboring stations another; Rangoon, Bassein and vicinity a third; and Ava with other stations in its neighborhood a fourth." These missions, with the exception of Ava Mission, have retained their separate existence to the present time, with two modifications; (*a*) Maulmain Mission was divided into two missions, at its own request, in 1849, the Maulmain Burman and Maulmain Karen Mission; and (*b*) Rangoon Mission, which was resuscitated and for several years existed under the name of Sandoway Mission, has more recently been divided into the Rangoon and Bassein Missions.

The missionaries resident in Arracan were "associated as the Arracan Mission" in 1841. Sandoway was constituted a separate mission in 1850.

Other missions have been organized, as occasion suggested, wherever two or more missionaries have been conveniently near to one another, making the present total of missions, under the direction of the Board and its Executive Committee, twenty-two; including five which are in charge each of a single superintendent, — the Shwaygyeen, the Toungoo, at present in the hands of a native preacher, the Bassa Mission, the French, and the Ojibwa.

There are, also, a Publication Committee, with its distinct duties and responsibilities, and an Auditing Committee,— which have in charge, in connection with the printer, the Maulmain Publication Department.

VIII. General regulations have been adopted by the Board in regard to mission expenditures.

The following rates of personal allowances to missionaries were "fixed" by the Board in April, 1840:

For a man and his wife, - - - - -	Co. rs.	110	per	month;
" a single man, - - - - - - -	" "	75	"	"
" a widow or single female keeping her own table,	" "	65	"	"
" a single female residing in a missionary's family,	" "	45	"	"
" a child until sixteen years of age, - -	" "	15	"	"

"The salaries of missionaries to begin on their arrival at their respective stations."

"*Resolved*, That to every missionary an additional allowance be made, covering his expenses for house rent, medical treatment, postage on communications to and from the Board, and travel; — *provided*, that no allowance is made for expenses of travel, unless prosecuted for the benefit of the mission or required for health, and approved by the mission to which the individual belongs; *provided*, also, that when journeys or voyages are made for health, the salary during the period of travel be inadequate to defray the expenses so incurred.

"*Resolved*, That if any missionary shall deem the salary assigned him according to the system now adopted, unsuited to his circumstances and insuffi-

cient, the Board will receive communications from him relative thereto, and will give them due consideration."

Voted, November 13, 1843, "That the Treasurer be authorized to furnish funds for the outfit of missionaries to an amount not exceeding $500 for a man and his wife, and $200 for an unmarried person; these sums to include the donations which they receive from other sources for that object, and to be exclusive of medicines."

Allowances to returned missionaries are regulated as follows:

1. "Missionaries and assistant missionaries who return to this country on account of sickness, shall have their necessary expenses paid, of passage and travel to their intended residences; their stated allowance for personal support being discontinued from the time of leaving their stations. If missionaries return necessarily on account of the sickness of their wives, or missionaries' wives on account of the sickness of their husbands, their expenses shall be borne by the Union as in case of their own sickness. But travelling expenses of children coming to this country, shall be defrayed by their parents, if living; the allowances to children, which continue wherever they are, being in full of all other claims or expenditures on their account. The Union shall defray the necessary cost of homeward passages of widows and orphan children of missionaries, their personal allowances being meanwhile discontinued.

2. "To missionaries and assistants detained by sickness in this country, a suitable allowance shall be made for their personal support, exclusively of medical bills and expenses of travel authorized by the Executive Committee, which shall also be paid from the treasury of the Union; said allowance being graduated by the necessary cost of living. But in no case shall the salary of a missionary and his family, including allowances for children, exceed $600 per annum, exclusively of medical bills and expenses of travel aforesaid, without the express sanction of the Executive Committee; *provided*, however, that during the first six months after arrival in this country the salary and allowances shall be the same as before leaving their stations. For a missionary and his wife, having no children, the ordinary allowance shall not exceed the rate of $400 per annum. For a single missionary without children the allowance shall be $250; and for a widow without children, or a female assistant, $150. In all cases not otherwise ordered, allowances shall commence at the expiration of six months from the time of arrival in this country.

3. "No missionary or assistant in this country, receiving support from the treasury of the Union, shall make collections or solicit donations for missionary or personal purposes, except by authorization from the Executive Committee; and all moneys received by a missionary or assistant for such purposes, except private gratuities from personal friends, shall be placed to the credit of the Missionary Union.

4. "If a missionary or assistant missionary in health retire temporarily from the mission field, his claim to his personal allowance and for travelling expenses shall cease from the time of said withdrawal from his station until he re-enter the missionary service. And missionaries and assistants who have returned in health, or, having returned on account of sickness, have regained their health, but who decline to resume missionary labors when requested by

the Executive Committee, shall on such refusal forfeit all claim to further support from the Union, both for themselves and their children."

With respect to the more general expenditures of missions, measures were instituted in January, 1839, "to devise and communicate to the missionaries a plan prescribing the mode by which they (might) draw upon our bankers in Calcutta, and limiting the amount for extra expenses"; which was carried into effect the same year.

In 1841, the general subject of remittances to the missions having come under revision, it was directed "That one of their brethren in each mission be appointed by themselves to act as their treasurer, and to keep their accounts, agreeably to a *form* to be prepared and sent to each mission; and that their accounts be duly audited by a committee of themselves before being sent to the Board." By a later regulation, the nomination of mission treasurer by any mission is subject to confirmation or otherwise by the Executive Committee.

Mission treasurers for the several missions and stations in Asia, were first appointed by the Acting Board in 1842; and they were "authorised to pay to the missionaries individually, their individual annual allowances: to the committees of publication the appropriations for the printing and binding departments; and to the missions or stations the extra allowances of the same"; "the receipts or orders given by said individuals, committees, missions, or stations, respectively, (to) be held to be sufficient vouchers for their expenditures"; and "reports of receipts and expenditures (to) be annually made to the treasurer of the Convention by the several treasurers, according to a form of account appended thereto, accompanied with all needed explanatory details."

March, 1850, "*Voted*, That, while the fiscal year of the Union shall continue, as heretofore, from April 1 to April 1, the missions be authorised to make their year of expenditures from Oct. 1 to Oct. 1."

Provision was made for needful transfers of appropriations in the several missions, in June, 1852. "The aggregate of expenditures in any year in any mission is not to exceed the aggregate of appropriations for that year. The missions are at liberty, with the above limitation, in matters of ordinary expenditure embraced in the schedules, and when the interests of the same manifestly and urgently require, to expend in any one or more departments a larger amount than the appropriation; the excess being balanced by a corresponding reduction elsewhere. But no new class of expenditures shall be taken up, and no additional outlay made on buildings or lands, except for safety or needful repair, without express authorization previously had from the Executive Committee; *provided*,—that all such increase of expenditure be limited to the then current year, and that it be so applied as not to involve the subsequent alternative of a permanent increase of expenditure in the same direction, or an injurious sacrifice; all changes to be made after full consultation and by vote of the missions severally, and to be immediately communicated to the Executive Committee with the reasons therefor."

Voted, That the report be adopted. The Rev. G. S. Webb, of N. J., was requested to lead in prayer, and express thanks to God for the great unanimity of those present in adopting the above *report.*

G. W. Chipman, Esq., of Mass., offered the following resolution, which was adopted.

Resolved, That every church contributing to the funds of this Union be requested to cause to be presented to them the immediate wants of the Union, and to take a collection and subscription for the payment of the debt on the second Lord's day in June next.

Rev. J. Harris, of Mich., offered the following resolution, which was referred to the Board of Managers.

Whereas, there is an indebtedness resting on this Missionary Union, unprovided for, notwithstanding the liberal pledges made at this meeting, therefore,

Resolved, That those Life Members present who have not pledged themselves already in a greater amount, do now tax themselves each a per centage on the one hundred dollars capital, by virtue of which they hold their membership, and affectionately urge all absent Life Members to do the same in an amount sufficient to cancel all the indebtedness of the Union.

The following resolution, offered by A. L. Baker, Esq., of N. Y., was unanimously adopted.

Resolved, That the thanks of the members of this Union are due, and are hereby cordially tendered to the Hon. Geo. N. Briggs, of Mass., for the kind, courteous, prompt and dignified manner in which he has again discharged the duties of its President.

Voted, That we adjourn to meet on the the third Thursday of May, 1856, at such place as shall be determined by the Executive Committee.

After some eloquent and affecting remarks by the President, prayer was offered by the Rev. O. C. Comstock, of Mich., and another interesting Anniversary of our Missionary Union was closed.

GEO. N. BRIGGS, *President.*

WM. H. SHAILER, *Recording Secretary.*

FINAL MEETING OF THE BOARD.

CHICAGO, *May* 18, 1855.

The Board of Managers after the adjournment of the American Baptist Missionary Union, held a meeting, according to the requirements of the constitution, and the following members were present, viz.:

Ministers.	*Ministers.*	*Laymen.*
GEORGE B. IDE,	SUPPLY CHASE,	D. M. WILSON,
J. A. SMITH,	PERLEY WORK,	W. W. KEEN,
WILLIAM CLARK,	W. F. HANSELL,	JOHN BEVAN,
GEORGE KEMPTON,	J. C. BURROUGHS,	CHARLES WALKER.
R. C. MILLS,	N. COLVER,	
HARVEY MILLER,	J. N. MURDOCK,	
EDWARD LATHROP,	T. D. ANDERSON,	
GEORGE C. BALDWIN,	J. L. HODGE,	
LUCIAN HAYDEN,	W. H. PARMLY,	
S. DYER,	M. G. CLARKE,	
H. G. WESTON,	S. HASKELL.	

In the absence of the Chairman, the Rev. Geo. B. Ide, D. D., was chosen Chairman, *pro tem.*

Prayer was offered by the Rev. L. Hayden.

The Rev. G. C. Baldwin, D. D., and W. W. Keen, Esq., were appointed tellers.

The Rev. J. N. Murdock, D. D., Rev. T. D. Anderson, Rev. L. Hayden, D. M. Wilson, Esq., and Rev. M. G. Clarke, were appointed a committee to nominate an Executive Committee, Corresponding Secretaries and Auditing Committee.

The report of the Committee on the Treasury department was taken from the table and adopted.

REPORT.

The Committee on the report on the Treasurer's office have considered the paper entrusted to them, and would report, that while their views coincide with the principles of that paper, they have concluded to present to the Board a plan for filling the Treasurer's office which differs somewhat from the one there proposed, although it retains all its essential features. This, it should moreover be stated, is a plan which the Committee on the Treasurer's office preferred, but did not report, because they had failed in their attempts to secure the needful means and authority for doing so. Your Committee would also state that the plan they now recommend will secure all the retrenchment of expense, cover all the recommendations, and comprise some advantages not connected with the plan already presented to this body.

The Committee have obtained permission from Mr. Nehemiah Boynton to nominate him as Treasurer of the Union. He will serve it in the same way and on

e same terms as he has while acting as Chairman of the Treasury Committee. hey therefore recommend that he be appointed Treasurer, and Mr. Freeman A. mith, who has served the Treasury Committee as book-keeper, as Assistant reasurer. That the salary of the latter be $1200 a year; that such part of the uties of the Treasurer be assigned to him as may be jointly determined on by e Executive Committee and the Treasurer; and that the Executive Committee quire of said Assistant Treasurer bonds to the amount of $10,000 for the faith-l performance of his duties. The Committee would also recommend that the oard request the Treasurer, in his next annual report, to furnish, as the Consti-ution of the Union requires, a full and particular statement of the amount and ondition of all the property of the Union at its mission-stations and elsewhere, nd of the extent to which he holds the evidences of such property.

It is necessary for the Committee to add that this plan can be adopted only in ase a determination is manifested by the Union to take resolute steps for the im-ediate liquidation of its present debt.

Respectfully submitted, in behalf of the Committee.

The Board having balloted for Chairman and Secretary, the following persons were declared elected, viz:

The Hon. IRA HARRIS, LL. D., *Chairman.*

The Rev. SEWALL S. CUTTING, *Recording Secretary.*

The report of the Committee on Indian Missions was taken up, and referred to the Executive Committee with instructions to report next year.

REPORT ON INDIAN MISSIONS.

The Committee to whom was referred so much of the Annual Report as relates to Indian Missions, present the following Report:

From documents in the hands of the Committee, it appears that our missionary operations among different Indian tribes, embrace 7 missionaries, who, during the past year, have baptized 117 converts—employ 10 native assistants, occupying 10 stations, 11 outstations, and 5 interesting schools, numbering from two to three hundred pupils, and the churches established by the Missions contain a membership of over 1500 persons.

The attempt to evangelize the aborigines of our country can no longer be regarded as an experiment. By the regenerating power of the gospel, thousands of the sons of the forest, whose names struck terror to the hearts of our forefathers, have abandoned the war dance, and changed their war-whoop into the sacred anthems of the temple of God. As a people we are under special obligations to labor for the temporal and spiritual welfare of this portion of our race. The places where now stand our dwellings and our religious edifices, were once occupied by the wigwams of the natives, and constituted the hunting grounds of the savage. They have been driven from the graves of their ancestors—often treated with harshness and injustice, cupidity in many instances adding insult to injury. Alas, how many of them have been made the victims of fraud and avarice? At this moment, not a few professing Christians esteem them valuable only as far as the "white man" can be enriched by the result of their chase, and the prize of their hazardous feats. They have been represented as wild and untrained, altogether incapable of Christian culture, and fit only to be driven to the shores of the Pacific, to make room for the progressive encroachments of the white race.

The Gospel is the greatest blessing we have received, and the greatest boon we can bestow. It is the only means by which the original inhabitants of these great States and extensive Territories can be preserved from speedy extinction. The temporal advantages derived to these tribes from its faithful propagation, are too obvious to require enumeration, and too important to be overlooked. It has already achieved wonderful victories among them, imparting cheerfulness to submission, patience to wrongs—created charity where gratitude had no place, silenced murmurings where there was just cause of complaint, and prepared thousands for the glory of the kingdom of God. Now the whole field lies open before us, inviting the seed to be sown with a more liberal hand, and soon the wilderness will blossom as the rose. Different tribes will rise together, enlightened and ameliorated, to live in peace under laws, and customs, righteous, equal and merciful. Christian knowledge, elevated morality, domestic happiness, and all the blessings of evangelical worship, will characterize the Indian tribes of our country.

It seems to your Committee that the blessings of God which have rested upon our past efforts in this department, encourage perseverance. Our missionaries have gone forth into the wilderness, bearing precious seed, and they have "returned rejoicing, bearing sheaves with them." The continued peace and prosperity of these missions is truly a cause of joy and gratitude.

While your Committee are fully aware of the fact that the evangelization of Indian tribes, is necessarily analogous to the work of our foreign missionaries, yet they do not see any good reason why this work should properly belong to the Missionary Union, and the Indian be placed in the foreign list. Your Committee would therefore recommend that Indian Missions be regarded as a part of the Home field, and that the American Baptist Missionary Union early adopt such measures, through its Executive Committee or otherwise, as will result in the transfer of these Missions to the American Baptist Home Mission Society.

Respectfully submitted, in behalf of the Committee.

DANIEL E. THOMAS, *Chairman.*

On motion, voted to appoint a committee to nominate the Committee of Reference ordered by the Union, and the Rev. O. S. Stearns, Rev. C. P. Sheldon and Rev. S. F. Smith, D. D., were appointed.

The Report of the Committee on the French and German Missions was taken up and adopted.

REPORT.

The Committee to whom was referred the subject of the French and German missions beg leave to present the following report:

First, of the French mission. The success of our brethren in this field, though in some respects encouraging, has never been marked. This fact may be owing in part to the national peculiarities of the people, and in part to the restrictions of the government. These latter have been extremely vexatious, so as in some instances to amount to bitter persecution. The report of the Executive Committee for the past year however speaks of more flattering success, and a more liberal policy on the part of the government. The Emperor particularly, in reply to communications from the missionaries, has expressed himself in an encouraging and friendly manner; while the annoyances have proceeded chiefly from the clergy, or from the local police, instigated in part by the clergy. The fact that all

the stations have been blessed with additions by baptism during the past year, d that a considerable number of candidates are now ready for this ordinance, ould inspire us not only with devout gratitude for the past, but with encoura- ag hopes for the future.

Secondly, of the German mission. The work in Germany is progressing with abated interest. While in many places our brethren are suffering the most af- tive privations, and the most determined opposition, they do not seem withal be disheartened. Indeed, in comparing the present with the past, they have son to hope that more liberal views are destined soon to prevail, and that ac- e persecution will soon cease, altogether, at least in protestant Germany. The cussions which have taken place respecting our brethren for several years past the Kirchentag (the general assembly of the German churches) indicate per- ptibly a growing spirit of liberality among the leading theologians of Germany, d some approximation towards the true principles of religious freedom. The st violent opposition is now limited almost entirely to the lesser principalities. e report mentions particularly an audience which our brethren Lehmann and ncken obtained with the King of Prussia. The sentiments of the king are con- ered by these brethren as being decidedly favorable to their cause. They took casion to dwell with emphasis on the effect which the example of Prussia in fa- r of toleration would have on the neighboring governments; and the king ile listening in silence seemed much impressed. Our brethren left the royal esence greatly encouraged.

Brother Ribbeck, the pastor of the established church at Barmen in the Wup- rthal, whose conversion a little more than a year ago produced so profound a sation, continues to labor with marked success. A chapel has been erected for m at private expense, with the appropriate inscription on its front, Ein Herr, a Glaube, eine Taufe. (One Lord, one faith, one baptism.)

The area of the mission field is also much enlarged. Already it has extended mewhat into those countries so closely allied to Germany both by geographical sition and by affinity of blood and language, Switzerland, Denmark, and Swe- n, and if we mistake not (though the report of the committee does not mention e fact,) into Norway. The reformation in the time of Luther, though attended ith a greater flourish of trumpets, and the discharge of more artillery, was in ality no more rapid than that of the present day, and was as we believe far less orough and evangelical. In view therefore of the present condition and pros- cts of our mission in Germany, we would thank God and take cour- e.

The annual report alludes to one circumstance which we deem of much impor- nce, — the reflex influence of the Germans in this country, on those who are ill in the fatherland. Perhaps no one of us is sufficiently awake to the fact, that considerable part of Germany is here among ourselves: and of those who are re, some have become Baptists who are laboring with zeal and success among eir countrymen. They publish monthly at Philadelphia an interesting little pa- r entitled, — Der Sendbote des Euangeliums, (the Gospel Messenger). The finence of these few German Baptists in this country, says the annual report, is t among their relatives at home. We beg leave to call special attention to this st, as one reason among many others why we should redouble our efforts in behalf of the Germans in this country. God has brought them to our very doors, d while we bestow on them our other charities, we may also give them the bread ' life. This we may do without asking permission of Frederick William the urth, or of Francis Joseph the first. We think it impossible for Baptists in this

country to over-rate the importance of this duty, or of the opportunities which we have to discharge it.

The report of the committee on the Greek and Bassa missions, so far as related to the latter, was taken up, and the Executive Committee were instructed to continue the Bassa mission one year.

The resolution of Mr. Harris, of Michigan, referred by the Union to the Board, was taken up, and the Executive Committee were instructed to issue a circular requesting all life members to tax themselves or to raise ten per cent on one hundred dollars as a special life membership fund, for the purpose of paying the debt of the Union.

The Rev. Caleb Blood, of Ind., was made a life member of the Union on the collection taken on Tuesday evening.

The Executive Committee were instructed to take measures for carrying out the design of a resolution proposed in the Union for simultaneous collections in June for the payment of the debt.

The proceedings of the Board of Managers were ordered to be published by the Executive Committee.

The publication of the sermon by the Rev. Dr. Lathrop, was referred to the Executive Committee.

The Board balloted for Treasurer and Assistant Treasurer, and Nehemiah Boynton, Esq., was declared to be elected Treasurer, and Freeman A. Smith Assistant Treasurer.

The thanks of the Board were voted as due and hereby tendered to Nehemiah Boynton, Esq., for his valuable and unremunerated services as acting Treasurer.

The committee appointed to nominate the Committee of Reference reported, and the following persons were chosen:

Rev. R. E. Pattison, D. D., Me.
Hon. A. Colby, N. H.
Rev. C. A. Thomas, D. D., Vt.
Hon. George N. Briggs, Mass.
Rev. A. Caswell, D. D., R. I.
Rev. Dwight Ives, D. D., Conn.
Rev. Spencer H. Cone, D. D., N. Y.
Rev. G. S. Webb, N. J.
J. P. Crozer, Esq., Pa.
Rev. S. W. Adams, Ohio,
Rev. S. Bailey, D. D., Ind.
Charles Walker, Esq., Ill.
Rev. J. A. B. Stone, D. D., Mich.
Rev. Perley Work, Wis.
Rev. Dexter P. Smith, Iowa.

The Hon. George N. Briggs was appointed chairman of this committee.

The salaries of the Corresponding Secretaries were fixed at $1600 each.

The following resolution was adopted:

Resolved, That that part of the report of the committee on Finances which relates to the expenses of returning and returned missionaries, to which the attention of this Board has been called, be referred, with the principles which should govern that whole subject, to a special committee to report next year.

The Rev. Edward Lathrop, D. D., Rev. Edward Bright, D. D., and Rev. S. S. Cutting, were appointed such committee.

The Board proceeded to ballot for Executive Committee, Cor-

responding Secretaries and Auditing Committee, and the following persons were chosen, viz:

Executive Committee.

Ministers.	*Laymen.*
Rev. BARON STOW, D. D.	Hon. H. LINCOLN,
Rev. JOSEPH W. PARKER, D. D.	J. W. CONVERSE, Esq.
Rev. ROLLIN H. NEALE, D. D.	BENJAMIN SMITH, Esq.
Rev. R. W. CUSHMAN, D. D.	GEORGE BROOKS, Esq.
Rev. WILLIAM HOWE.	

Corresponding Secretaries.

Rev. SOLOMON PECK, D. D., Rev. WILLIAM H. SHAILER, D. D.

Auditing Committee.

J. B. WITHERBEE, Esq., J. A. POND, Esq.

The benediction was pronounced by the Rev. Dr. Ide; and the Board adjourned to meet at the place of the next annual meeting of the Union, on the Tuesday preceding the third Thursday of May, 1856.

GEORGE B. IDE, *Chairman pro tem.*

SEWALL S. CUTTING, *Recording Secretary.*

FORTY-FIRST ANNUAL REPORT.

MR. CHAIRMAN:

The church of Christ, since the day of its planting in Judea, has been subject, in every age and in all lands, to marked vicissitudes. A plant which God's right hand hath planted, its hedges have at times been broken down, and the wild beast of the field hath wasted it. Again the Lord has visited his vine, and it has sent out its boughs to the sea, and its branches to the river; it has taken deep root and filled the land.

Nor has the church been subject to alternations merely of startling contrast. In periods of continuous growth and expansion, it has been nurtured and strengthened and trained beneath adverse influences of storm, and drought, and frost, and blackening heat; and still, the hills have been covered with the shadow of it, and its boughs have become like the goodly cedars.

The missionary year which is now about to pass under review, has been, like those which have preceded it, a year of progress *manifest*, and in some of its aspects marvellous; for God has borne onward his own work. But it has been also a year of severest trial, and in portions of its history, unprecedented. The retrospect is painfully chequered. But so has been the will of God. It is the trial of faith;—which is more precious than of gold which perisheth; and though it be tried with fire, we trust that it will be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

MISSIONARY ROOMS.

At the meeting of the Executive Committee next succeeding the last annual meeting, the Treasurer of the Union, R. E. Eddy, Esq., tendered his resignation of the office, to take effect the first of July ensuing. The Committee, while they cherished a just appreciation of the services of Mr. Eddy, and believed that he was entitled to the entire confidence of the friends of the Missionary Union as an accurate, industrious and upright officer, were also well aware that there had long been a conviction in the minds of some of the most liberal and intelligent supporters of the missionary cause, that the duties of the Treasurer's office might be satisfactorily performed at less expense to the treasury than

during the preceding nine years; and inasmuch as the Treasurer, by his voluntary resignation, had presented the opportunity of testing the justness of this conviction, the Committee did not feel prepared to assume the responsibility of declining to make the experiment. The treasury department was accordingly committed for the time being, with the needful modifications, to a Treasury Committee, of which N. Boynton, Esq., was elected Chairman, by whom the duties of Treasurer have been subsequently discharged without personal remuneration. This arrangement has continued to the present time, Mr. Boynton having declined the office of Treasurer, to which he was appointed by the Board at their late special meeting. Of the result of the experiment the Executive Committee forbear on this occasion to express their opinion, the Board having directed a special committee on the subject to report at the present session.

The Committee have prosecuted their work throughout the year in circumstances of unwonted embarrassment and trial. The deficiency of income, as compared with the disbursements which the Committee were called upon to make, enlarged early the already burdensome debt, and subjected several members of the Committee to heavy personal liabilities. Other causes of solicitude, which constrained the Committee to call a special meeting of the Board, have been communicated. On receiving the records of the doings of the Board at that meeting, the Committee adopted the following preamble and resolutions: —

"Whereas, on the 2nd of February, 1853, letters were presented to this Committee from the Rev. Messrs. Beecher, Kincaid and Vinton, dated at Rangoon, Oct. 15, 16 and 20, 1852, — which communications were sent to the Deputation in Burmah for 'consideration, and action in the premises, if necessary:' —

"Whereas the Deputation, on receipt of said communications, convened at Maulmain an advisory council, composed of all the missionaries to Burmah then present in Maulmain, to aid in the investigation of certain charges against the Rev. E. L. Abbott, contained in those communications; and subsequently a second advisory council, growing out of the preceding, for the purpose of 'making certain inquiries touching the conduct of the Rev. J. H. Vinton,' at which council Mr. Vinton was present, as invited by letter of the Deputation; said councils assembling, the former May 17, 1853, and the latter June 7, ensuing: —

"Whereas 'the doings and findings' of said councils were communicated to this Committee by the Deputation, under date of Maulmain, June 23 and July 28, 1853, and received the unanimous approval and sanction of this Committee, as contained in a report adopted in the case of Mr. Abbott, Feb. 7, 1854, and in a report in the case of Mr. Vinton, adopted April 4, 1854, as also in letters addressed to them and to Messrs. Kincaid and Beecher, severally, under dates of Feb. 2, 13 and 14, and April 11, 1854: —

And,

"Whereas the doings of said councils and of the Executive

Committee thereon, with matters pertaining to the same, were presented to the Board of Managers convened at New York the 13th instant, and the Board adopted, on said presentation, the following minute and resolutions:

'Amid the divergence of opinion which prevailed at the formation of the Missionary Union, with regard to the more preferable of the forms proposed to be given it, there was yet a general agreement in this respect. The Union was not an ecclesiastical body, wielding church powers, but a voluntary society, the channel of intercourse, sympathies, aid and counsels between the churches at home and the infant churches, that they should be honored of God to plant in the wide wastes of heathenism abroad.

'In any consideration of the grave questions now before this Board, they would, therefore, not be regarded as creating, by the Executive Committee, or by any of its agencies, ecclesiastical councils abroad, which should trench on the just independence of our churches. The laborers in our missionary fields are, however, fully entitled to take counsel as to their duties, their difficulties and their collisions, should these in any event occur. These advisory meetings for fraternal deliberating coöperation, by whatever name described, the Board or its Executive Committee, or the agents of either, may justly suggest, whenever the Providence of God may seem to prescribe them as requisite for the interests of the churches abroad. It is in this limited and restricted sense, that the term council is to be interpreted in the documents on which the Board would now pass, and in the resolutions which are at this time adopted.

'*Resolved*, That this Board most deeply regret the manifestations of human infirmity that occasioned the advisory councils of Maulmain, and deplore the dissensions which preceded them, and which have since ensued respecting them; but that, after a protracted and saddened attention to the various complicated evidence and documents before this Board, the Board must record their opinion that the action of the two advisory councils, at Maulmain, upon topics alike difficult and delicate, but under the circumstances inevitable, ought to receive, in the main, the sanction and support of this Board.

'*Resolved*, That this Board do, therefore, sustain the general course of the Executive Committee as growing out of, and as referring to, the results of such Maulmain advisory councils.'

"*Resolved*, therefore, that this Committee accept and hold the action of the Board of Managers, embodied in the above minute and resolutions, as designed 'to sustain the general course of the Executive Committee, as growing out of, and as referring to, the results of such Maulmain advisory councils.'

"*Resolved*, That this Executive Committee, on reviewal of said doings of the councils, and of their own action thereon, and after due consideration of letters addressed to them in reply by Messrs. Kincaid and Vinton, of July, and Nov. 16, 1854, remain satisfied that said action was just, and that the frank and fraternal expression of the convictions avowed therein was demanded by the merits of the respective cases.

"*Resolved*, That this minute of the action of the Board of Managers, with respect to the doings of the councils and of the

Executive Committee, and also of the present action of this Committee in review of the same, be communicated to Messrs. Vinton, Beecher and Kincaid respectively, and that they be renewedly urged, in the language of the resolution adopted by the Committee, Feb. 7, 1854, 'to review the whole matter in the light of Christian law, and take such measures as may best promote the restoration of harmony and confidence among all the parties concerned.'"

Definitive action has been deferred till after the Annual Meeting. The Committee have felt constrained and disposed, under the weighty responsibilities imposed on them under existing circumstances, to act not merely with dispassionateness, but after most ample and grave consideration. It has been their felicity, and they regard it as a special grace from the Father of mercies, that throughout these times of perplexity the Committee have been enabled to take their official measures, step by step, with entire unanimity.

The Committee having learned from the Home Secretary, the Rev. Dr. Bright, that, agreeably to the letter presented by him to the Board at their late meeting, it was his purpose to retire from the official position which he had held during the last nine years, adopted unanimously the following expression of their sentiments:

"*Voted*, That the Committee cannot allow him to withdraw from this connection without an expression of their regret that the Missionary Union is to be deprived of his official labors. The Committee have been witnesses of the simplicity, earnestness and fidelity with which he has discharged the duties of his office, and are unable to conceive how he could have performed them with greater industry, uprightness or efficiency.

"*Voted*, That in separating from him in official relations, the Committee tender to him the assurance of their confidence and esteem, and are happy in the belief that he will continue to be the earnest friend and supporter of Christian Missions."

RECEIPTS AND EXPENDITURES.

The expenditures of the year ending with March, 1855, have been, for

Purposes described in the Treasurer's Report, - - - - - - -	$132,948 31
Civilization of the Ojibwa, Ottawa, Shawanoe and Delaware Indians,	4,000 00
Scriptures in China, Assam, Nellore, Germany and France, - - -	5,000 00
Tracts in Germany, Greece, Burmah and Nellore, - - - - - -	2,200 00
Balance* of salaries of Secretaries and Treasurer, - - - - -	1,380 00
Making the expenditures, - - - - - - - - - - - - - - -	$145,528 31

* See the Treasurer's Report.

The receipts of the year have been, from

Donations, as acknowledged in the Magazine, - - -	$95,491 20	
Legacies, " " " - - - -	6,673 38	
Proceeds of real estate at Rockford, Ill., - - - -	133 00	
Interest of fund for support of native preachers, - -	30 00	
Income " " officers, - - - - -	1,380 00	
Grants of U. S. Government for civilization of N. A. Indians, - - - - - - - - - - -	4,000 00	
" " American and Foreign Bible Society for Scriptures in Asia and Europe, - - -	5,000 00	
" " American Tract Society, for tracts in Asia and Europe, - - - - - - - - -	2,200 00	
Making the receipts from all sources,	$114,907 58	
And leaving a balance of - - - - - - - - - -	30,620 73	=$145,528.31

with which the debt of April 1, 1854, has been increased to $61,333 25.

The expenditures, as will be seen on comparison, have been less by $860 05 than during the year preceding, and $9,471 69 less than the amount authorized at the last annual meeting. But the receipts, from all sources, have been less by $21,894 84 than in the preceding year. Of this diminution, $2,800 are in the grants of co-ordinate societies, $6,367 in the sales of real estate, and $12,682 58 in contributions of churches and individuals. The falling off was general over the home field, affecting every state with the exception of New Hampshire, Vermont, Delaware and Iowa,—the only states from which more has been received the last than in the previous year. It is to be further observed that the whole deficiency occurred in the month of March. The receipts of the first eleven months in the financial year, exceeded those of the corresponding months in the year ending with March, 1854, by the sum of $6,842 11. The donations from Sabbath schools, which in the year ending with March, 1854, had risen to $5,469 05, in the past year have fallen to $4,515 81.

The Committee cannot communicate facts like these, respecting the finances of the Union, without the expression of profound grief at the existence of so serious an obstacle to the free progress of the work committed to their care. For this state of things the home executives cannot hold themselves responsible. The causes are not difficult to be discovered, and are such as no executive energy or wisdom could overcome. In no year have the various agencies for calling forth the liberality of the friends of missions been plied with more assiduity. At no time has more solicitude been felt to keep the expenses at the lowest admissible point. But, coinciding with a general financial depression of unwonted severity, affecting the interests of every branch of business and diminishing the resources of all classes throughout the country, adverse influences have been active to divide the feelings

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* See the Treasurer's Report.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	No. Members, 1853.	CONTRIBUTIONS.								Yearly Average.	Average per Member.	No. Members, 1854.	Contributions, 1854-55.	Average per Member, 1854-55.
		1846-47.	1847-48.	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	1853-54.					
Maine,	19,862	$4,676.82	$5,388.23	$6,052.28	$4,506.87	$5,072.49	$5,899.93	$4,666.86	$5,537.92	$5,225.17	.26	19,837	$5,434.46	.27
New Hampshire,	8,376	2,237.50	2,527.67	2,210.59	1,856.32	1,983.92	1,871.56	2,196.01	1,846.98	2,091.32	.25	8,229	2,319.85	.28
Vermont,	7,751	1,938.95	2,610.53	1,964.73	1,452.36	2,093.48	1,483.01	2,128.24	1,798.13	1,933.68	.25	7,849	2,188.14	.28
Massachusetts,	32,124	21,383.94	23,928.42	23,483.47	24,316.48	28,383.35	28,544.77	24,379.58	28,548.71	25,371.09	.79	31,854	25,190.82	.79
Rhode Island,	7,557	6,185.13	4,613.25	6,444.68	4,671.18	4,632.95	5,323.44	6,339.66	6,273.53	5,590.48	.74	7,557	3,701.43	.49
Connecticut,	16,569	6,236.61	4,248.45	5,089.74	5,602.06	6,386.48	4,854.04	4,761.66	5,577.36	5,338.30	.32	16,219	5,088.14	.31
New York,	86,992	20,191.46	22,708.15	24,707.14	25,908.06	26,674.71	29,324.05	34,280.73	38,333.33	27,765.95	.32	86,279	33,808.59	.39
New Jersey,	13,362	2,181.05	2,625.77	3,229.83	2,286.11	3,715.90	3,560.02	5,137.91	4,636.09	3,421.59	.26	14,074	3,981.36	.28
Pennsylvania,	31,986	11,352.67	5,147.89	4,806.56	6,340.13	6,190.29	6,024.57	8,217.92	7,688.67	6,959.84	.22	35,084	6,876.67	.20
Delaware,	337	300.00	200.00	200.00	600.13	142.00	150.00	200.00	161.00	244.14	.72	337	200.00	.59
Ohio,	24,693	2,907.31	6,429.81	6,635.85	5,740.52	4,127.47	5,792.00	6,433.41	5,879.02	5,455.67	.22	24,693	4,578.06	.19
Indiana,	22,119	102 00	854.50	832.01	820.52	459.41	633.64	997.41	851.82	692.91	.03	22,119	692.69	.03
Illinois,	19,259	330.86	696.49	936.18	1,032.64	1,460.28	1,884.20	2,205.92	2,769.81	1,418.30	.07	19,259	2,483.90	.13
Michigan,	9,412	968.55	781.63	904.42	579.95	1,225.81	1,121.21	872.51	822.15	909.53	.10	9,412	757.98	.08
Wisconsin,	4,131	73.04	146.75	5.00	.....	266.63	342.24	196.37	404.21	179.28	.04	4,131	312.82	.08
Iowa,	2,385	98.34	15.49	43.93	70.35	62.05	102.35	241.15	225.62	107.41	.05	2,385	295.28	.12
California,	77	.....	.....	.....	.....	5.55	.....	.....	.....	.69	.01	.....	.....	.....
Home Field,	306,902	$80,894.23	$82,923.03	$87,496.41	$85,783.68	$92,882.77	$96,911.03	$103,255.34	$111,354.35	$92,676.35	.30	309,318	$97,880.19	.32
Miscellaneous,	.....	4,115.01	2,971.39	1,406.58	1,069.32	2,893.58	2,903.66	4,931.21	3,493.07	2,972.97	.....	.....	4,284.39	.....
Totals,	.....	$85,009.24	$85,894.42	$88,902.99	$86,853.00	$95,776.35	$99,814.69	$108,186.55	$114,847.42	$95,649.32	.....	.....	$102,164.58	.....

DISTRICT AGENCIES.

The following named agents have labored for the interests of the Union during the past year in the several districts into which the home field is divided.

DISTRICTS.	AGENTS.
Eastern New England.	
The State of Maine, - - - - - -	Rev. H. C. Estes, Lewiston, Me.
Northern New England.	
New Hampshire, Vermont and Western Massachusetts, including the Sturbridge and Wendell Associations, - - -	Rev. John Alden, Westfield, Mass.
Southern New England.	
The residue of Massachusetts, Rhode-Island and Connecticut, - - - -	Rev. Jonathan Aldrich, Worcester, Ms.
Eastern New York.	
Including the Franklin, Worcester, Saratoga, Lake George and Essex and Champlain Associations, - - - -	Rev. Orrin Dodge, Ballston Spa, N. Y.
Central New York.	
From the Eastern district to the Western limits of the Broome and Tioga, Cortland and Cayuga Associations, - -	Rev. Henry A. Smith, Fayetteville, N. Y.
Western New York.	
All west of the Central District.	
South Eastern.	
Pennsylvania, New Jersey and Delaware, - - - - - - - - - - -	Rev. Sewall M. Osgood, Philadelphia, Pa.
Ohio and Indiana, - - - - - -	Rev. John Stevens, Cincinnati, Ohio.
North Western.	
Illinois, Michigan, Wisconsin and Iowa, -	Rev. Jirah D. Cole, Waukegan, Ill.

Mr. Alden was appointed to fill the vacancy in the Northern New England district, occasioned by the resignation of the Rev. E. A. Cummings, and his service covered ten months; the remainder served for the entire year. Mr. Osgood was transferred to the South-eastern district vacated by the resignation of the Rev. Lyman Wright, and the district of Western New York remains without a regular agent. Important aid has been rendered by the Rev. Dr. Dean and the Rev. E. A. Stevens, missionaries sojourning in this country.

Mr. Estes, in the Eastern New England district, has labored without interruption, and met a kind and cordial reception in churches and families. He travelled about 5,600 miles, visited one hundred and thirty-four churches, and preached one hundred and twenty-two sermons, besides forty-five occasional addresses. His leading aims as heretofore defined, have been to promote a genuine missionary spirit that will supply a permanent impulse to activity and liberality in the cause; to extend the circulation of the periodicals, as an important auxiliary in the work; to in-

terest the youth of the Sabbath schools, as the means of training the advancing generation to a higher-toned missionary zeal; and to make his work "a contribution towards the hastening of the time when regular, systematic and generous contributions for foreign missions shall be made by every member of every church, according to each one's ability." Causes common to the whole country, and affecting all benevolent organizations, have caused an apparent, but it is believed only apparent and temporary, retrogression from the goal in view. About one hundred and fifty churches in the state contribute to foreign missions, but the number of contributing members in the churches is much below a healthy standard.

In the Northern New England district, Mr. Alden visited (in ten months) seventy-eight churches, two state conventions and six associations, delivered one hundred and thirty sermons and addresses, and conferred individually with some two thousand persons. It is physically impossible for an agent to visit the two hundred and seventy-one churches in this district. He has travelled four thousand three hundred miles, and a large portion of what he raised was by circulating subscription books and cards. The circulation and careful perusal of missionary publications, and the introduction of missionary boxes into Sabbath schools, have been encouraged. Under all disadvantages there has been an increase of contributions. He makes grateful mention of the hearty sympathy shown him by his brethren, who with scarce an exception love and pray for the cause of missions.

In the Southern New England district, Mr. Aldrich has visited about eighty different churches and preached one hundred and fifty-two times. Quite a number of these discourses were not directly on the subject of missions. He thought it his duty occasionally to assist his ministering brethren in special exertions for the salvation of men, and particularly to lend his aid in an interesting season of revival enjoyed by a church destitute of a pastor, not neglecting, however, any opportunities for obtaining contributions to the Union. Notwithstanding the embarrassments of the time, considerably more was obtained than during the corresponding periods of the preceding year. Few of the churches visited have given less, "and these generally from the pressure of circumstances over which they could have no control. Several have contributed that did not last year." It is suggested that if more of the small churches which give little or nothing could be visited, a considerable increase of interest in the missions and a corresponding liberality might be awakened. More attention will be given to this species of labor in future, if practicable.

Mr. Dodge, of the Eastern New York district, has found the service more laborious than in any previous year. The agricultural people among whom his agency was largely prosecuted, were unusually straitened for means by the drought that prevailed last summer, as in the cities commercial embarrassment stood in

he way of success. He travelled over six thousand five hundred iles, visited one hundred and fifty-three churches; attended nine eetings of associations, and delivered one hundred and seventy-wo sermons and addresses, besides doing something to promote he circulation of the periodicals. He was generally well receiv-d, though during the latter part of the year he found in a few stances a disposition to make the existence of differences in he Union a reason for withholding contributions; and in others balancing between different objects of benevolence, as if they ere in some way competitors rather than allies in a common ork of human evangelization. But the chief obstacle to success as found in the pecuniary pressure of the time, in consequence f which pledges to the amount of more than $1,500 were not easonably redeemed, though they are from men who may doubt-ss be relied upon to do all and more than they have promised.

In Central New York, Mr. Smith attended and preached at irteen associational meetings, preached one hundred and twenty ermons to about one hundred churches, besides brief addresses o Sabbath schools, &c. He visited nearly all the pastors in the istrict with a view to urge on them the collection and direct re-ittance of funds without waiting for the agent to lead the way. e is unable to "give the number of the Magazine and Macedo-an introduced," but has done what he could "to increase the cir-lation of those *indispensable* helps." In these labors he trav-lled over six thousand seven hundred miles. He also spent about hree weeks assisting Mr. Dodge in New York and its vicinity. ith some few exceptions he has been cordially received by the hurches, and in a time of ordinary prosperity he believes that ey would more than equal their largest contributions in past ears. In some cases he received subscriptions payable hereafter annual instalments.

Mr. Osgood's labors have been divided during the year between estern New York and the South-eastern district. The transfer as made as the result of much careful inquiry and deliberation, nd from a conviction shared in by many of the most influential iends of missions in Pennsylvania and New Jersey, that the in-erests of the cause required the transfer. Every month subse-ent to the transfer has given to Mr. Osgood himself increased onfidence in the wisdom of the measure. He has spent much me in a careful examination of the district, so as to be able to rm systematic plans of labor. Of the four hundred and fifty-ve churches in his district, only about one hundred and fifty-six ve made contributions to the treasury within the year. A large roportion of the non-contributing churches, however, have but mall pecuniary resources. Special pains have been taken by the gent to increase the circulation of the periodicals, and as the esult three hundred copies of the Magazine and four thousand ight hundred of the Macedonian are distributed in one hundred nd eight churches. In both districts Mr. Osgood has visited ixty-four churches, delivered one hundred and twenty-seven ad-resses, and attended twenty public meetings.

In the district of Ohio and Indiana, about two months in all were spent by Mr. Stevens in the service of the Western Baptist Educational Society, and sickness in his family caused some additional interruption of his agency. As in former years, he has addressed the churches through the press, and by circulars, of which 441 were sent by mail. He has travelled over eight thousand miles, delivered forty sermons and addresses, and attended the meetings of several associations. Without supposing any absolute diminution of interest in missions, there has yet been an unusual demand on the churches in behalf of more immediate religious and denominational concerns, and causes of depression common to the whole home field have strongly appeared, especially the state of business, in which the pressure has been most seriously felt. The constitutional changes made last year met with general approval.

Mr. Cole, in the North Western district, was detained by domestic afflictions from the duties of his agency for four months. Deeply regretting this interruption of his work, he did his utmost to compensate for it, by obtaining the services of ministering brethren to present the subject of missions before eleven associations, by circulars to churches he was unable to visit, by correspondence, and through the weekly press. When once more at liberty to fulfil his office, he visited about forty churches, preached sixty-five sermons, addressed four associations and several Sabbath schools, and attended other public meetings where ministers and brethren were present. He travelled over six thousand miles. Wherever he went he was cordially received, and he expresses the conviction that the cause is advancing over the district.

The wish has been generally expressed in Indiana that the state might have the whole or the largest share of the time of one agent. Preliminary steps have been taken to secure this result, by dividing the six north-western states into three districts, and assigning to one of them Indiana and Michigan.

PUBLICATIONS.

There have been issued during the year, 2000 copies of the fortieth Annual Report, an average of 5,558 copies monthly of the Missionary Magazine, and 33.258 of the Macedonian. The income of the periodicals for 1854, was, from

Subscription lists, including the balance of 1853,	$6,482 54

The expenses,

Paper and printing,	$4,535 21	
Clerk hire,	700 00	
Original contributions and engravings,	358 32	
Express charges on packages forwarded,	179 31	
Postage prepaid on the Macedonian,	475 48	
Incidental expenses, including occasional assistance in the publication room,	168 36	
Total expenses,	$6,416 68	
Balance in favor of the periodicals, Dec. 31, 1854,	65 86	$6,482 54

The number of distributing agencies, to which the periodicals are sent at their own expense, is nineteen.* It is probable that the preference for this mode of conveyance in some cases arises in part from the fact that the Magazine is less favored by the rates of postage than the Macedonian, owing to its greater size and weight. Still, the reduction of expense under the head of express charges is considerable, the evident superiority of mail conveyance in regard both to cheapness and directness making the choice of subscribers very decided in its favor, so far as it has been tried. It may be anticipated that this preference will be still more general, so far as the Macedonian is concerned, from year to year.

It was not to be supposed that a season so memorable in the general financial history of the Union could leave the subscription lists of the periodicals unaffected. They have been, however, but slightly reduced, and the means of contributing to their intrinsic value and attractiveness have not been diminished. With the evidence of what they have done as a widely diffusive agency for missions, the Committee are happy to be assured that these publications are so well able to sustain themselves, and to look for a far larger circulation of them, carrying to the families of the churches tidings of trials and successes to which no one identified with the kingdom of Christ can be indifferent.

MISSIONARY APPOINTMENTS.

Mr. Samson Talbot, a member of the senior class in the Newton Theological Institution, and Mr. Robert B. Loomis, of Boston, a printer, have been appointed to Asiatic missions not yet designated.

Besides these, six applicants for appointment wait the consideration of the Committee; but in respect to them, action was arrested by the very unfavorable state of the funds. They wait to have their way made plain by the solution of events.

Rev. C. Bennett embarked on his return to Burmah in February, and the Rev. E. B. Cross and Mrs. Cross in December. Rev. Messrs. A. B. Satterlee and G. P. Watrous, appointed to missions in Burmah, and the Rev. F. A. Douglass to the Teloogoo mission, with their wives, sailed in October for their respective destinations.

MEMBERSHIP OF THE UNION.

The American Baptist Missionary Union has now 5,307 members, by the payment of one hundred dollars each, the majority of whom are laymen, and of whom full three-fourths were made members by the votes of churches and other religious bodies. The number constituted members within the past year is 555.

* Understated in the last Report.

DECEASE OF MISSIONARIES.

During the year, five missionaries and two female assistant missionaries of the Union have deceased, viz.: Mrs. EMILY C. JUDSON, of the Maulmain Burman mission, Rev. JUDSON BENJAMIN, of the Tavoy mission, Rev. ELISHA L. ABBOTT and Mrs. MARTHA FOOTE BEECHER, of the Bassein mission, Rev. JOSIAH GODDARD, of the Ningpo mission, Rev. STEPHEN VAN HUSEN, of the Teloogoo mission, and Rev. JOTHAM MEEKER, of the Shawanoe mission.

In their removal the heathen, for whom they labored and had patience, and fainted not, have been severely stricken. This Union has been bereaved of some of its most honored and efficient helpers. Most of them, disciplined by grace and by trial, and skilled in the languages of their respective fields, were ripe for usefulness among the people to whom they were sent. But they were also ripe for heaven; and they are not, because God has translated them. They rest from their labors, and their works do follow them.

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. J. M. HASWELL and M. H. BIXBY, Mr. T. S. RANNEY, printer, and their wives. Four native assistants.
Outstation, *Amherst.*
In this country, Rev. H. and Mrs. HOWARD, Rev. L. STILSON. Mrs. RANNEY has also been detained here by protracted illness.
One station, one outstation; five missionaries, one a printer, and four female assistants; four native assistants.

Mrs. E. C. Judson died at Hamilton, N. Y., June 1. Mr. Haswell has been laid by from missionary labor much of the year by pulmonary disease. His health experienced temporary improvement from a voyage to Pinang, but the most recent dates allow little hope of his full recovery.

Religious Services.—Worship has been maintained at the station regularly twice on the Sabbath, and also the Sabbath school. At the outstation in Amherst, besides the services on the Sabbath, meetings have generally been held two evenings in the week.

Preaching has been supplied to the English church on Lord's day evening, by the Burman and Karen missionaries. This church has enjoyed during the year a cheering work of grace. Rev. A. T. Rose has been elected pastor.

Native Assistants.—Connected with Maulmain and Amherst, there are four native preachers, of whom one is pastor of the Maulmain Burman church, and another is in charge of Amherst outstation. During the year they have made excursions among

the villages in the Maulmain district, and two of them accompanied Mr. Haswell to Shwaygyeen, preaching and distributing tracts in the principal villages on the way.

Churches.—The statistics of the churches are as follows:

	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Died.	Totals.
Maulmain — Burman,	4	4	2	14	3	6	113
Maulmain — English,	13	11	..	3	..	3	27
Amherst,	2	..	..	2	1	1	25
Total,	19	15	2	19	4	10	165

Among the deceased were Ko Manboke, who made the first translation of the New Testament, Psalms, &c., into the Peguan language, and Moung Shway Moung, for many years employed as a preacher at Amherst.

Of those dismissed, one has been ordained pastor of a church near Rangoon, and another set apart as a preacher at Shwaygyeen.

Connected with the Maulmain Burman church is a native Missionary Society, which raised last year rs. 325.4, appropriated to the support of the pastor and a school teacher. The church has also raised rs. 75.9 for the poor, and incidental expenses; total, rs. 400.13.

Schools.—There are four day schools in Maulmain, with an aggregate of 186 pupils, and one at Amherst, numbering about 40.

Publication Department.—This is in charge of the printer and a Publication Committee. The number of Burman and Karen books and tracts printed in the year ending Sept. 30, 1854, was 32,000 copies, making 5,148,000 pages, an increase of about half a million pages above those of the year preceding. The issues have been 36,066 copies, or 3,445,850 pages. The Publication Committee have also authorized the immediate printing of new editions both of the Burman and Sgau Karen New Testaments, and other publications. The Pwo Karen translation of the Old and New Testaments by Dr. Mason, is still in his hands undergoing revision. Arrangements have been made to commit the Maulmain press and depository, in which the Tavoy office was merged a year ago, to the immediate charge of Mr. Bennett on the 1st of July ensuing, in view of his priority of service and other considerations; and Mr. Ranney is expected, in consequence, to return to this country.

In speaking of this field of effort, Mr. Bixby, during a recent tour, says:—

"My field of labor includes several hundreds of villages, and probably several hundred thousand human beings, who are without God, and without hope. If I should travel all seasons of the

year, I could not make even a passing call on all of them. Not only the Peguan race, but thousands of Burmans, are depending upon us for the bread of life; only two missionaries, and one of these sinking, we fear, under the influence of a fatal disease. There is work enough in this field to occupy and consume fifty missionaries; and must I be left alone? If I speak unselfishly, I cannot say our claim upon the Executive Committee for more men is the first, or the fifth, or the tenth in order. How can I, while we have so many able assistants, and so many Christians, and while other portions of Burmah, more populous and equally convenient of access, have not a single missionary, nor a single disciple? But this does not lessen our claim upon the churches, the pastors, and the rising ministry of our denomination in America. The Executive Committee can only appoint such men as are found willing to go, but the churches are bound to furnish men, and they have the ability to supply the entire immediate demand of Burmah. No one can doubt that God has entrusted the evangelization of Burmah to American Baptists; and he has recently, in a remarkable manner, opened a wide and effectual door before them. Has he created a necessity, when there is no ability? No! He has laid Burmah wide open, and there are men and means abundantly sufficient to plant a mission in every important accessible section of the country. I know this cannot be done without sending out many pastors; but they should come, and the churches at home would become as a mighty river of living water."

MAULMAIN KAREN MISSION.

MAULMAIN (*Newton*).—Rev. Messrs. J. WADE, D. D., C. BENNETT, C. HIBBARD, and D. WHITAKER, and their wives.
One station, with sixteen outstations; four preachers, one a printer, and four female assistants; sixteen native assistants.

The connection with Rev. W. and Mrs. Moore and Miss H. E. T. Wright, who returned to this country on account of health, has, with their own consent, been necessarily closed. Mr. Bennett, who has also been absent for the improvement of his health, sailed on his return in January.

For the subsequent notices of this mission, we are indebted mostly to the 17th Annual Report of the Maulmain Missionary Society.

Churches.—There are connected with the Maulmain Karen Mission sixteen churches, scattered through the jungles from the Beling river to Lamaing. The number of churches in the province of Martaban, connected with this station, is three. They have been gathered mostly within the last two years. They are partly made up of Christians who have removed from the Maulmain side, and partly from converts recently baptized. One of them is at the junction of the Unzalen and Salwen rivers, in the

midst of a country teeming with Karens, most of whom have not yet heard the gospel.

Another of these churches is at Ktaik-a-lar, near the Beling river. The assistant stationed there reports eight candidates for baptism, and says that his preaching is listened to with attention by the heathen wherever he goes. He taught a school of ten pupils, two months, during the rains.

Of the thirteen churches in the Maulmain province, three are among the Pwo Karens, and are under the special charge of the Pwo missionary, Mr. Hibbard. Their statistics are as follows:—Baptized ten, received by letter two, died four; increase eight; whole number of members one hundred and twenty.

The statistics of the thirteen Sgau churches are as follows: Baptized thirty-six, received by letter six, total forty-two. Died thirty, excluded five, total thirty-five. Increase seven; whole number of members seven hundred and five.

The churches in the province of Maulmain are comparatively of long standing. Circumstances beyond the control of the mission have materially affected them for the last few years. The churches which a few years ago were the most efficient, are now very much scattered, and their moral force seems to have been weakened. The consequence has been a gradual decrease in the number of baptisms from year to year, and a renewed disposition to wander on the part of church members. The present report, however, gives us some ground for encouragement. Though the increase of members is small, there is a gratifying increase in the number of baptisms. The number thus received is about double that of last year.

The Maulmain Baptist Association held its annual meeting Jan. 31, with the church at Krung-pung. Not less than three hundred native Christians were present, for whom the church had made ample provision. An interesting and animated discussion occurred on the second day, conducted chiefly by the native preachers, on the importance of erecting chapels and supporting village schools, and the duty of churches to search out young men to study for the ministry. At the closing meeting of the Association, S. M'yah-oo, a Sgau Karen, a long-tried and faithful preacher of the gospel, received ordination, three missionaries and five native pastors participating in the service. Immediately after the adjournment of the Association, Mr. Whitaker, with several native assistants, left for a tour in Martaban district among the Sgaus, where he met with much encouragement and baptized several converts. Mr. Hibbard at the same time undertook a similar journey in behalf of the Pwos in the same district. He visited every village to be reached along the route, twelve in number, containing about 4000 souls. These, with those not visited, swell the total number in the district to about 6000. In every village few, and in some many, listened with interest to the preaching of the gospel.

Native Preachers.—There are sixteen native preachers under the care of this mission, five of whom have been ordained. They are mostly men who have been taught in the Theological Seminary, and most of them have proved themselves faithful and efficient in making known the truths of the gospel. Besides looking after the churches under their charge, some of them yearly make excursions among the heathen, to a considerable distance into the interior. M'yah-oo, who is now stationed in the Unzalen valley, says he has had no occasion to leave his house to find a congregation during the past rainy season. He has daily had visitors who came anxious to hear the gospel.

Karen Theological Seminary.—This school has had seventeen regular pupils, that is, those on a regular course of three years; and five others who have studied a longer or shorter time, as their circumstances allowed. One of the pupils died of small pox during its prevalence in that part of the town.

The pupils the last year have formed two classes, according to the time they have been in the school, and their previous progress. There are seven in the upper class. This class finished the Harmony of the Gospels which they began the previous year, and then commenced Systematic Theology, embracing the subjects taught in the Holy Scriptures, or in other words scripture doctrine. Besides this, they have taken a lesson each day in scripture history. This class practise declamation every Saturday, and take turns in preaching and conducting religious service every evening. A part of each lesson is written, so that it becomes a lesson in composition. The lower class have studied the gospels of Matthew and John, the Acts, and the Epistles to Timothy and Titus in the forenoon, and the Epitome of Old Testament history in the afternoon. This class conducts an early prayer and conference meeting on the Sabbath. The interest manifested by the pupils in the study of God's word, and their progress, have been very gratifying to their teachers; so also has been their docile, orderly and Christian conduct. They have appeared happy and intent on the work of preparing for the ministry.

The native teacher, Rev. S. Pah-poo, is remarkably qualified for his office as teacher, and as a pastor. He instructs the lower classes in the Epitome of Old Testament history; but gets all the lessons with the upper class as a member of the class.

Several of the young men are now very acceptable preachers. Pah-poo is a workman that needs not to be ashamed.

Contributions.—The Newton church, composed of the theological and normal schools, has raised by contribution at the monthly concerts rs. 30.7 for missionary purposes, twenty-five of which they have donated to the Maulmain Missionary Society. The members are away from their homes, and have scarcely any means of contributing to the missionary cause; yet they feel it important to establish the habit of giving, and of setting an example before the churches in the jungle, and have therefore contributed at the *monthly* concert as they were able.

The Normal School was opened on the first day of May, and was continued through five successive months. About forty pupils have been in attendance, the whole or a part of the time. The average attendance was thirty-eight. Mrs. Bennett has been the principal teacher.

Instruction has been given in reading, writing, composition, history, geography and arithmetic, besides daily lessons in the scriptures and catechism. The progress of the pupils has been highly gratifying, and it is hoped that some of the young men will become efficient teachers and preachers of the gospel.

Twenty-five of the pupils were professed Christians when they became members of the school. Fifteen others, several of whom came from heathen families, were not. Nine of these were baptized during the term, others have been favorably impressed with what they have learned, and have returned to their homes among the heathen, leaving the assurance that they would certainly follow the instructions of their teachers.

Five accompanied Rev. Dr. Mason from Toungoo. One of these, who was previously baptized as the first fruits of the gospel in that ancient city, is now a member of the Theological Seminary. The remaining four have all offered themselves as candidates for baptism. Two of them have been received, and are among the most promising members of the school.

Dr. Wade writes, under date of Maulmain, March 2, 1855,—"This morning Plahpau and Sau K Moo, two of the six theological students whom I sent to aid Sau Quala and Doomoo during vacation, arrived, bringing with them nineteen pupils for the theological and normal schools here."

Jungle Schools.—Seven of the Karen churches have had schools under the superintendence of their preacher or pastor, the whole or a part of the past rainy season. The schools have not been large, but it is gratifying to know that something has been done by the Karens *themselves*, in the way of education.

The results of the year in the Maulmain missions are not to be estimated by statistics alone. While the Burmese church has decreased in numbers, it has sent out two preachers of the gospel to labor in other fields. It has thus been instrumental in bringing the truth before a greater number of minds, and in thus more effectually carrying out the spirit of the great commission.

The same remark applies with force to the Karen churches. Many of the Christians in the province of Maulmain are from those who sought it as an asylum from Burman oppression. They still cherish a desire to return, and many have done so, since the conquests of the English have opened the way. Others are still deterred through fear of renewed hostilities. Let them but be fully assured of protection from their former oppressors, and many more will go to help to form Christian communities in various parts of the newly acquired territories.

But there are other things that have more sensibly affected the apparent prosperity of the Karen mission the past year. The

missionaries in charge of the churches had, one year ago, but just entered upon their labors. They were of course unable to do much more than apply themselves to the acquisition of the language. At the same time the native preachers, and to a considerable extent the churches also, were depressed by the removal of missionaries to whom they had been for years most ardently attached. Under such circumstances, the addition of nearly fifty members by baptism is by no means an unfavorable result for the year.

Something has been done also in the way of extending the field of labor. A very promising field is opening in the province of Martaban. The churches in that province have contributed their full share to the normal school the past year, and a large proportion of those baptized have been from that portion of the field. Some parts of it, most thickly inhabited by Karens, have been visited within the year, and the gospel everywhere heard with attention. The Karens there, like their brethren in other fields, are manifestly a people prepared of the Lord. The harvest there seems fully ripe; the reaper only needs to thrust in his sickle and reap.

TAVOY MISSION.

TAVOY.—Rev. Messrs. E. B. CROSS and T. ALLEN, and their wives.
Mergui, and twenty-three other outstations.
In this country, Mrs. S. R. BENJAMIN.
One station, twenty-four outstations; two missionaries and three female assistants; twenty-five native preachers and assistants.

Rev. J. Benjamin, formerly of Mergui, died at Boston, Feb. 20. Mr. and Mrs. Thomas left Tavoy for Henthada in September, and Mr. and Mrs. Cross sailed from this country, to resume their labors at Tavoy, Jan. 8.

The last advices from the Karen churches prior to Mr. Thomas's removal, were highly favorable. Each of the twenty-three Karen churches was in charge of a pastor or preacher, and generally in a prosperous state. The membership at the close of the previous dry season was 1062. Ninety-three had been added by baptism. One pastor had been ordained; one or more were supported by the churches, and eight by the Tavoy Missionary Society.

On account of the absence of all Karen missionaries from the Tavoy and Mergui churches, it was thought advisable that Dr. and Mrs. Wade, of Maulmain, should spend their vacation at Tavoy and be present at the Association to be held in that city.

Dr. Wade says, Feb. 1:

"On our arrival in Tavoy, we found quite a company of Karens who had come in on government business, who manifested much joy at our arrival, and hastened back to the jungles to inform the disciples of our actual arrival;—for the Karens had been disappointed about our coming for three years past, and began to doubt whether we should come at all. On the 4th of Jan-

uary the delegates and others from Pyeekhyah and Mergui, above seventy in number, arrived, and on the same day a company arrived from Matah, and subsequentby company after company, making an aggregate of some three hundred. The efforts made by our former disciples and pupils to meet us at this time, and the demonstrations of love and gratitude after a separation of seven years, were most grateful and refreshing to our hearts. To see some of the old disciples, who, on account of their age and infirmities, were four or five days performing the journey on foot, just to meet us once more, was deeply affecting to our minds. The meeting and visit were very pleasant; but the parting was very painful, sorrowing, most of all, that many of us will probably meet no more on earth. And, indeed, we could not refrain from a promise, that, if the providence of God permit, we will come again next year. Numbers of the aged, who were unable to make the journey, sent their messages of remembrance and love by their children and grandchildren. Klopau, the old patriarch of Matah, was seriously ill, yet he was determined to get up on an elephant, and come. Death, however, supervened. As he saw the crisis approaching, he begged his friends to write and let us know how much he longed to see us before he died. I have no doubt he has gone to meet with better friends in a better land.

"The Association was well attended, and the meeting intensely interesting. About thirty native preachers were present, who sat together and assisted in the transaction of business; four meetings being held daily, two for business, and two for religious exercises; a prayer meeting early in the morning, and preaching in the evening. Quite a number of resolutions were passed, bearing on their religious improvement and efforts in the cause of evangelization. But I cannot go into particulars. One resolution, however, was to make monthly, instead of yearly, contributions. Three preachers were ordained, one Burman and two Karens, all, I think, called to, and fit for the work.

"Six new pupils are engaged to go up for the theological school, and several more would be glad to go, if we thought they could be spared from present labors in this region and Mergui. But there being no missionary left here, we feel obliged to supply all the churches with native teachers."

The schools were generally in good condition. The normal school, at Tavoy, had continued nearly the usual period, numbering about forty pupils, including thirteen in a theological class, the latter in consequence partly of the strong repugnance of the Karens to go to Maulmain and on the sea.

In the Burman department, Mr. Allen has had the pleasure of commencing his mission work, not without encouragement, in the city, at the jail, and among the villages along the river. He has also visited Mergui, spending a month in that city, in company with a native assistant, frequenting various parts of it and preaching daily. Large numbers listened with interest and attention, and some professed to have renounced idolatry, and asked for bap-

tism. But their cases were deferred, as no church now exists there, and there is no native assistant who could be put in charge of the station. Mr. Allen found but one church member in the city, a Malay widow. The city contains about 6,000 inhabitants. In returning to Tavoy, he preached at seven villages to attentive hearers. At Palouk, especially, the people manifested much interest, and were overjoyed to learn that there are Burmese missionaries who will visit them annually. Mr. Allen has been accompanied in these labors by an aged Burmese assistant, and at Tavoy is aided also by a Karen preacher.

The Tavoy Burmese church, as last reported, had twenty-three members. One has since been baptized, who gives promise of becoming a valuable assistant, and one excluded.

RANGOON BURMAN MISSION.

RANGOON.—Rev. L. INGALLS, J. DAWSON, M. D., and their wives.
Outstations, *Kambet*, *Pazoondoung*, *Kemmendine*, *Dalla*.
In this country, Rev. E. A. and Mrs. STEVENS.
Ko Thaha, and seven other native preachers and assistants.
One station, four outstations; three missionaries, one a physician, and three female assistants; eight native preachers and assistants.

Churches.—The mission field in and around Rangoon continues to give large encouragement. Accessions to the churches are announced by almost every mail, and, although less numerous than among the Karens, they appear to be introducing a new era in the evangelization of Burmans. A church was constituted at Pazoondoung in August, and a native pastor ordained over it. Another preacher was ordained as an evangelist on the same occasion.

A fourth church was organized at Kemmendine, February 11, of fifteen brethren and five sisters, members of the Rangoon Burmese church. They had already selected Moung Thah tsan, an ordained preacher, to be their pastor, and Moung Shway A, who had been laboring the past year as an assistant with great success, having been made the means of the conversion of some eight or ten of their number, to serve them as deacon.

There are five places for stated preaching, with an average aggregate of more than one hundred and fifty hearers. Fifty-five have been baptized; added by letter, six; dismissed, twenty-six; excluded, one; one has died. Present number of members, in four churches, 140. Preaching is also sustained successively in other districts of the city and in neighboring villages. The mission families have been interrupted in their work by sickness. Other embarrassments have been incident to the unsettled condition of the station, and the need of mission accommodations. Lands have been procured, and buildings partly erected.

Says Mr. Ingalls, February 15, "My time is taxed fully in building; but we must attend also to the interests of Christ's

ingdom. On the 9th, four Burmans were baptized. They live
Kemmendine. The work of God at Kemmendine still goes on.
The church there contains some of our best members, and has
romise of a large increase.

"We have now the fifth Burman church in Pegu,* raised up
ithin a short time. But the work thrown upon a few men in Bur-
ah is too great. The duties of twenty men devolve upon one.
id our churches know the toil in the foreign field, they would
el as enthusiastic as do the Britons for their countrymen in the
rimea. But alas, funds are raised for our missions with diffi-
ulty, and volunteers for this rich harvest are wanting."

On the Dalla side of the river, Dr. Dawson reports a remark-
ble willingness among the people to listen to the truths of the
ospel. This interest is especially among the old and the mid-
le-aged. "The whole settlement seems full of promise, and we
ope the day is not distant when a church will be established
here."

At a village of Shans, opposite Kemmendine, containing some
orty houses, many are inquiring. The headman proposes to
uild a zayat, and an assistant is to be sent to him.

In a letter dated February 1, Dr. Dawson writes of Rangoon:
'The Holy Spirit is evidently moving on many hearts in this town.
We have now several very interesting inquirers, in addition to
ive candidates, who stand as applicants for baptism. Two of the
ive candidates are the father and mother of a most respectable
nd intelligent family, and have had a tide of opposition to en-
counter from a large circle of heathen friends and priests, in
making up their minds to be known as the followers of Jesus.
Boodhism is thus steadily and gradually crumbling down, like the
plaster on the walls of its pagodas and shrines. But we need
an earthquake to move its foundation; and God is able to accom-
plish it; and he will do it in his own good time."

Schools.—There are three day schools with thirty-four pupils.

Contributions.—Forty-three and a half rupees have been col-
lected by the Rangoon church, and appropriated to the support
of poor members and the burial of the dead.

RANGOON KAREN DEPARTMENT.

KEMMENDINE.—Rev. J. H. and Mrs. VINTON.
In this country, Miss M. VINTON.
Twenty-three native assistants.
One station, twenty-eight outstations; one missionary, two female assistants; twenty-three native assistants.

The work of God, as reported by Mr. Vinton, Nov. 21, has
been "spreading in all directions. Converts are being multiplied
nd churches constituted, in districts widely remote, and where,
ill very recently, the name of Christ was never heard." Mr.
Vinton's labors in the dry season were chiefly within the bounds

* Including the church at Prome.

of the Maubee Association, on "new fields," extending northerly to the neighborhood of Donabew.

The full statistics of this Association have not been received. It was formed in Feb., 1854, of 13 churches and 777 members, including 253 baptized the year preceding. At the recent annual meeting, twenty-seven churches were represented, of which four were Burmese. The additions during the year were more than seven hundred. Mr. Ingalls writes (March 17), —"Thousands the present year have been gathered into the fold of God."

In the Pegu Association the aggregates, at its second annual meeting in Jan., 1855, were

Churches, 13; baptized, 111; restored, 1; dismissed by letter, 122; died, 24; present number, 778.

There has been since the meeting an accession of six churches and 328 baptized. Three of these churches are in Ling district, and the other three from Engapoo and Dallah.

The native assistants connected with the churches are supported almost wholly by the Karens, either by the churches themselves or the Home Missionary Society. Rs. 139 only have been applied by the mission to the aid of feeble churches the past year.

The school at Kemmendine, so far as supported by the funds of the Union, continued six months and a half, with fifty pupils. Forty others were supported five months as day scholars by their friends, rs. 78 being given by Karens.

DONABEW.* (Out station.) Rev. D. L. and Mrs. BRAYTON.

Mr. Brayton first visited Donabew in January, 1854; and, finding a numerous Pwo population in that vicinity, took up his abode there in March. From October ensuing he was employed, during the dry season, in voyages up and down the Irrawadi, and in excursions to Dalla, Syriam and Pegu districts, among the Karens, and with great encouragement. Twenty-six were baptized at Donabew by him; and inquirers, and candidates for baptism, were reported from various directions. Several churches or companies of believers are collected in that neighborhood. At the close of the travelling season, Mr. Brayton was intending to locate at Kemmendine, in view of its comparative centrality to the Pwo Karens, and for other considerations.

In a review of the labors of the year, Mr. Brayton says:

"There is evidence that we have not labored altogether in vain. We found a few scattered disciples, who had settled here after the war. These were collected in two different neighborhoods, and formed into regular churches, and the ordinances administered. Some of these disciples were Pwos, but a majority were Sgaus. A new Pwo church has been formed in a large Pwo settlement, some six miles south of this, and a nucleus of an-

* This outstation has not been formally connected with any mission, having been first occupied within the last year.

other some ten miles west, and another on the large island, between Yangdong and Pantanau, called Myingk'doung, some twenty miles below here. I have myself baptized during the year, seventy-five, and a native pastor has baptized fifty, in connection with the two Sgau churches on the other side of the river, in this district; making a total of one hundred and twenty-five baptized in the Donabew district the past year.

"The three churches on this side of the river number respectively, sixty-three, forty-six, and thirty-three, and the two Sgau churches on the other side, in this district, one hundred and six each. But the great mass of the people are crowding their way to death. Still, there is a spirit of inquiry abroad, and the people generally acknowledge the truth of religion."

BASSEIN MISSION.

BASSEIN.—(Karen department.)—Rev. J. S. BEECHER, Rev. H. L. and Mrs. VAN METER. (Burman department.)—Rev. J. L. and Mrs. DOUGLASS.
One station, fifty-three Karen outstations; three missionaries and two female assistants; sixty-three Karen preachers and assistants.

The death of Mrs. Beecher at sea, March 3, was announced soon after the presentation of our last report. Rev. E. L. Abbott died at Fulton, N. Y., December 3. Rev. J. R. Nisbet closed his connection with the Union, in consideration of his health, shortly after his return to this country.

The Karen departments of the mission, Sgau and Pwo, have been prosecuted with enlarged success. The number of native laborers is sixty-three. Two of them have been ordained the past year, making eight, including those deceased; and the remainder are evangelists or pastors, supported mostly by the churches aided by the Home Missionary Society.

The operations of this society are carried forward with increasing vigor and efficiency, and through the aid of the funds which it has collected, the Christians of Bassein have virtually supported all the pastors and native missionaries in the mission the last two years; shewing themselves able and willing to carry out the resolution which was passed by them in October last. At the quarterly meeting of the churches on that occasion, attended by more than forty preachers, it was voted to assume the entire support of the ministry. "For preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren."

The annual meetings of the mission were held on the first and second of February, at Quinyah, the most northern Christian village in Bassein district, about seventy miles from Bassein. The district extends some sixty or seventy miles further, in a northerly direction, till it meets the district of Henthada (or Henzada).

From the statistics presented at these meetings, we learn that six hundred and forty-four converts had been baptized, and

twenty-two persons excluded; one hundred and sixty had died. A good degree of union and brotherly love prevailed among the churches and preachers. Three new churches had been formed during the year, making the whole number fifty-three; each of these was supplied with a pastor; and there were ten evangelists who are laboring either as missionaries, or as school teachers. The number of pupils of village schools was nine hundred and thirteen. The interest in education was increasing. Schools were taught in forty-three villages. Two villages were making an effort to support schools of a higher class, similar to the one that was last year opened at Koetsae, under the name of an academy.

Mr. Beecher narrates some interesting incidents that befel him while on his way to these meetings. "I left Bassein on the 28th of December, and spent about ten days in visiting the Christian villages which are located on and near the banks of the Bassein river, north of the town. At four villages I found converts waiting to make a public profession of their faith in Christ, and had the pleasure of baptizing, in all, eighty. About twenty of these have professed conversion from heathenism during the present year; the others have been several years waiting an opportunity for receiving this ordinance."

Mr. Beecher proceeds to speak of the region north of Quinyah village. "There are within this region numerous heathen Karen villages, some of which have given our native missionaries much encouragement to hope that they would turn from their degrading and soul-destroying worship of nats, to serve the living God. I visited five or six of them last year, and have just returned from a tour of about three weeks among them. A circle of six or eight small villages, located near the borders of the Henthadah district, had promised the native preachers that if I would make them a visit they would build a small chapel for my accommodation; and three weeks previous to my arrival they had actually begun the work. We were not a little disappointed therefore, on reaching their villages, to find the people so far from meeting us in a chapel, that they were reluctant to listen to us when we went to their houses. And though they received us kindly and entertained us with all hospitality, yet, when pressed to embrace the gospel, they told us plainly that they could not at this time become worshippers of God. Thus, after exhorting them faithfully to repent "while it is called to-day," we were compelled to leave them in their blindness.

"I have since learned that this sudden change in their views and feelings respecting the gospel, was chiefly occasioned by rumors that disaffected Burmans were plotting a rebellion against the English, and threatening, in case of success, to massacre all the white foreigners, and all who were found believing and practising the doctrines of the white books. We have abundant reason to believe that the truths of the gospel, which have been preached to this people, have made deep impres-

ons on their minds; and we confidently hope to hear, before any months have passed away, that many in this region have rned to the Lord.

"While making this tour, I was much gratified and aided by e labors of the native missionaries, whom I frequently met, and me of whom constantly travelled with me."

Mr. Van Meter has made extensive tours among the villages, ing out during the whole of the hot season. Early in the year, visited the principal villages west of the Bassein river. In this istrict are several Sgau, but no Pwo, Christian villages. In me of the Pwo villages, Boodhism was strongly entrenched; in thers, there was an earnest expectation of the coming of the eacher, and a desire to understand the truths of christianity.

Two months afterwards, Mr. Van Meter visited Shwey Loung. Many declared their desire to become disciples at once. The people at a village in the south part of the district completely thronged him, and so anxious were the young men to facilitate his coming, that they cut a passage for the boat a long way up a narrow creek. Two young men were left in the district as teachers, and the people subscribed towards their support. On the first day of January, thirty-three were baptized in one village, the first fruits of missionary labor in this district.

At Pay Beng, east of Bassein, a place distant from any Christian village, much was found of a cheering nature. Twenty-two disciples had received baptism at the time of the last annual meeting. Twenty-three more, after a careful examination of two days, were now accepted for the ordinance. Among them were an aged couple nearly ninety years of age. At P-nang-thaing, also east of Bassein, a person still more advanced in life, 108 years of age, put on, in connection with thirteen others, the badge of discipleship. The native pastor here is supported wholly by the church. There is another Pwo church five miles distant, in Thee Gwin. The pastor is the oldest of the Pwo assistants.

Mr. Douglass arrived at Bassein in June, and immediately commenced preparation for his labors in the Burmese department. He writes that while there are five thousand Karen Christians in the province, he has not one Burman disciple to aid him in his work, or to pray for his success. No Burman missionary has ever been located or has labored within a hundred miles of the place. But under this weighty responsibility, there are 16,000 Burmans within half an hour's walk, wholly given to idolatry. In the trip from Rangoon to Bassein, he passed more than forty villages, where the people were anxious to hear the gospel. At Samalouk, "in less than fifteen minutes after we went on shore, more than two hundred had gathered round us. Our boatmen told them that I was a religious teacher and had good books. I read the catechism to them, and then gave it to one who appeared to be the headman among them, who began to read aloud, and the whole company sat down and listened." Late in the afternoon, a large company came to the boat, begging for books. A bundle

of tracts was given them, and, as late as 11 o'clock at night, six different groups could be seen on their boats or on the shore, each with a torch, and one of their number reading aloud to the others. At Yàndonge, not less than eight hundred assembled in a few minutes, and observed as much order as a Christian congregation. At Pantanau from one hundred to one thousand were in the zayat on the Sabbath, to hear the words of eternal life. A company of not less than eight hundred solicited Mr. Douglass to remain in their village and be their teacher. The Burman field is large and promising, and God has induced the hearts of the people to hear.

HENTHADA MISSION.

HENTHADA (*Karen department.*)—Rev. Messrs. B. C. and Mrs. THOMAS; five native assistants.
(*Burman department.*)—Rev. A. R. R. and Mrs. CRAWLEY; one native assistant.
One station, two outstations; two missionaries and two female assistants; six native assistants.

The missionaries arrived at Henthada in October, and received from the Karens an earnest welcome. Visitors were daily coming from all parts of the province, and many seemed ready to receive the gospel at once. One avowed faith in Christ, and at his solicitation two of the native assistants were subsequently sent with him two days' journey to the north and west, "to make known the way of life to those who were anxious to hear." The following month a voyage up the Irrawadi was made by Mr. Thomas, half way to Prome. The villages on the river were inhabited by Burmans, many of whom manifested an interest in the gospel rarely equalled even by Karens. The localities of the Karens were found to be in the more immediate vicinity of Henthada, whence lines of villages stretch eastward and westward to the mountains, twenty, thirty and fifty miles.

On the south also, towards Donabew, are numerous Karen villages. In one, twenty miles from Henthada, a church of eleven members was constituted in December. Three had been baptized by Aupaw, ten years previous, and had continued steadfast. Eight were converted more recently by their instrumentality, and received baptism from Mr. Thomas. They were left in charge of one of the assistants. The other station is near Henthada.

In reviewing the progress of this mission Mr. Thomas writes,—"As to the Karen department, I cannot say much, when compared with what has been accomplished in some other places. And we thought no Christian could be found in all the regions around. Hence, all must be commenced *de novo*. But we have found eight, whom we regarded fit subjects for baptism, with three professed disciples. Hence we have one little church of eleven members in Henthada. Besides, we have stationed native preachers in four large regions of Karens, who seem ready to give up their

heathen practices and turn to Christ. In these four places I think here are quite as many Karens as there are Christians in all the Tavoy and Mergui provinces. In these and in other places there are, also, individuals whom we regard as interesting inquirers."

In speaking of a tour in the jungles, at the beginning of the present year, Mr. Thomas says, —

"This tour has given us a still more impressive idea of the extent and importance of this field, for a Karen and Burman mission. In the rainy season some points can be reached in boats without difficulty; in the dry season roads for horses and ox carts extend over the whole country. In this tour we found Karens about a mile from the city; thence we went out and came back by easy walks, always stopping among the people. In several places the Karens have promised to come to us immediately, and they ask for young men to settle among them as teachers and preachers. In these places we have stationed young men, where the people are building chapels, and really begin to worship God. We believe it will not be very long, ere some here also will be numbered among the people of God. But let our friends not be disheartened if at the close of the first year there are not as many converts here, as there were in the regions of Toungoo and Shwaygyeen, where our native brethren Quala and Doomoo are laboring. For here, there seem to be peculiar hindrances to the spread of the gospel,—hindrances besides the universal blindness and wickedness of the heathen heart. But all difficulties must give way before the power of God's grace.

With respect to the Burman population, Mr. Thomas writes, —

"On our return from the mountains, we were obliged to stop once among the Burmese, in the city of Ohpo. This city is twenty-five miles north west of Henthada, and fifteen miles west from the Irrawadi, on a little stream flowing from the mountains into the Bassein river. It is the most beautiful place we have yet seen in Burmah. The place abounds in palm trees, which are unusual in this province. The graceful branches of this tree, intermingling with the pale and deep green foliage of the tamarind and mango, shade numerous and most beautiful kyoungs. Had it only been a Christian city! But no; never had the minister of the gospel entered those splendid temples, consecrated to dumb idols. Hence we expected to find only idolaters. Judge of our surprise when, amid the multitudes who came to see the tha ken ma (female lord), I found one man who declared that he worshiped the Eternal God! He was unwilling to say much in the presence of the multitude; but, when in our private apartment, we soon learned that the old man is a Christian. I questioned him in reference to the Eternal God and his Son Jesus Christ. His replies showed him familiar with these topics.

"I inquired, 'How long have you worshipped?' 'Nearly thirty years,' was the reply. I became still more interested in him, and inquired, 'Have you seen a white foreigner before?' 'I have seen military officers, but never have before seen a white

teacher.' 'But,' said I, 'how long have you learned about the Eternal God?' He replied, 'About thirty years ago a man in Tindau, (a village on the eastern banks of the Irrawadi and about twenty miles above Henthada,) received some books from the great teacher. But that man did not wish to read the books; hence he gave them to me. I received them, and their words sunk into my soul. Immediately I threw away my idols, and began to worship the Eternal God.' While I was wondering, amazed at this display of God's sovereign grace, he continued in a low voice, as if he feared some one might overhear him, 'I am not alone; my wife is of the same mind. My children are seriously thinking on the subject. I have long been exhorting them to worship, but they still fear the multitude, who worship idols.' I said, 'You must pray for them.' 'I do, I do,' he replied;' and then continued, 'There is another man here, and his wife, who are nearly of the same mind also.' But I asked, 'Are there none who worship still in Tindau?' 'Yes, there is one man who worships there. I left that place when a robber chief burnt down the village. At that time all my property was destroyed, and my books were burnt.' 'What books?' I inquired. 'Two or three small books, one about Christ, and the Golden Balance.' I then inquired, 'But, now, why are you not baptized, to let all know that you worship God?' He replied, with much apparent feeling, 'Teacher, I am afraid of the people around me. When there are a few ready to join me, I will be baptized.' This is but a small part of a conversation I had with this man and his friends. I am fully convinced that the Spirit of God has touched the heart, at least, of one man in that distant village. I left with the old man the New Testament, some tracts, and two hymn books.

"I write thus minutely, lest too little may be thought of tracts. Time may have been, in the history of our missions, when the distribution of tracts may have been too much depended upon. But let us not go as far in the other direction; for no one can doubt that they are a means of grace. Witness the result of tracts in this instance. Dr. Judson in passing up the Irrawadi the fifth time, some twenty-six years since, speaks of calling at Henthada, and distributing a few tracts. Again, we hear of him in Yagen, a few miles above Tindau. It may be, as he passed the latter place, he gave away so few tracts that he thought it not worth noticing. Furthermore, the village is not on the banks of the great river; but a few of the villagers build little huts upon the shore of the Irrawadi, and live by trading. There the boat of Judson might have moored up, and a man takes the gospel of Matthew and the Golden Balance. The company was so small and the gift so insignificant, that the man of God did not note it in his journal. But God took notice of the act; He led the recipient to the house of Shwaydong, who read. And hear the results! Could we only *know* the results of every word spoken, and of every tract distributed! 'Sow thy seed beside all waters!'"

Mr. Crawley is prosecuting the study of Burman, assisted by Ko In. He gives, under date of March 9, the following view of his labors:—

"I am happy now to be able to write that there is a rich promise of good things shortly to come in this new station. Soon after our arrival here, we became casually acquainted with a man, Ko Eing by name, who seemed to belong to the rising sect of paramats, or philosophers. According to his own account, he had not worshipped idols for seventeen years. He is a man in independent circumstances, and there is no conceivable motive for his deceiving us. His bearing is most humble, and my assistant is firmly persuaded that I ought to baptize him. I have examined him as rigidly as is possible in my present deficient acquaintance with the language; and to all my questions he has made most satisfactory replies. I have no doubt that he is a renewed man. Besides Ko Eing, there are four others whom we regard as hopeful inquirers. I am strongly in hopes that, by the next time I write, I shall be able to give you some account of the organization of the first Burman church in Henthada."

Lands have been granted by the civil authorities for the use of the missionaries, and they express much satisfaction, generally, with their location.

SHWAYGYEEN MISSION.

SHWAYGYEEN.—Rev. N. HARRIS; two Karen preachers; one Burman preacher. Five outstations.

Mr. Brayton, for reasons elsewhere given, has been transferred from Shwaygyeen to Donabew.

The year, with some interruptions from illness, has been devoted to direct evangelization by Mr. Harris and the assistants. "A wide and effectual door has been opened," both at Shwaygyeen and in the surrounding region. Within the first six months fifty-one professed faith in Christ by baptism: and at the close of the year, five hundred and seventy-seven had been baptized and constituted into six churches. More than five hundred of this number were baptized by Sau Doomoo, an assistant from Tavoy, and a "man of prayer." On the 20th of January, the Great Stone Association was formed, composed of six churches, not including the two churches in Shwaygyeen and vicinity. Mr. Vinton with two native ordained pastors from Rangoon, and Sau Quala from Toungoo, were present. The meeting was held with Sau Doomoo's church. "All present," says Mr. Harris, "felt that it was good to be there." At this association, connected with Shwaygyeen mission, seven hundred and fifty-eight baptisms were reported; and since the meeting of the association, twenty-eight; making in all 786. The churches, with one exception, will support their own teachers or preachers. Three men of promise, selected and supported by two of the native churches, are also engaged in the

work of going from place to place, preaching the gospel. A female prayer meeting is maintained, of which a Karen woman, the wife of an excellent and useful member, takes the lead.

Four Karen assistants have been sent to the Shan states. "Perhaps the Shans," Mr. Harris writes, "have a claim upon American Christians. Not a large population of them live in the immediate vicinity of Shawygyeen; large companies often pass through this place, on their way to and from Maulmain and Rangoon. They are Buddhists; hence the more labor will be required to win them to Christ. They probably could be reached more easily from this station than from any other now occupied; but still their country is some ten to fifteen days' journey from this place. And yet they are included in the great commission, and, as it is said of them, in the Macedonian, (November, 1854,) they have no missionary."

Of the Burmese population of Shwaygyeen Mr. Harris says,—"No fruit yet gathered."

The Burmese assistant is Moung Loon, from Maulmain. He was set apart to the work last year as a home missionary, by the Maulmain church. The population of the city—nine or ten thousand—is mostly Burman, and there are Burman villages on the river, of easy access. Its claims as a field for a Burman missionary are said to be in no sense inferior to those of Henthada or Bassein.

TOUNGOO MISSION.

TOUNGOO.—*Rev. Sau Quala*, and eleven other Karen assistants.
In this country, Rev. F. MASON, D.D., and Mrs. MASON.
One station, five out-stations; one missionary, and one female assistant; twelve native assistants.

Dr. Mason and family arrived in this country with improving health, October 13. Subsequently his time has been partly occupied in carrying forward the translation of the scriptures into Pwo Karen, which is now completed, and only waits for final revision to be put to press.

On leaving Toungoo, (Jan. 18,) Dr. Mason committed the charge of the station to Sau Quala. Two converts had then been baptized, and a church constituted of seven members. Sau Quala proceeded to locate the three assistants, among the Sgaus, Bghais, and Pakus. His reception by the people was most cordial. "The Maunie-pghas love the word of God exceedingly," says Sau Quala. "They rose up and built a chapel immediately, and would not let me go." Chapels have been built also in several other villages. Seventy-five converts were baptized by him in August and September, chiefly Maunie-pghas. Says Sau Quala, "God has poured out his Spirit on the land of Toungoo. We have great cause for rejoicing. Large numbers of applicants for baptism remain. The Bghais, too, listen exceedingly well." Sau Quala is

"slow in baptizing," writes Dr. Mason. The whole number baptized since the founding of the mission, is 741. The assistants have received their entire support from the Karens; "but the Burmese in the city, have none to preach to them God's word."

We are indebted to Dr. Mason for the full and distinct account which follows, of the Karen tribes in Toungoo district.

"There are four distinct tribes of Karens in the province, among each of which churches have been founded. The Sgaus are confined to the western mountains, that form the water-shed between the Irrawadi and Sitang valleys. Among them is one station, and one assistant, with twenty-one members of the church, and many others who are candidates for baptism. There was a small school taught during the rains.

"The Bghais live in the north-eastern mountains, extending far beyond the British territories. Here, one assistant has three principal stations, and five which he visits occasionally. He was assisted, at the last dates, by a student from the seminary at Maulmain, who was spending the vacation with him. At one station, one hundred and nine have been baptized; at another, ninety-seven; making, in the aggregate, two hundred and six who have received the ordinance. The assistant has done all he could to teach the people to read the bible, and they are very anxious to learn; but he is compelled to travel about preaching so much, from village to village, and has so many visitors and inquirers, that he is not able to do much at teaching.

"The Pakus live in the mountains nearly east of the city of Toungoo, and have four principal stations, with four assistants. One hundred and eleven have been baptized at one station, and eighty-eight at another; making one hundred and ninety-nine from that tribe. There was a school containing one hundred pupils, taught during the rains, besides smaller schools.

"The Maunie-pghas occupy the south-eastern part of the province. Six stations have been established among them, with six assistants; and three others, that brother Wade had himself sent up from Maulmain, were laboring there during the vacation, at the last dates from the country. Four churches have been founded at four of the principal stations, and several schools taught; but among all the tribes, the assistants are so constantly occupied with preaching, that the schools are neglected. Two hundred and seventy-nine of this tribe have been baptized; and great numbers of applicants, as well as among the Bghais and Pakus, have been refused the ordinance, for further evidence of conversion. At Khuhtedeu, a village inhabited by Bghais and Maunie-pghas, teacher Quala writes, 'Here, people lead Christian lives. They drink no more; they make offerings to spirits no more. They have no teacher; but, having heard the words of God, and the report of Christian practices, they have observed Christian duties, and wished to be baptized. But I did not baptize them, for I do not yet know them perfectly.'

"Of the village of Bau-mu-deu, inhabited by Bghais and Pakus,

he says, 'The people here have built a great zayat, and begged me to send them a teacher most urgently; but I was not able to do anything for them.'"

The following table embraces the results:—

Stations.	Tribe.	Assistants.	Baptized.
Kahsaumai,	Sgau,	Sau Pepau,	21
Htiedu,	Bghae,	Sau Shapau,	109
Theghedeu,	"	"	97
Kheuwaiduka,	"	"	
Khleuplodeu,	Paku,	Sau Pwaipau,	111
Khleula,	"	"	88
Kauthadeu,	"	Sau Manu,	
Mauphadeu,	"	Sau Htiekwe,	
"	"	Sau Kama,	
Klaumiedeu,	Maunie-pgha,	Teacher Quala,	113
Leukladeu,	"	"	140
Phlehsa,	"	Sau Phathrau,	43
"	"	Sau Ghewa,	
Saupeudeu,	"	Sau Plaibau,	15
Mothedeu,	"		
"	"		
Swahta,	"	Sau Saipau,	
"	"	Sau Ghogho,	
Totals, 14	4	22	741

Mr. Thomas, of Henthada mission, writing of the native brethren, the aged Doomoo and Sau Quala, says, "We have nothing to fear, touching these two brethren. Quala is a man of God, 'full of wisdom and the Holy Spirit.' I have perfect confidence in his abilities to conduct the Toungoo mission. Doomoo is not less pious. He is more like Ko Thah-byu, but has more education, a better mind, and greater experience. I love these men. I think, of the time when with tears, we, as an association, voted to encourage them to go where the name of Christ was not known."

"Quala has lately been tempted to turn from his work, and accept an office under government, with a salary of not less than a hundred rupees per month. Mrs. Bennett, and we all, were anxious about him, and wrote to him. His reply is, 'My dear mother, (a term of great respect,) had I desired such an office, I should not have come to Toungoo. I have been urged to take the goungyokeship of both Tavoy and Mergui, but would not accept. Because you say you are anxious about me, I am greatly ashamed. You may well know that I should by no means enter such employment. Be not anxious, my dear mother. That it is shameful, degrading, and unholy to turn aside to such employments, I have known from my youth up. I have avoided them. I came to preach the words of holiness and love in Toungoo. And now, were I to seek the degrading employment of government, how could I show my face?'"

PROME MISSION.

PROME.—Rev. Messrs. E. KINCAID, and T. SIMONS, and their wives.
One station, three outstations; two missionaries, two female assistants, and two native assistants.

Mr. Simons and family joined Mr. Kincaid in February, 1854.

Religious Services.—Religious services are held every Lord's day, at 11, A. M., in the chapel in the centre of the city. The congregation numbers from one hundred to one hundred and fifty, who are attentive listeners. "Besides these, there are sometimes nearly a hundred comers and goers, who listen outside all around the chapel. After the regular services have closed, many of the hearers usually remain, and others also come in. The disciples scatter themselves among them; and, collecting in little groups of five or ten, commence, in a conversational way, to lay before them the claims of Christianity; there they remain for an hour or two. This is often a time of great interest, and much excitement, as all are engaged in conversation. Sometimes a reference is made to the 'law and the testimony;' and the large quarto Bible is taken from the bamboo stand and placed on the floor, where it is read, passage after passage, by some one of the native assistants, and then explained in the hearing of all."

The assistants occasionally have meetings at their houses, in the north part of the city, and by this means the light of the gospel is spreading in their neighborhood.

Native assistants.— The principal assistants are Ko Poo, Ko En, and Ko Dway. The latter is in secular business, and serves the mission gratuitously. "They are men who need not to be ashamed, rightly dividing the word of truth." Four others give promise of being useful in the same work. One of them, a man of more than ordinary abilities, could command in government employ more than double the salary given him by the mission; but he prefers to labor for the welfare of his countrymen.

The first fruits of the gospel at Prome were three converts, baptized February 22. In July, the number had increased to thirty-eight, and there were very many inquirers, not only in Prome, but in the neighboring towns and villages. In one village, ten miles distant, there were seven converts, and the entire village had abandoned their Buddhist priests. Applications for preaching were received from other directions. Excursions had been made to large cities, sometimes by the missionaries, accompanied by the assistants, and sometimes by the assistants alone. At Keaugen, forty miles below Prome, with a population of sixty thousand, multitudes gave ear to the gospel. In January there were four churches, including two Karen, and the near promise of a fifth, where five converts had been baptized, and there were several hopeful inquirers. The whole number received to baptism is about eighty, residing in ten or twelve localities, distant from Prome, in opposite directions, from twelve and thirty-eight, to ninety miles. Two of the baptized were from Ava, who came for the purpose of learning more of the way of life. Seventy members [illegible] on the records of the Prome church, of whom, twen-

ty-one are Karens. A native pastor has been placed over them. Some of the converts had forsaken idols and worshipped the true God for many years. They had received tracts and portions of scriptures in Rangoon and Maulmain, and in Prome and other places. Some had heard in those cities zayat-preaching, and rejoiced to learn the way of the Lord more perfectly.

In a letter dated Prome, February 7, 1855, Mr. Kincaid says: "We intend soon to make Tau-yet, forty-five miles north of Prome, one of our principal stations. It is four miles below Meaday, the frontier English fortress, and is rapidly becoming a large town. Innumerable villages cover the country in the rear of Keyau Gen. This we shall also make an important centre. We have encouragement to hope that three men, a short time since baptized, will become laborers in the Lord's vineyard. They are men of fair natural talents and a good education, and are studying the Scriptures day and night, so as to be able to teach others the things of the kingdom. One of the most encouraging features in the work of grace in Prome is the large proportion of gifted men and women, who are hopefully converted. There is one, and often there are two public meetings every evening in the city, conducted mostly by Ko Dway and Moung Paute. Very often the place is crowded, and not unfrequently some are obliged to go away for want of room. Moung Kauye, Moung Myat Poo, and Keyau Gen are almost constantly going from village to village, and from city to city, preaching Christ. If, within a few months, the Lord gives us three more evangelists, we shall be able to enlarge our field of active labor. In a few days I intend going north, and I hope to preach Christ in every city and village as far as Ava. Every week we have inquirers from northern cities, and we must heed the Macedonian cry.

"Our hope and prayer is that the Lord will raise up laborers to reap this great harvest. I feel oppressed beyond utterance, when I look over this wide field and see what is to be done. It is important that we employ all the sanctified talent within our reach, for evangelizing these cities and villages."

The female prayer meeting, established soon after the founding of the mission, is continued weekly, with interest and enlargement.

A vernacular day school has been opened, with ten pupils. There has been much and fatal sickness at Prome; but the mission families and the church have been mercifully preserved.

Distribution of books.— All the members of the church who can read, are put in possession of the Scriptures, as well as other useful books. Books and tracts are given, generally, only to those who ask for them. Several Testaments have been purchased by officers for distribution, as presents to leading men in their employ. A supply, with tracts, was taken by one who is engaged in superintending a road which is in process of construction, from Prome to Sandoway. The two converts from Ava, referred to above, purchased from a Burman, in 1837, a part of the Old Testament, and have been ever since studying the Psalms and Prophets.

ARRACAN MISSION.

AKYAB.—Six native assistants.
Outstation.—*Ramree*—One native assistant.
SANDOWAY.
In this country, Mrs. E. C. CAMPBELL. On their way to the United States, Rev. C. C. and Mrs. MOORE.
Mrs. S. H. Knapp, now at Maulmain, is also connected with this mission; and Rev. Messrs. A. B. Satterlee and G. P. Watrous and their wives have been designated to it provisionally.
Two stations, one outstation; three missionaries and five female assistants; seven native assistants.

Rev. A. T. Rose withdrew from Akyab, 1854, and his connection with the Missionary Union has been closed in accordance with his expressed wishes. Mr. and Mrs. Moore left the station, August 9th, in consequence of the failure of his health. The ensuing cold season was passed in the northern part of India with some benefit, but not sufficient to justify his return to Akyab. Mrs. Knapp retired to Maulmain soon after the departure of Mr. and Mrs. Moore. Messrs. Satterlee and Watrous sailed from this country in October, and are to pass the ensuing rains at Maulmain or Rangoon.

The mission has been placed temporarily under the superintendence of Mr. Ingalls, of Rangoon mission. He has visited Akyab, and reports the church as being steadfast, and the assistants faithful. A native preacher, formerly of Akyab, was ordained at Rangoon as pastor of the Akyab church; but according to later advices, he has been transferred to the pastorship of the Burmese church at Kemmendine.

MISSION TO AVA.

The mission to Ava is not dead, but in abeyance, till Providence shall open the way. The temper of the king toward the English is said to be improving. It is a favorable indication that he has manifested a desire to open a trade with the British government, and is ambitious of owning steamers on the Irrawadi. The recent embassy from the court of Ava to Calcutta, called at the Rangoon mission, and assured the missionaries that there would be no danger in proceeding to "the golden city;" that no molestation would be offered by the king, but, on the contrary, that he would be pleased to see the missionaries there. On this assurance and the invitation of the ambassadors, Messrs. Kincaid and Dawson have proposed to make an experimental visit to the capital in March. The Chinese and Shan caravans frequenting Ava in that month, furnish an excellent opportunity of sending books widely over the northern and eastern provinces. Several members of the Ava church still reside in that city; two visitors from Ava were recently baptized at Prome. Other native Christians are to be found in cities and towns on the upper Irrawadi. It was Mr. Kincaid's design to visit all, and to preach again to the thousands who, "many years ago," had heard the gospel from his lips, "asking no favor of king or princes."

MISSION TO SIAM.

BANGKOK, (*Siamese department*).—Rev. S. J. SMITH, Mr. J. H. CHANDLER, printer, and their wives, and Miss H. H. MORSE.
(*Chinese department.*)—Rev. W. ASHMORE and Rev. R. TELFORD, and their wives.
Outstations. *Lengk'iach'u, Bangchang, Bangplasoi, Petch'aburi.*
Native assistants. *Sinse Siang, Chek Mue, Chek Suan.*
One station, four outstations; four missionaries and five female assistants; three Chinese assistants.

Mr. Chandler has returned to his station with materials for refitting the printing establishment. Mr. and Mrs. Telford, designated to the Chinese department, arrived at Bangkok, June 24, in company with Mr. and Mrs. Chandler, after a quick and pleasant passage of one hundred and thirty-one days from the United States.

Miss Morse continued her labors in the garden across the river till the close of the year, after which she resumed her residence on the mission compound. Shortly afterwards she was absent three weeks on a tour into the country for tract distribution. Most of the time since this tour, she has been in a state too feeble to allow of her performing any missionary work. By consent of the mission and with the advice of a physician, she left Bangkok early in January for a voyage to Singapore.

SIAMESE DEPARTMENT.

Religious services.—Religious services have been held daily at the mission compound, morning and evening, with preaching on the Sabbath in the forenoon, and a meeting for prayer in the afternoon. During the last summer, there was also a Bible class on Sabbath morning. The meeting in the afternoon, since Mr. Chandler's return, has been conducted by him. There has been a female prayer meeting throughout the year, and the monthly concert is observed.

Contributions.—The contributions of the Siamese congregation from January to September last, amounted to nearly twenty dollars.

Tours.—In the first part of the year, three extensive tours were made by Mr. and Mrs. Smith, and several important places visited along the Meinam, Lopburi, Tachine and Petch'aburi rivers. At every point, the people earnestly solicited books, and multitudes assembled to hear the gospel. Everywhere are found those who speak of the books and of the gospel respectfully, and some have very distinct ideas concerning Christianity.

Itinerating.—Two days of each week have been spent in visits to different parts of the city. Everywhere the people are clamorous for books. Generally those who have received a book remember some prominent name or fact contained in it, but affirm that a brother or friend took the book before the reading was completed, and then they beg for another. These occasions, when

crowds have sometimes gathered around the missionary, have furnished opportunities for the oral communication of divine truth. In private families, though sometimes the people are rude, they have often treated the missionary with marked consideration. At the wats, the priests are very loquacious, and seek to entangle the missionary by crafty questions.

Instruction at the palace.— Until the painful change in the king's spirit, spoken of at the close of this report, Mrs. Smith, in concert with one lady from each of the other missions, prosecuted her labors at the palace. It is more than three years since the ladies commenced their work of teaching there. The interest gradually increased, till it became a most important post of labor. The teachers were freely admitted to all the houses. Religious instruction and the distribution of religious books met a welcome reception. No obstacle was opposed to the communication of Christian truth in any part of the palace. The teaching of English became quite a subordinate part of the labor, giving place chiefly to Biblical literature, ancient history, and the sacred Scriptures. Studies giving true views of the world, and of the relations we sustain to it, were entered upon with zest, and pursued understandingly. Some of the princesses have read the entire New Testament, and profess to be convinced of the truth of the Christian religion. Hundreds in the palace are familiar with the name of Jesus, and have a theoretical knowledge of the way of salvation.

When visiting the palace and Khún Moté's, Mrs. Smith has taken with her tracts for distribution, and conversed on the subject of religion as opportunity offered. In these labors, she has reached some thousands not otherwise accessible to the gospel.

Printing department.—Mr. Chandler has so recently arrived that nothing, as yet, has been reported from the printing office. Two thousand copies of the Old Testament history have been obtained of the mission of the American Missionary Association at the expense of the American Tract Society; and of the Acts and Romans, three thousand copies each, of the translation by the late Dr. Jones, have been procured at the same press, at the expense of the American Bible Union. Whether the press shall hereafter be employed for the benefit of the nation, time only can reveal.

Native Christians.—Five men and six women profess to be believers in Jesus. Of the latter, four have applied for baptism. The ordinance, however has been deferred, in order to secure better acquaintance with them, and clearer evidence of their discipleship. Those who have declared themselves in favor of Christianity, have much to contend with, and need the prayers of the faithful.

CHINESE DEPARTMENT.

This department has been strengthened by the accession of Mr. and Mrs. Telford. The church has been afflicted by the death of the aged deacon Pe Hwa, a valuable assistant, and an upright, judicious, holy and useful man, loved and respected by all. The mission has received tokens of the divine favor, and some among the Chinese give evidence of growth in grace.

Religious services.—Daily prayers have been conducted in the morning at the garden by Sinsé Siang, and in the evening at the mission compound. On the Sabbath, there is a Bible class in the morning, and preaching in the forenoon, at the mission, and in the afternoon an expository lecture at the garden. The Lord's supper is administered on the first Sabbath of alternate months, and the church members, who are scattered in different parts of the country, generally attend. They arrive in the city on Friday and Saturday, and remain till after the monthly concert.

Contributions.—The contributions of the church amount to about $31.31. Their generosity, considering their circumstances, is worthy of all praise.

Native assistants.—Sinsé Siang is obliged to be most of the time in the city. He is the teacher of the missionaries and conducts the preaching on the Sabbath, besides itinerating and distributing tracts. He has spent two months, however, at Bangplasoi. Chek Suan is active, not brilliant nor highly educated; yet he labors diligently; rows his own boat, stays at one of the outstations, or wanders up and down the rivers on his errand of mercy, distributing books, and exhorting men to come to Jesus. Sun, rain, heat, cold and distance are alike to him. He is one of the most efficient and useful assistants, and a living proof that piety and a disposition to be active in the cause of Christ are among the first and best requisites to success. He has been to Petch'aburi twice, and to Rapri once, and has visited some dozen sugar-mills, which employ an average of from thirty to forty workmen each. Chek Mué is a judicious man, of agreeable appearance, but of frail health, and unable to endure much hardship. He has been at Bangplasoi three months, and the residue of the year at Lengk'iach'u. All the assistants have been kept at the outstations as much as possible. Whenever they have been in the city, Mr. Ashmore has diligently directed their labors, and taught them in heavenly things. They seem to be making progress in spirituality and ability.

The Church.—The church numbers forty, of whom thirty-two are native members. Six have been baptized during the year. Most of the members give evidence that they are sincere disciples.

Inquirers.—Before the recent troubles, there were some promising inquirers, and others who cherished a trembling hope. At Lengk'iach'u, there were ten regular attendants, and two profess

particularly interested. Besides these, at Bangchang two, ngplasoi one, and in Bangkok four, give evidence of interest.

tools.— The Chinese school, as such, was dismissed in De- r last, and it has not been found expedient to resume it. ber of the children of the church members living near the ound have, however, received instruction. Mr. and Mrs. rd have devoted most of their time to the acquisition of the ge.

vious to the recent trial of their faith, the missionaries greatly encouraged by the accession to their force, and they ss the liveliest gratitude for this enlargement of their means efulness. Their numbers have been few, and their success ot been striking. But the day of small things is not to be ed. The foundations of the mission have been laid deep road. During the years of its incipiency, the work was not red by the impediments which have obstructed the gospel in fields. The rulers did not oppose it. The people, in many ces, welcomed it. Though the mission has suffered embar- ents from the want of laborers, in some respects it has af- l abundant promise. The eye of faith, aided by the light from the prophetic word, looks forward to the period, the little one shall become a thousand. And, notwithstand- e recent afflictive intelligence, touching the prospects of the n, it is safe to believe that the Lord is the Lord of hosts, hat the Lord, strong and mighty, is mighty to deliver.

e latest intelligence from Bangkok is painfully ominous. In mber last, a letter appeared in a Singapore newspaper, cen- the policy of the Siamese government, and ridiculing some weaknesses of the king. This paper, having found its way palace, roused a storm of royal indignation. The mission- were immediately summoned to the palace, except Messrs. ller and Telford, who had recently arrived, and questioned y knew anything concerning the authorship of the offensive e. On affirming that they were wholly ignorant of it, they required to write and sign on the spot a contradiction of ticle. This they could not do. After consultation, they ed a letter denying the authorship of the article in ques- nd contradicting so much as related to themselves, viz., an on "that the king had lost the good will of all the for- s in his kingdom." As to the rest, they stated to the prime er, that as teachers of religion, they were not expected to e with political affairs, and they desired to make no state- concerning matters with which their work as missionaries make them acquainted. The letter, on being taken to the disappointed him, as he had expected a stronger expression, is said to have thrown it from him in anger.

w days afterwards, it was reported that the king had giv- rs for the banishment of Mr. Smith, who, by some base mis- ntation, had been suspected of writing the Singapore let-

ter. But the news of an expected visit of the British and American envoys delayed the execution of the order.

Shortly after this, trouble broke out in another quarter. Mr. Chandler had commenced building a house on land purchased of a female member of the church, a resident of Mr. Ashmore's family. It was reported to the king that she had sold land to foreigners. The woman was arrested, fettered and imprisoned, and finally set free only on paying the jailor twelve ticals as jail-fees. She was required not to allow Mr. Chandler to live on her land, and assured that a failure to comply would bring her into trouble.

A few days later, the king issued an order forbidding the American missionaries to pass beyond the guard-stations, which occupy every avenue to Bangkok. In case of disobedience, their servants should be arrested, and imprisoned, and the teachers sent back to Bangkok. The real nature of the proclamation, however, is not certainly known, as it has only been circulated among the government officers.

The assistant at Lengk'iach'ú has been threatened with punishment, should he allow the teachers to visit the outstation again. The teachers employed by the missionaries to give them instruction in Siamese were arrested, but in a short time set at liberty. It has been said, that the king has expressed a wish to secure the removal of the missionaries from the country. And it is known that he has lately made special efforts to glorify Buddhism.

Under these circumstances, the bright prospects which seemed to be rising before the mission are overclouded. What may be in the future is known only to Him who is infinite in wisdom. May He be a shield around our beloved brethren, and save them from the wrath of their enemies.

HONGKONG MISSION.

HONGKONG.—Rev. J. JOHNSON.
In this country, Rev. W. DEAN, D. D.
Outstations.—*Tung-chiu, Check-chu, Tukia-wan, Chiem-ta-chiu.*
Native assistants.—*A Tui, A Sun, A Bak, A Ee,* and three school teachers.
One station, four outstations, two missionaries, and four assistants.

This mission, which was stated in the last annual report to be in great need of reinforcement, has been in a crippled state for another year,—Dr. Dean still remaining in this country, and Mr. Johnson being the sole laborer. There has been, however, a gradual and perceptible progress, greater than could have been reasonably expected in view of the limited means of the mission and the character and disturbed condition of the people.

Religious Services.—Two regular preaching services have been held every Lord's day in the chapel, and a morning and evening expository exercise daily. The latter service has been attended mostly by persons immediately connected with the mission, though strangers are not unfrequently present; especially is this the case with the evening service, at which there has been an

average attendance of about twenty persons. The congregation on the Sabbath has varied from fifty to one hundred. It has lately been considerably increased by refugees from Canton. In addition to the regular preaching, the gospel has been proclaimed daily by the wayside and from house to house, both at Hongkong and the outstations, and pleasing evidence is not wanting that it has been accompanied by the transforming influences of the Holy Spirit.

The Church.—The present number of the church is thirty-four. During the year, seven have been added by baptism, of whom the youngest was twelve years of age, and the eldest seventy-five. The latter is the mother-in-law of A Sun, the assistant at Check-chu. She had been a decided hater of Christianity, and for years had greatly annoyed her daughter and son-in-law, and attributed all their sicknesses and afflictions since their conversion to their having become disciples of Jesus. But there has been for some time a marked change in her character. A dangerous sickness seems to have been specially sanctified to her.

Another of the persons added to the church is the wife of A Tui, school teacher at Chiem-ta-chiu. A third is the school teacher at Tung-chiu. On the same day that the three candidates just spoken of were admitted to the church, a sailor from the steam frigate Mississippi, a Welshman by birth, was also baptized. The members all went to the water side, and, after the English services, united in singing a baptismal hymn in Chinese.

One member of the church has been removed by death.

Contributions.—The collections at the monthly concert, which has been regularly observed, amount to $42 68.

Schools.—Six day schools have been in successful operation during the year,—four for boys and two for girls. These schools are specially maintained as centres for preaching the gospel, and as means of obtaining access to families, which otherwise could not be easily secured. Their influence will also be felt, beyond a doubt, in elevating the principles and character of the pupils, and it is hoped that they may prove to be as rich quarries, out of which shall be taken living stones for the spiritual building, "polished after the similitude of a palace."

In addition to these schools, Mrs. Johnson has had under her care a boarding-school for girls, which, though not supported by the funds of the mission, is really a mission-school, and has had a very salutary influence. It has numbered, the past year, twelve pupils, of whom three have given satisfactory evidence of having come to a saving knowledge of the truth, and have been admitted to the church.

Bible and Tract distribution.—Of the New Testament complete, five hundred copies have been distributed, and eight thousand portions, chiefly the Gospels and Acts of the Apostles. There have also been put into circulation sixteen thousand tracts, containing explanations of Christian doctrine.

Present state of the Rebellion.—The rebellion in the north is

certainly not advancing. Affairs in the region of Hongkong are still in a very unsettled state. Canton continues in the possession of the Imperialists, and the Triads have withdrawn from the immediate vicinity of the city. Trade is almost entirely suspended, and robbers and pirates abound, both on the land and in all the neighboring waters.

NINGPO MISSION.

NINGPO.—Rev. E. C. LORD, and M. J. KNOWLTON, D. MACGOWAN, M. D., and their wives, and Mrs. GODDARD.
Native assistants, *Chiu Chingdau* and *Gie Hanching*.
Assistant and school teacher, *Chu Teh-piau*.
Assistant teacher, *Chiu Tehiu*.
One station, three missionaries and four female assistants; four native assistants.

The mission has been deeply afflicted by the death of Mr. Goddard, which occurred in September last. He had been spared to complete his translation of the New Testament and a portion of the Old. He was a most useful and successful missionary, and enjoyed the confidence of his brethren and of the friends of missions, both at home and abroad. His removal, at the present juncture, is for China an overwhelming loss.

Messrs. Lord and Knowlton reached Ningpo early in June, 1854. The following month, Dr. Macgowan had an attack of fever, and, when convalescent, visited Chusan for a few weeks, with the hope of recruiting his strength. Mrs. Macgowan was subsequently attacked by serious illness, from which she is partially restored, and hopes are entertained that a voyage to Hongkong or Macao will effect a complete recovery. The health of Mrs. Lord began to falter soon after her arrival, and thus far there has been no permanent melioration of her malady.

Religious Services.—The Sabbath services at the chapels have been continued as formerly, together with Dr. Macgowan's Bible class. A daily service has also been conducted at the East Gate chapel and at the dispensary, the former by Mr. Goddard until his decease, and the latter by Dr. Macgowan, aided by native assistants. The services conducted by Mr. Goddard have, for the most part, been resumed by Mr. Lord. The vestibule of the West Gate chapel has been kept open daily for conversation, and the native assistants have received all such as call to inquire concerning the Christian faith. The chapel is favorably situated for this purpose, being on a crowded thoroughfare. A meeting is also conducted by the native assistants at the West Gate chapel on Wednesday evening, under the supervision of Mr. Knowlton, who also superintends services at the East Gate chapel on Tuesday and Friday afternoon of each week. Apart from conversations with the people on the things of religion, there are thirty-five addresses weekly, and eighteen meetings, and an average attendance of about twelve hundred. Congregations are becoming more quiet and orderly, and a few express a desire to unite with the people of God.

The Church.—Two additions only by baptism have occurred. One of these was a daughter of the departed missionary Goddard, and the other, Chang-Jen-fung, a shoe maker, of whose sincerity the missionaries have ample evidence.

Among the inquirers, there are several who afford much encouragement.

The native members have contributed a small sum, which has been appropriated to defray the expenses of one of their number in preaching excursions in the adjacent villages. Twenty-four dollars have been contributed by the other members, who have also supported a female orphan under instruction.

School.—The day school in the West Gate chapel has been continued under the care of two young native brethren; one, the son of Ash Chiu, the other, the young man under preparation as an assistant. Both the sacred Scriptures and the Chinese classics are studied in the school. It is now under the supervision of Mr. Lord.

Assistants.—Chiu, the native assistant, has given valuable aid to Mr. Goddard in translating, in addition to his services in preaching. Giu has aided in preaching at both the chapels, and at the dispensary. Chu, a young man of favorable promise, has continued his studies, at the same time acting as joint schoolteacher. The mission has determined to send the assistants to preach at Chusan, whenever it may be practicable. There are several inquirers on that island who have been partially instructed.

Medical department.—In his last annual report to the Medical Missionary Society of China, Dr. Macgowan states the number of patients prescribed for, with the aid of a native physician, at eleven thousand. The dispensary, which is situated on a great thoroughfare, is open daily; and during a great portion of the time Giu sits there to converse with the passers-by, who may turn aside to hear. When the hour for prescriptions arrives, Dr. Macgowan gives a brief address, which the assistant precedes by another of considerable length. On an average, there are about twenty hearers to every patient.

Translating and printing.—As stated in the last report, Mr. Goddard completed the translation of the New Testament near the close of 1853. It is designed for the comprehension of common readers, for whom it is said to be admirably adapted, while it so far conforms to good taste as to be not unacceptable to scholars. At the time of his decease, Mr. Goddard had proceeded with the Old Testament as far as the close of Leviticus.

In addition to the aid of the American and Foreign Bible Society, the sum of £45 16s. 8d. has been received through the late Rev. J. G. Pike, of Derby, Eng., being the contribution of a number of brethren of the General Baptist denomination, for Scripture distribution in China.

w issues of several tracts have been made; but more care than formerly having been taken in their distribution, the number

put in circulation is less than in some previous years. Besides, the number of smaller portions of the New Testament which have been printed, has so far supplied the place of other religious tracts, as to obviate the necessity of the ordinary multiplication of the latter for distribution.

Many New Testaments complete have been sold to the missionaries of the Southern Baptist Board. A large number remain in the depository. One thousand copies are to be sent to California.

The following table exhibits the extent of the Bible and tract operations.

Books.	*No. Copies.*	*Pages.*
New Testament, complete,	9,000	2,700,000
Matthew,	1,000	62,000
Mark,	1,000	38,000
Luke,	2,000	128,000
John,	4,000	216,000
Luke and Acts,	4,000	320,000
1 Timothy to Revelation,	50	5,000
Total of Scriptures,	21,050	3,469,000
Tracts.	*No. Copies.*	*Pages.*
Chapel Tract,	2,000	32,000
Trimetrical Classic,	2,500	40,000
Two Friends,	9,000	50,000
Catechism,	9,100	345,800
Total,	14,600	467,800

The above is exclusive of 48,000 pages of a newspaper published by Dr. Macgowan, and of 57,000 pages of a volume on the "Law of Storms," by the same, at private expense.

Two of the native Christians, in April last, undertook the perilous enterprise of going to Nanking for the purpose of publishing the gospel among the insurgents, and obtaining information respecting their religious character. They took with them copies of the New Testament and several other books, with suitable instructions. They were also provided with a letter, stating that they were religious teachers, sent to distribute Christian books and to explain their doctrines at Nanking, should they succeed in reaching that city. They returned from their first essay unsuccessful, on account of the floods which rendered the country impassable. They subsequently set forth again on their bold undertaking, and on their way distributed Testaments and books among their fellow passengers on the river, and among the military at Hangchau. They were repeatedly subjected to strict examinations, and finally one of them was placed in confinement, and a ransom demanded for his deliverance. During his imprisonment he had several conversations with the district magistrate,

into whose custody he had fallen. This effort to place Mr. Goddard's version of the New Testament in the hands of the insurgent chiefs proved, indeed, unsuccessful. But had not the attempt been made when peculiar facilities were enjoyed, the brethren would have felt that they had failed in duty.

The occasion of the examination of the bachelors of arts of the six cities of this province was embraced by the mission for placing in the hands of nearly every one of them, about fifteen hundred in number, a copy of the New Testament. The literary examinations brought to the city, as to a fair, a large number of traders from different parts of the province. Conversations with these men and the distribution of books among them cause sometimes glimpses of truth to penetrate far into the interior.

Until the last year foreign vessels rarely visited the port of Ningpo; but such arrivals are now not uncommon, and they are likely to increase. The political aspect of the country has never been so gloomy as at present, and "in a religious point of view," say the mission, "we can discern no indications of the speedy triumph of the gospel. In common with others, we had some hope that the semi-religious revolution now in progress was fraught with much good to the cause of truth. And, though we still hope that much good will result from the movement, we are so shocked by the glaring imposture and awful blasphemy of the leaders, as to admit that the fears cherished by some, that it will retard the evangelization of the country, are not without foundation.

"However that may be, our duty remains the same. It is still incumbent on us to extend our operations as widely as is compatible with the efficiency of existing missions. Ningpo should never be without three men in health and able to speak the language. Six cities, nay, twice that number, having, with the surrounding country, a population equal perhaps to half that of Burmah, are accessible to us and our assistants. Hangchau, the rich and populous capital of the province, should engage our attention as soon as it can be entered. A mission in that city could be established and sustained with greater ease and efficiency, if the Ningpo mission should be well supported."

"In a sanitary point of view," the mission proceed to remark, "it is of great importance that the Union should have a station in a higher latitude, to which new missionaries might go for a season, and to which those might repair, whose health has become enfeebled and their constitutions nearly worn out by the heat of the existing stations. Our lamented br. Goddard would, in all probability, have been lost to the cause at a much earlier period, had not this more northern clime been opened to him as a refuge. He was unable to endure a voyage home; he could not remain longer in Bangkok. Life and money may, in like manner, be saved by adopting PEKING as a station, as soon as it shall be opened, which, it is supposed, will soon take place."

MISSION TO ASSAM.

SIBSAGOR.—Rev. Messrs. N. BROWN, D. D., and S. M. WHITING, and their wives.
NOWGONG.—Rev. Messrs. M. BRONSON and I. J. STODDARD, and their wives, and Mrs. S. M. DAÜBLE.
One native assistant.
GOWAHATI.—Rev. Messrs. A. H. DANFORTH and W. WARD, and their wives. Two native assistants.
Three stations; six missionaries and seven female assistants; three native assistants.

After a faithful service of twenty years in Assam, dating from the commencement of the mission, Dr. and Mrs. Brown have been invited by the Executive Committee to visit the United States for the improvement of their health. They are probably now on their way to this country. Mrs. Bronson, whose health has for a considerable time required the use of decided means for its re-invigoration, is also on her way to visit her native land.* The health of Mr. Stoddard has been very precarious; but it is hoped that the measures taken for its restoration, together with a change in the direction of his missionary labors, may prove favorable to his continued life and usefulness. Mrs. Daüble was at one time nearly laid aside from her labors by sickness, but has been enabled to resume them.

It was stated in the last Annual Report that a general meeting of the mission was held at Nowgong, in January, 1854, at which the Foreign Secretary was present and assisted on behalf of the Deputation, and as the organ of the Executive Committee. At that meeting changes in some of the departments of labor were adopted. At the time of the arrival of the Secretary there, Mr. Brown preached statedly, as pastor of the Sibsagor church; he was also in charge of the printing department, and had in hand the translating of the Old Testament. Mr. Stoddard was principal of the Nowgong Institution, and was wholly absorbed in its management, preaching seldom, if at all.

To increase the force in the preaching department, some changes were made in regard to the institution. The girls' department was separated, making it to correspond with the Gowahati and Sibsagor girls' schools; the immediate charge of instruction and government in the institution was committed to Mrs. Daüble and native helpers, reserving to the principal the general oversight and specially the religious training of the pupils; and this general superintendence was transferred from Mr. Stoddard to Mr. Bronson. By this arrangement Mr. Stoddard is freed from all charge of the institution and the station, and left at liberty to give his whole time to itinerant labor. His field of labor is the villages on the banks of the Kullung river and in the interior opposite Nowgong, with special attention to a few select localities. He entered on his new sphere immediately on completing the transfer; but, as already intimated, has not been able till recently to engage in effective labor.

* Mrs. B. arrived at New York in May.

Mr. Danforth, at Gowahati, has confined himself mostly to the city, occupying the new zayat near the north bazaar. In prospect of Dr. Brown's return to the United States, he has been transferred temporarily to Sibsagor. Mr. Ward spends the dry and part of the rainy season in itinerating among the river villages, Palasbari, &c., and in Durrung opposite; the residue of his time he labors in the city, and mostly at the native chapel on the mission premises. One sermon in English is ordinarily preached at the station every Lord's day, the missionaries alternating. This service they regard as a spiritual aid to themselves as well as the people.

Mr. Whiting, at Sibsagor, has preached at the station during the rains, going also to the zayat on the lower compound for conversation, &c., with such as called. In the dry season he has preached at Jorhat, the late regal capital, and in villages on the way and adjacent. Jorhat still appears favorable as a location for a missionary station. The zayat is conveniently situated, and the people generally friendly. In July, Mr. Whiting made a tour of ten days to Hahl Mora Mukh. He also visited some Miris on the Majuli, where he explained the Christian religion to the people, and urged it on their acceptance. Besides these and other itinerant labors, Mr. Whiting has had a morning prayer-meeting at *the farms*,—a tract of land of six acres, set apart for the occupancy of Christian families and of others favorable to the Christian religion. Mrs. Whiting has also maintained a weekly female prayer meeting.

Native Assistants.—There is but one licensed preacher, Ghinai; who is connected with the Nowgong station. He is a graduate of Nowgong Institution, and but little over twenty years old. There are several other helpers at the stations, who are useful; but none of them competent to the charge of a church; and hence the three churches are still under the care of missionaries. Two of the helpers, Apinta and Biposu, as well as Ghinai, may be considered as under a course of private training. They are young men of promise, having a standing in the churches of three or four years. They engage in no secular work, but travel with the missionaries or alone, distributing books, and talking with the people as opportunity affords.

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Schools.—The schools in Assam are day and boarding,* including in the latter the Nowgong Orphan Institution. Of day schools, there have been at Sibsagor, Jorhat, and Gowahati, severally, one, and two in connection with Nowgong out-stations. The Sibsagor and Gowahati schools are under the immediate direction of Mrs. Whiting and Mrs. Ward.

The Sibsagor boys' day school was placed under the care of Mrs. Whiting, in October, 1851. The average attendance since that time has been thirty. The teacher engaged is an Ahom, who lives on the compound of Mr. Whiting and attends family worship at the bungalow. The studies pursued are Assamese entirely, and comprise reading, writing, geography, and arithmetic. The books used in schools are such as are published at the mission press. The chief books, however, which are used, are the Gospels and the First and Second Catechism. The Orunodoi is placed in the school room for the older boys to read if they choose. The school is on the compound occupied by Mr. Whiting, and the pupils spend about an hour daily at the bungalow with Mrs. Whiting, who teaches them to sing, and explains the catechism and select portions of the scriptures.

There is but one day school in connection with the Gowahati station; it is on the mission premises, and is under the superintendence of Mrs. Ward, who spends about two hours daily in the school. The New Testament is read and explained in the school daily, attended with such remarks as the subject may suggest. Both the native teacher, and as many of the larger boys as are willing to do so, read in turn. One young man in the school, a Cachari, has lately been baptized, and gives hope of much usefulness among his people. The school has an average of about forty pupils.

The day schools located at the out-stations are of course less subject than the station schools to missionary supervision. One of these was under the care of Mrs. Daüble in the dry season, and the one at Jorhat of Mrs. Whiting while resident in the neighborhood. The latter school has been fully attended. Some of the time, the number of scholars has reached two hundred.

There are two day schools in connection with Nowgong. One is in the village of Korouni, about five miles north of the station, with an average attendance of forty scholars. The other is in the No Noi village, about six miles south-east of the station, with an average attendance of thirty. The teachers were heathen at the time referred to, but made no objection to the daily reading of the Scriptures in the schools, or to the study of the catechism, or of any books issued from the mission press. These schools were represented by the missionaries as constituting their best preaching places. Mrs. Daüble had spent several weeks in each of these schools during the season; and had been accompanied by Ghinai, or by one or more of the Christian young men of the

* The account of these schools is chiefly from the reports presented at the meeting of the mission in 1854.

Orphan school, for the purpose of preaching the gospel in the schools and from house to house. Many of the parents were in daily attendance at the school house to listen to the words of life.

The Gowahati and Sibsagor schools have been put under Christian teachers, and a like course has been recommended and partly effected in regard to others.

The Nowgong Orphan Institution was commenced in 1843, "with only three orphans, and barely means for their support. But God seemed to look with favor upon the undertaking. The number of orphan and destitute inmates was increased, and at the close of the first five years, fifty pupils had been connected with the school. And they were found in a condition not only of mental improvement, but with hearts susceptible to the impressions of divine truth. At the close of this period, eleven of the elder pupils had professed faith in the Lord Jesus Christ by baptism." Sixty pupils have been in the boys' department; present number, thirty-two.

The school is opened daily with prayer, and reading and study of the Scriptures. Evening prayers are attended at the mission bungalow, at which time all the children of both the departments are present. On the Sabbath there is a morning prayer meeting, and the evening is devoted to Sabbath school and Bible class. In connection with the church there are two stated services.

"Hitherto the Lord has smiled upon this effort to bring sinners to repentance, and to supply this dark and benighted people with Christian teachers and preachers. The Holy Spirit has been poured out, and nearly all the elder children of the school have been hopefully converted. The Bible is read and studied, in connection with the sciences taught; and the first great aim is to lead the minds of all to the Saviour of sinners for salvation. Twenty-four of its eighty pupils, including the girls' department, have professed faith in the Lord Jesus Christ, and have joined the church.

The girls' boarding schools, of which there are three, including the one now separated from the Orphan Institution, are substantially after one plan; and all have been conducted with fidelity by their respective superintendents, Mrs. Danforth, Mrs. Stoddard and Mrs. Brown. Their character and general course of instruction and discipline were given in reports submitted at the mission meeting.

In the school at Sibsagor the pupils generally are boarded in native Christian families, located on the mission compound. "All the girls are taught to sing; and the first thing heard in the morning and the last at night is their singing, to some favorite native or English air, the hymns which have been composed in Assamese. The girls are taught to make their own garments. They dress in the native costume, and their food and manner of eating correspond with the custom of the country. There are one or two

Eurasians in the school, but they are not distinguished by their instruction, dress, mode of living, or in any other way, from their fellow pupils. They are of nearly every variety of caste, from the highest to the lowest; but all mingle together on terms of perfect equality."

The whole management and instruction of the school, with the exception of a short interval in 1853, when it was in charge of Mrs. Bronson, has been under the immediate supervision of Mrs. Brown, she being assisted by the older girls, and for one or two hours in the day by a native pundit, who teaches them writing and spelling in the native character.

The Gowahati boarding school for girls was established in 1848. For several years, it has been under the superintendence of Mrs. Danforth. The present number of scholars is fifteen.

"The course of instruction is exclusively in the vernacular. The pupils are taught to read and write, also receiving instruction in the elements of geography and arithmetic, and in the various domestic arts. All other kinds of instruction are, however, made secondary to the one great leading object, that of training them to correct morals and bringing them to a saving knowledge of the truth. Besides the daily religious exercises, they hold weekly prayer meetings by themselves; in addition to the general female prayer meetings, which are attended by all native females who feel disposed to come in. By means also of the Sabbath school, together with attendance upon the regular religious services of the Sabbath, they acquire a very satisfactory knowledge of divine truth. It is hardly necessary to add, that they are taught to sing the songs of Zion, an exercise in which they delight and excel to a remarkable degree. The efforts thus put forth for these neglected, and in most cases homeless, heathen females, have not been unattended by tokens of divine approval. Eight have been hopefully converted and added to the church, three within the last year; all which number have thus far given very satisfactory evidence that their hearts are indeed renewed by divine grace. One other female, not connected with the school, dated her convictions to attending the female prayer meeting of the school, and is now an exemplary member of the church. Several of the younger girls are in an interesting state of mind, often seeking the retreat of the missionary, and, in tears, entreating the earnest prayer in their behalf; causing even now the hope that they are among the lambs of the Saviour's flock. Four from the school have been married to Christian husbands, and they present the pleasing spectacle of well ordered Christian households. Two pupils have died, and one has left to go to her mother's home.

The girls' department of the Nowgong Orphan Institution was opened simultaneously with that for boys, and has received, since its commencement, twenty-two girls. Number at the time of the mission meeting, sixteen. In their studies, they have been confined strictly to the vernacular, except a few of the more advanced,

who were allowed to study Bengali. The general oversight and instruction of the girls were devolved on Mrs. Stoddard, with the aid of a pundit three hours daily.

A new school has been established among the Miris with a Christian teacher, and now numbers forty pupils. The people have nearly completed a school house at their own expense, and promise to build a house for the teacher.

As many as twenty young men, Miris, have applied for permission to attend school at Sibsagor. But Mr. Whiting has been obliged to decline receiving them for want of funds.* This necessity is to be regretted, inasmuch as through the young men, the missionary would have a hold on their villages, and might accompany them on their return. It is only within a year or two that they have been willing to tarry at the mission.

Printing establishment.—During the year 1852–3 a great part of the labor at the printing office was expended on unfinished work, such as folding, stitching and binding books and tracts that had been previously printed. The printing of the four gospels in the form of a continuous narrative was suspended on the departure of Mr. Brown to attend the Convention at Maulmain. The Orunodoi was carried on as usual, and the five numbers which were omitted in 1850 have been filled up, so that the magazine is completed from 1846 to 1853. The publication of a chapter, in each number, from the Pilgrim's Progress, which was discontinued for a few months, was subsequently resumed.

"Daily morning worship is held in the zayat, at which all the workmen in the office, both Christian and heathen, are present. No objection has been made to this by any of the workmen, and it is believed that by thus presenting the Scriptures, with suitable remarks and exhortations, the printing establishment becomes an important help in the work of evangelization. The zayat being situated on the high road, passers-by often enter at the time of service, thus affording the missionary an opportunity of daily addressing an interesting congregation."

The works printed for the mission have been as follows:

	Copies.	*Pages.*	*Totals.*
Orunodoi (Magazine), 5 back nos. for 1850, -	500	44	22,000
do. (do.) 12 mo., no. 8 - - - - -	1000	192	192,000
do. (Newspaper), - - - - - - - - -	300	48	14,400
Miscellaneous Hymns, 18 mo. - - - - - - -	500	36	18,000
Fulruouri and Koruna, 12 mo. - - - - - - -	500	128	64,000
Khamti Catechism, 18 mo. - - - - - - - -	500	16	8,000
Harmony of the Gospels, (to page 144,) - - -	1500	144	228,200

The translation of Pilgrim's Progress, when last reported, was about half completed. The "Bible History" is probably also finished by the present time. There are 420 subscribers to the Orunodoi.

*The average cost of a young man would be one rupee monthly, as they bring everything but their rice.

Reinforcement and Supply.—On this topic the Committee adopt, with such modifications as Providence indicates the report of the Foreign Secretary.

"The missionary force at the existing stations in Assam, has been reduced by death and other calamity. These heavy losses need to be promptly supplied. The mission, as now constituted, is not adequately manned; not even on the presumption, could it be entertained, that the missionaries will all continue at their stations, and all be strong to labor at all times. The field is too broad, and the interests and instrumentalities too numerous and varied and complex, for the force employed. But provision should be made for probable contingencies. The breaking up or virtual abandonment of a station, or of a department of labor, should not be staked on the health of a single individual. This suggestion is painfully enforced by the present state of the mission. As a whole, it is not in working condition. At the time of the visit of the Foreign Secretary, Mr. Bronson, Mr. Danforth and Mrs. Daüble were all suffering from illness. The health of Mr. Danforth has been restored, but Mr. Bronson's gives little promise of substantial permanent improvement. Mrs. Daüble has been able to assume her duties in the Nowgong institution, but is still subject to attacks of fever. Mr. and Mrs. Stoddard are now also invalids, and there is ground to apprehend that they will be compelled to leave the country, at least for a season; and Dr. Brown is on his way to the United States.

"On the other hand, there is no special discouragement in the way of making provision for all contingencies. Notwithstanding the present crippled state of the missionary force in Assam, no one of the Asiatic missions is blessed with a better climate, if we except the mission to China, none commands a fairer prospect of health and long life to its missionaries. But the missionaries have labored long, or they have been overtasked. And there is, moreover, a probability that one or more were constitutionally unfitted to the peculiarities of the Brahmaputra valley.

"The establishment of additional stations is urged by diverse considerations. One is the claim common to all the missions, the greatness of their work. A second grows out of the physical peculiarities of Assam, stretching up a valley some five hundred miles with imperfect facilities for inter-communication. It would promote the efficiency and prosperity of the whole Assam mission, to divide it into two or more missions, were it sufficiently strong. It is a third and higher reason, that the most inviting portion of the Assam field remains to be taken up; viz., the Hill tribes, and especially the Mikirs, Nagas, and Cacharis. Missionaries ought to be sent out with direct reference to the evangelization of these tribes, and with a confident expectation of gathering an early harvest. The beginning might be made, in connection with labors for the Assamese, and through the medium of the Assamese tongue.

"The posts to be recommended for immediate occupancy, next *to keeping good* the present appointments, are,

"1. The place vacated by the death of Mr. Daüble at Nowgong; with this modification, that the missionary located there be authorized to direct his attention specially to the Mikir tribe. The Mikirs reside at the foot of the Mikir Hills, about ten miles from Nowgong. They often come into Nowgong village, and use freely the Assamese language. Additional considerations favor the location of another missionary at Nowgong. He would be a most seasonable succor in case of the removal of either of the laborers now there; and in any event, while occupying a highly promising position, he could be provided for at little comparative expense or inconvenience, the house designed for Mr. Daüble having been nearly completed.

"2. The second point to be occupied, subject also to the condition first mentioned, would be Mongledhai, in Durrung. The location has been proposed by the mission in past communications. It stands on the right or north bank of the Brahmaputra, above Gowahati, and within a convenient distance from that city. The chief object of missionary labor from this station would be the Cacharis, an offset of a hill tribe, many thousands of whom reside on the plains in that vicinity, stretching away to the Bhootan Hills. The station should be occupied by two missionaries.

"3. The third point would be Gologhât, provided two missionaries could be simultaneously assigned to that district. This station has also been recommended by the mission in previous communications. It lies on the military road between Nowgong and Sibsagor, and connects by a navigable stream, though at some distance, with the Brahmaputra. The only place to compete with Gologhât would be Jorhat; but the latter is sufficiently near to Sibsagor to be held for an outstation.

"The Naga tribes are far more numerous than the Cacharis or the Mikirs, and equally ready to receive the gospel; but in consequence of their distant and dispersed localities, they are less accessible. The prospect of their evangelization, if attempted in good earnest, would be full of promise. It is to be hoped the Board will be able to resume the enterprise touching these tribes which was formerly contemplated, at no very distant day. Meanwhile the gospel should be dispensed to the Nagas as opportunity may offer, especially by preaching to companies visiting the stations Sibsagor and Jorhat.

"Other points of access to the Hill tribes, and other lines of missionary operation, particularly in the direction of Bhootan and Thibet, on the north west, and of Manipur and Burmah to the south and east, may be more correctly appreciated at a later day.

"The Assam mission is worthy, beyond all question, of liberal support. If it be worthily prosecuted, with suitable reinforcements and supplies, the Union will not only be carrying so far into effect the Last Commission, but the recompense of their labors will in the end be exceeding great."

MISSION TO THE TELOOGOOS.

NELLORE.—Rev. L. JEWETT and Mrs. JEWETT.
Rev. F. A. DOUGLASS and Mrs. DOUGLASS.
In this country, Rev. S. S. and Mrs. DAY.
One native assistant.
One station, three missionaries, and three female assistants, and one native assistant.

Mr. and Mrs. Day are still detained in this country. Mr. and Mrs. Douglass sailed from Boston in October last, and it is hoped they have already reached their field of labor. Mr. and Mrs. Jewett have continued in the enjoyment of health, and have applied themselves with exemplary diligence and faithfulness to their appropriate duties.

Religious services.—Preaching has been maintained in the chapel twice every Lord's day, except for about six weeks, when Mr. Jewett was absent on excursions for making known, at points remote from his station, the way of life. The attendance has varied but little from that of previous years. The Sabbath school has been attended by the members of the boarding and day schools, previous to the morning service. The monthly concert has been sustained with increasing interest on the first Monday of each month; also, a prayer meeting on Friday evening, and a female prayer meeting between the services on the Sabbath.

The former part of the year was devoted to itinerating and street preaching; the latter part, to zayat preaching daily and to labors from house to house. During the hot season, zayat preaching is most favorable for the foreign missionary. Generally also it affords a more quiet opportunity for unfolding the gospel. Street preaching, however, may have won to Christ many a person in India, who would never have visited a zayat.

The church.—One has been baptized during the year. The church now numbers six. Though it be a little seed, yet if it be of the Lord's planting, the end shall be glorious.

Contributions.—The members have contributed very liberally in proportion to their means. The total amount is more than enough to support a native pastor, besides defraying the current expenses of the church.

Native assistant.—The native assistant, Christian Nersu, sustains a very excellent character. He is said to be an example of consistent living and of economical habits and liberality. The "Benevolent Society" also sustains a colporteur.

Printing department.—An edition of 1000 copies of the "History of Christ," by Mr. Day, has been printed the last year. It is a small volume, of 232 pages, wholly in the words of the four Gospels. There have been distributed of this work, together with Genesis, Exodus, Psalms and the four Gospels, separately, 3540 copies; also 2 Hindostanee New Testaments, 1 Sanscrit New Testament, 1 Hebrew Old Testament, and a few bound volumes embracing Genesis to Job inclusive, and a few copies of the four

Gospels bound together. Of tracts, including some small books, the number distributed is 6,490. These tracts and Scriptures have been distributed in all the villages within twenty miles of Nellore, and in nearly every village on the road to the north for a hundred and forty-three miles, between Nellore and Guntoor; also in many of the villages off the main road, bordering on the Bay of Bengal. The preaching of the gospel has been united with the distribution of books, with the view of aiding the people by the former to understand and appreciate the truths brought to their view by the latter.

The prophetical books are far more important to idolaters, if possible, than to Christian nations. They are almost indispensable to be combined with the New Testament, as one of the means of turning them from idolatry to the living God. So clearly do they set forth a personal God, possessed of infinite excellence and power, in contradistinction from the gods of the heathen, that they speak to the Hindoos with freshness and power. They come home to the bosom of those people, who are what they were when the prophets lived, and what those were to whom the prophets spoke. The New Testament forms the complement of the Old, and supplies what is lacking to make the word of God like the fire and hammer, to break in pieces the heart of stone.

The mission have been earnestly desirous to give to the 10,000,000 Teloogoos the whole Bible in their own tongue. At times, however, it has been impossible to obtain portions of the Bible printed separately, and a supply of the bound volumes has been out of the question. An edition of 3,000 copies is now being carried through the American Mission press at Madras, by the Madras Bible Society. But the process of printing in the native language is so slow, that two years must elapse before the whole Bible can be ready for general circulation.

The Vizagapatam mission with the assistance of able translators, have been encouraged to put through the press with the least possible delay a new translation of the New Testament in Teloogoo, of which the mission at Nellore will avail itself. It has been deemed wiser to unite with all missionaries in giving the Bible to the heathen, than to undertake a separate translation under existing circumstances for our own mission.

Schools.—The day school being now removed into the mission compound, is closely connected with the boarding department. The average number of pupils throughout the year has been about forty-five, of whom thirteen are boarders. All have attended Sabbath school and public worship on the Sabbath, also a prayer meeting held expressly for the school every Wednesday, and daily worship at the chapel. The Bible lessons have, as formerly, received Mrs. Jewett's first attention. About twenty of the pupils have devoted the best hours of the day to the study of Luke, John, Romans and the "History of Christ." They have also searched the Scriptures for proof-texts, and "it is interesting

to see these poor children, who a little time ago had not thought of learning a letter, now searching for themselves and committing to memory even more than is required of them to prove the various Christian doctrines." Several of the day scholars have at times manifested an unusual interest in religious things, especially one of the monitors, who has been very seriously disposed, and has often taken part in the meetings for social prayer. Of the boarders, the eldest unbaptized girl has lately been hopefully converted, and is now a candidate for the ordinance. The eldest boy, a promising scholar, is also in a hopeful state of mind.

The studies pursued, in addition to the Bible, have been arithmetic and geography, together with oral instruction in astronomy, and reading in Bunyan's Pilgrim's Progress and the Peep of Day. Two hours have been devoted every week to the cultivation of the art of singing. Mrs. Gilmore, besides her duties as matron, has taught a few of the older scholars to read English, and instructed a class in the Sabbath school. She alternates with Mrs. Jewett in conducting Teloogoo evening worship with the boarding scholars. The children have earned by sewing, chiefly out of school hours, rupees 22, 5 annas, 6 pice, most of which has been contributed to the Nellore Benevolent Society.

Prospects of the work.—The result of the labors of the mission among the Teloogoos is manifest in the wide spread conviction on the minds of the masses in favor of Christianity. Individual cases also come to light in which it is made apparent that the word of God has been in demonstration of the Spirit and with power. One man, living two miles from the station, has often been present at chapel worship on the Sabbath, and when practicable has brought with him his whole family. He professes to have forsaken idolatry, and to have entered upon the duties of personal and family religion. Another man from a distance of ten miles professes to be anxiously seeking the way of life. He spends whole days at the mission, seeking instruction, and proposes, as soon as his means will allow, to bring his whole family and reside for a season near the sanctuary. Intelligent young men often visit the missionary, whose understandings have fully assented to the truth as it is in Jesus. "Twice, during the year," say the mission, "in a special manner we have seemed to be on the eve of a religious awakening. A few seemed to be hopefully converted. They are young, however, and often lack stability, and require continued patience and labor, and faith that knows how to lean for its support not on outward circumstances, but on God."

Missionary labor among the Teloogoos dates back to a comparatively recent period. For the most part, it has been feebly begun, and, so far as numbers are concerned, feebly conducted. The oldest mission among the Teloogoos was planted by the London Missionary Society in Vizagapatam, some thirty-five or forty years since. It has realized but small success up to the present year. The same society has a station in Cuddapah, where the

ıg night of toil seems to be followed at length by the dawn of y. About one hundred and eighty have professed faith in ırist, and upwards of one hundred more are hopefully converted. ost of these people are of low caste, and they have testified eir sincerity by casting away their idols and surrendering their mples for the benefit of the mission. They have, besides, enıred much persecution from their heathen neighbors, on account their profession of Christianity.

Notwithstanding the feebleness of the mission at Nellore, Mr. wett earnestly recommends the planting of a second station at ngole, 77 miles from Nellore, six or eight miles from the sea, ıd on the great road leading north to Calcutta and northwest Hyderabad. Ongole was formerly a walled town of great imrtance, but at present numbers only about six thousand inhabints. "Nellore and Ongole," says Mr. Jewett, "are the two imrtant places in Nellore district,—the two great thoroughfares ıd centres of influence. In the immediate neighborhood are ımerous smaller villages, containing from one to three thousand habitants. Formerly we have asked much. Now I only ask r two stations for the Teloogoo Baptist mission. If it be inevably ordained that the laborers in this mission are to be few, t us, at least, expand a little. Let us have one more missionry in Nellore, and one in Ongole, that the sympathies, prayers ıd efforts in itinerating may overshadow the intervening villages ith those influences which bring salvation. This place cannot ng remain unoccupied. It is now offered to your acceptance."

In pleading for *men* to come to his help, Mr. Jewett says, in recent communication, "While we look at the signs of the times, ıd are tempted to inquire, 'By whom shall Jacob arise,—for he small'—we must, without trusting to human plans, look with a ingle eye to the Lord, to raise up such men as Barnabas, Timthy, Titus, Luther and his coadjutors,—preachers, and land-holdrs, able to support them; or, if it seem good to him, by a direct isplay of his own power, without this agency, to bring the heahen to the knowledge of his Son. It is disheartening to the ıost courageous spirits to be told that there are no recruits to ustain them in the war. And what can *we* do, who are but dust ınd ashes? *Men* are the great want of the present day. Give ıs men, therefore, as well as money. Tell us they have been seected. Tell us they have been appointed. Tell us they are on the way, and we shall certainly know that you are in earnest in maintaining the Teloogoo mission."

MISSION TO THE BASSAS.

BEXLEY.—J. VONBRUNN, native preacher, and two other native assistants.
LITTLE BASSA.—L. KONG CROCKER, native assistant.
In this country.—Rev. H. B. SHERMER, Rev. J. S. and Mrs. GOODMAN, and Mrs. L. O. CLARKE.
Two stations; two missionaries and two female assistants; four native assistants.

Mr. Shermer and Mrs. Clarke still remain in the United States; but the former is under appointment to an Asiatic mission. Mr. and Mrs. Goodman have been prostrated by disease, and compelled, as the only means of saving their lives, to revisit this country. They left Little Bassa, January 3, and reached Philadelphia, via London, in April. The health of Mrs. Goodman was much improved by the voyage. Mr. Goodman still suffers from chills and fever, and his return to Africa would be a hazardous experiment. The mission is again without a head.

Native assistants.—Two of the native assistants, Mr. Vonbrunn and L. Kong Crocker, have preached for several years, though not ordained. They are the best educated of their tribe, and are respected by the people. The two others are engaged in teaching.

At Bexley, Mr. Vonbrunn preaches once or twice on the Sabbath and on Wednesday afternoons. On the Sabbath, the congregations number from forty-five to sixty-five. At the week day service they are less. The school numbers thirty-one scholars, and might be almost indefinitely increased.

The state of things at Little Bassa is far from encouraging. The assistant has had a school of sixteen scholars, but it was suspended during the busy season. The children, however, came for instruction in the evening. There is no Sabbath school. Mr. Crocker preaches once or twice on the Sabbath, mostly at his own town. He sometimes also visits that of his brother, but regards it unsafe to make more extended tours.

About the middle of January, Mr. Goodman returned from Sierra Leone, whither he had gone to recruit his health, as stated in the last report. Soon after his return, he visited the station at Little Bassa, in company with Mr. Vonbrunn. In the course of this journey he preached to companies of from thirty to sixty, and was kindly received. No special interest was manifested, however, at any point.

The providence of God indicates, in various ways, that the Union may not unwisely suspend, if not abandon, their labors in Africa. And the Committee hereby recommend the relinquishment of this mission. The pestiferous character of the climate has been often, too often, proved.

The number of the Bassas, moreover, has been overrated. They amount in all to but a few thousands; and these are now located at a distance from Bexley, and in a region accessible only with difficulty and danger. They retire, like the Indians of our own country, before the march of civilization, and no location

ng them can be permanent. The efforts for their elevation e been long continued, but have met only indifferent success; the mission at the present moment, sustained only feebly by native teachers, manifests little life or spirit. In recommend- the abandonment of the mission, the Committee are happy to w that the Southern Board of Missions have a station at Bex- not more than half a mile distant from that now occupied by Union, and that several other evangelical denominations are orce in the colony; so that not only the colonists, but the ghboring Bassas, will still have the means of learning the way eternal life.

MISSION TO FRANCE.

RIS.—Rev. E. and Mrs. WILLARD.
ght stations and nine outstations. One missionary and one female assistant. Seven or- d preachers, and nine other French assistants.

A petition was presented to the emperor in May last, request- an answer to the petition addressed to his Majesty, in Octo- , 1853, by a Deputation of Baptists of the Department de isne, and to whom his Majesty gave an audience at Compiègne. is last petition was presented under the most favorable cir- istances, but has been hitherto without effect.

Persecutions have continued, proceeding partly from the Rom- clergy and partly from the prefects. The local authorities, vever, have manifested no hostility, but in some cases quite the trary. Hence the brethren have met, without annoyance, in many of their chapels as have not been shut, in private houses l in groves. An agent of the police often attends the meetings Paris on the Sabbath and on Wednesday evenings; but he fesses to have been only favorably impressed. In a single lo- ion in the extreme north, there has been no manner of trouble m without. The continuance of this toleration, however, can- t be depended on, as the disposition exists to abridge the free- m of religious worship, and attempts are often made to effect

The Baptists are not an authorized sect, recognized by the te. Hence, so far as the laws are concerned, a Baptist preach- cannot be recognized as a minister, nor has he any assurance protection in administering the ordinances or in preaching, in apels, in cemeteries, or in any other place.

The chapel at Chauny has been closed, but no obstacle has en put in the way of meetings in other places. A fixed purpose ems to exist to crush all dissent in France, and indeed what- er is evangelical and active. Even the salaried church is the tim of the same injustice and intolerance, as often as one of its us pastors makes an attempt to proselyte, or to preach the re gospel to the Catholic population. A letter has been ad- essed to the Minister of the Interior by the National pastors favor of universal religious liberty, in which the Baptists were

specially alluded to, and freedom of worship craved for all.* But the government thinks it has need of the support of the Romish clergy, and probably the adoption of no measure which would offend them can be hoped for.

In the northern department, notwithstanding the difficulties which attend every step, the work has enjoyed during the year, marked spiritual prosperity. All the previous posts have been maintained. A church has been constituted about five hours from Paris, at a place which may soon become a post of importance. Thirty-two persons have been baptized, and the number of defections has been comparatively small. The meetings in Paris are more numerously attended, and several persons manifest unusual seriousness.

The assistants, with a single exception, have given renewed proofs of faithfulness and zeal. The four young men studying with a view to the work of the ministry, furnish an example of praiseworthy piety and activity.

In the south eastern department there has been but little apparent prosperity, though the work there is on a better footing than formerly. Eight have been baptized, but at the same time fifteen have been excluded.

The present number of members is 358. Every station has been blessed with additions by baptism during the year. Thirty-eight candidates for the ordinance stand waiting, and several are favorably disposed.

The brethren have contributed, in the various churches, 1,491 francs; of which nearly 400 francs are for the mission.

It is a cause for gratitude that Mr. Willard has not hitherto felt at liberty to withdraw from his engagements in this mission. The Committee are not insensible to the worth of his labors, during a service of twenty years, at a post where sound judgment and discretion are made preëminently necessary by the difficulty and delicacy of the relations sustained.

* By order of the Emperor, the Minister of Public Instruction and of Worship, has just returned answer to this letter,—"that he has read the memorial with interest and benevolence, that he wishes all latitude compatible with public order to be made sure to all shades of worship, and that his intentions would be ill understood, if meetings which have a sincerely religious object should be interdicted without grave motives." In subsequent correspondence, it was stated by the Minister that "every meeting which has an object exclusively religious and counts a certain number of members, can obtain the authorization to open a place of worship, provided that the edifice presents the ordinary conditions of solidity and salubrity, and that it be open to the surveillance of the authority." Also, that it belongs to the prefect and the Minister of the Interior to decide all questions pertaining to the meetings of churches not recognized. Under this arrangement, it is evident that the prefects have the power, if they choose to employ it, to annoy the churches by petty acts of oppression. But there is a right to appeal to a higher authority, and there is ground to hope for a brighter day.

The following table exhibits the condition of the several stations:

STATIONS.	Places to be visited.	Baptized.	Added by letter.	Restored.	Dismissed or removed.	Excluded.	Died.	Present number.	Candidates for baptism.	Well disposed.
Denain,	6	4	2	.....	1	.....	.....	32	.....	.....
Athies,	4	3	.....	.....	1	.....	.....	21	5	.....
Lafere,	15	6	.....	.....	4	1	.....	66	15	.....
Chauny,	22	10	1	1	3	3	.....	99	56	104
Verberie,	10	3	2	1	.....	.....	.....	30	.....	.....
Paris,	4	6	2	1	2	4	.....	26	2	.....
Lyons,	.....	5	.....	.....	1	10	.....	55	.....	.....
St. Etienne,	.....	3	10	.....	.....	5	.....	29	.....	.....
Total,	61	40	17	3	12	23	.....	358	38	104

The latest intelligence, dated April, 16, brings the gratifying information, that in reply to the letter above alluded to, his Majesty has commissioned the Minister of Public Instruction and Worship, to write to the Committee—"that he has read the memorial with interest and benevolence, that he wishes all latitude compatible with public order, to be made sure to all shades of worship, and that his intentions would be ill-understood, if meetings which have a sincerely religious object should be interdicted without grave motives." The Committee of pastors, wishing to satisfy themselves as to the precise interpretation that would be put by government on the final clause of the above paragraph, addressed a new memorial to the Minister to that effect. In his reply, dated April 7, he says, "If the government maintains the principle that no meetings can take place without authorization, it adds thereto elsewhere, as a corrective, that no meeting shall be interdicted for an act of worship."

In reply to an additional inquiry, as to the course to be pursued by Christian sects not recognized by the state, in order to procure the authorization of new chapels or the reöpening of such as had been closed within three years, it was stated that application must be made to the prefects, with the right of appeal to the Minister of the Interior.

The will of the emperor being known, and the course to be pursued being marked out by the Minister of the Interior, the way *seems* now opened to our brethren for the enjoyment of that religious freedom which they have so long sought in vain. We shall rejoice in any alleviation of their trials; but our knowledge of the zeal with which a spirit of intolerance finds excuses for pursuing its victims, warns us to rejoice with trembling.

MISSION TO GERMANY.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. SCHAUFFLER, J. BRAUN.
BERLIN.—Rev. G. W. LEHMANN.
BARMEN and ELBERFELD.—Rev. J. KOEBNER.
53 stations, 401 outstations; five missionaries, and fifty-two other native preachers and assistants.

A review of this mission cannot fail to awaken anew the gratitude of those who have been interested in it, while it invites and encourages continued effort. The good seed planted in Germany by American hands, in 1834, blessed with divine increase, has sprung up into a tree whose wide-spreading branches not only embrace Germany, but extend also to Denmark, Sweden and Switzerland.

Mr. Oncken was restored to his field of labor in excellent health, August 26, 1854, after an absence of fifteen months. During his stay in this country, his collections amounted to about $14,000. About as much more was subscribed, but at the time of his departure not yet paid. He was received by his brethren with great joy, and, on the first Sabbath after his return, he had the pleasure of baptizing and receiving to the church the daughter of his first convert at Hamburg. We regret to learn by more recent intelligence that his health is again impaired.

In September last, the Triennial Conference of the Baptist churches was held at Hamburg. Eighty-six deputies were present, and various subjects pertaining to the interest of the churches were discussed and acted on. Cordial thanks were voted to the American churches for the aid promised them towards the building of chapels. At a meeting of brethren held at the close of the conference to consult on the promotion of the objects of the mission, Mr. Bolzmann suddenly joined the company, having just been set at liberty from an imprisonment of nearly six months for the Saviour's sake.

Messrs. Oncken, Lehmann and other brethren, appointed by the mission, had an interview with the king of Prussia in January last, with the design of laying before his Majesty the evils under which his Baptist subjects suffer, and of procuring his recognition of the Baptist churches, as an authorized body of Christian worshippers. They were received by the king with great kindness and courtesy, and the king was pleased to express much surprise that their requests had not been previously attended to. He proposed to them many gracious inquiries, expressing a deep interest in them, and affirming his high estimation of his Baptist subjects; and promised to attend to their matter himself. The brethren are unanimous in the opinion that whatever opposition is waged in Prussia, even in the name of law, the king himself will not be the cause of it.

The fires of persecution have not been extinguished. In Bückeburg, Mecklenburg, various parts of Prussia, Sleswick and Hesse, the brethren have been subjected to every species of annoyance. Men and women have been torn from their families and

treated like felons. Their goods have been confiscated, and some have even suffered banishment. While in some of the more important of the German states the Baptists are treated with a degree of justice, the smaller states are distinguished by a peculiar rigor; and often, the smaller the state, the greater is the severity of the persecution. This is especially true in Schaumburg-Lippe and Mecklenburg-Schwerin. Mr. Wegner, of Ludwigslust, in the latter duchy, has been repeatedly fined and imprisoned, till he has been stripped of every thing, and finally made virtually a state-prisoner for life in his own house, under the surveillance of the police, until he promises to cease preaching the gospel; which, of course, he cannot do. Petitions for his relief were sent to the Grand Duke by the Evangelical Alliance, the Protestant Alliance, the Baptist Union, and other religious bodies in England, but without avail. Mr. Bolzmann in Bückeburg has been imprisoned twenty-two weeks, and in the meantime further inquiries were instituted for the purpose of finding new cause of accusations against him. Many prosecutions have occurred in East Prussia, and continued fines have been inflicted on the brethren.

In Sweden, the law is very rigorous against all forms of dissent and every species of evangelical activity. Mr. Heydenberg, previous to his ordination, was fined in three provinces for preaching the gospel. The spirit of dissent is becoming widely prevalent, and all who are suspected are closely watched. The laws of the state make it difficult for the brethren to assemble together even to meditate on the word of God. Such an assembly would be liable to a fine of from one hundred and fifty to one hundred and sixty dollars. Still the brethren meet, though without permission, and about one hundred and fifty or one hundred and sixty persons have been baptized.

In the other German cities and states, Hamburg, Bremen, Lübeck, Oldenburg, Hanover, Switzerland, Denmark and Würtemburg, the government have begun to regard the Baptist churches more favorably, permitting them to hold meetings, and in other ways to carry out their conscientious convictions. Licenses have been obtained from government for two colporteurs, whose sphere of labor will be around Berlin, and in Pomerania and Poland. The erection of the church in Barmen on the Wüpper was much opposed by the national clergy; but was ultimately confirmed by the king, with whom Mr. Ribbeck had an interesting audience. Baptists are no longer regarded as wild fanatics, but as men whose principles constitute them faithful subjects of the state and useful members of society. This is especially the case in Memel, in Prussia, where, after long continued restraint and persecution, the church is now on a friendly footing with the authorities, who have bestowed on the brethren the fullest liberty with regard to religion.

In an extensive conflagration which occurred at Memel, in October last, the chapel stood unimpaired, though a building scarcely [illegible] distant from it was burned to the ground. This the

brethren regarded as an answer to fervent prayer. The friendly offer of the chapel for the worship of the Lithuanians, whose church was destroyed, seemed a providential opening for the introduction of the gospel in its purity among that people. A Sabbath or two after the fire, as many as two thousand persons were supposed to be present, and the chapel was so crowded that the doors could not be closed. The chapel was also made a temporary asylum for the thousands who were bereaved of their homes; and thus the favor of the civil authorities was secured.

The brethren are greatly encouraged by the aid promised them in erecting chapels. The work has been commenced with spirit at Barmen, Vollmarstein and Ihren. In the two latter places, the chapels are probably already occupied. At Varel and Stettin the land has been purchased and paid for. Aid has also been extended towards liquidating the debts contracted on places of worship already erected at other stations, such as Templin, Seeland, &c.

In a spiritual respect, the mission has gained in extent and consolidation. The Triennial Conference held at Hamburg, which was a season of divine refreshing, testified to the mutual harmony existing, and served to strengthen the bonds of fraternal attachment. The churches have been preserved pure in doctrine and uncompromising in practice. Several new churches have been formed. Among these, Elsfleth, in Oldenburg, occupies a prominent place, being the central station for seventy baptized believers, who live scattered over the country on the Weser. In Barmen and the vicinity there is much interest, and people from distant places visit the house of prayer. Though the church is scarcely two years of age, it has ripened into a vigorous maturity. It has eighty-nine members, besides a branch at Vollmarstein, numbering eighty-three more. The work here continues to advance with power. One of the brethren writes—"The Lord has glorified himself by us since we left the national church, above all we could ask or think." Within three months forty-four were added to the infant church by baptism.

The church at Memel has also received a signal token of blessing, as above intimated, by an opening long desired and now obtained, to present the gospel to the Lithuanians. Difference of language has hitherto proved a barrier between them and the German brethren. But no sooner had the acceptable time arrived, and the hearts of the people become willing to receive the truth, than a brother was raised up, qualified by natural and spiritual gifts and acquaintance with the Lithuanian dialect for this important mission. This brother is occupying the new sphere of labor with much success. At Grand Schötteln a chapel has been erected for Mr. Ribbeck at private expense, bearing in front the inscription in stone, "One Lord, one faith, one baptism."

Various cases of exclusion have occurred in Berlin, but the church is now in harmony. The churches in Eastern Prussia increase continually, notwithstanding the prosecutions of the police.

This is especially true of the church in Stolzenberg, which is now the largest in Prussia. From January to June, thirty were added to the church by baptism. Several of the miners in the Hartz mountains have been awakened, and a few baptized. The distribution of tracts in that locality has been greatly blessed. The gospel is crowned with much success at Jever and in the neighborhood; the church receives constant additions.

The Sabbath school at Jever is in a very thriving condition, the children often walking many miles from the surrounding villages, in order to be present at the exercises. In Oldenburg several have been baptized; also in East Friesland; and the work of the Lord is progressing. In the latter districts open-air preaching has met with much favor; hundreds being present at the proclamation of the gospel, and in one instance, in Oldenburg, as many as three thousand. At Ihren, within the last few years, seventy have been hopefully converted and brought into the church through the labors of missionaries. Mr. Baumgärtner writes that in the whole circuit of his labors, the Lord is bringing sinners to repent and believe. The churches there enjoy rest from the government, whilst the truth is breaking forth in every direction. The gospel has been proclaimed in towns and villages, in the cottages of the poor and the mansions of the rich, from the frontiers of Russia to the hills of Westphalia. Tours are made quarterly to the outstations in Prussia, which prove very beneficial in invigorating the disciples. While the edifices of the national church have often been well nigh deserted, eager hearers have flocked to the meetings of the Baptist brethren. The various societies formed within the churches have continued their unostentatious but effectual labors with unabated zeal; and by them, in conjunction with those of the stated missionaries and colporteurs, bibles and religious books have been extensively circulated.

In Hamburg the cause is steadily advancing. Often on the Sabbath every inch of space in the chapel is crowded with attentive hearers.

In Lübeck and the neighboring towns the word of the Lord continues to prevail.

In West Seeland, Denmark, the chapels are often crowded with attentive hearers. Twenty have been added to the church by baptism, and as many are anxious to receive the ordinance. In the villages near Copenhagen, there is a remarkable desire to hear the word of God. Mr. Ryding remarks, "While the large churches stand empty, and the preachers sometimes give up their service because they have nobody to preach to, the houses of the poor are too small to contain those who flock to hear the word of the Lord."

Two brethren from Sweden have been baptized under interesting circumstances. They were sent to Hamburg at the instance of hundreds of believers, who had left the national church and who had formed themselves into churches in various parts of

Sweden, and have been for several years anxiously waiting for baptism. In the name of these brethren, it was solicited that one of these persons, Mr. Heydenberg, should be empowered to administer the sacraments. After the most thorough examination, and serious deliberation, the brethren at Hamburg fulfilled the request. Subsequent intelligence shows that the religious movement is increasing in meaning and importance. After his return to Sweden, Mr. Heydenberg prosecuted his labors with much diligence. At Elfdalen, sixty-six believers were baptized, and a church formed. At Orsa, also, a church has been organized, consisting of thirty-seven persons; and many flock to the meetings. The members of the national church deride those who are carried away by the doctrine of the Baptists, but the land resounds with the cry—"Come and help us."

An important awakening has existed for some months in different parts of Switzerland. In one village, near Thun, persons from nearly every house have attended preaching in the Baptist congregations. The assemblies consist of about two hundred persons, mostly young men. The ale houses are deserted, and the gospel has wrought a wonderful change. In Emmenthal, a love-feast has been held on the grounds of the ale-house. Many Sabbath schools are springing up, and hundreds of Testaments and thousands of tracts have been distributed or sold by colporteurs. A colporteur has labored with success in the canton of St. Gall among the Catholics, and sold upwards of a hundred Testaments. A young Christian brother has also preached the gospel and labored as a colporteur among the Germans in the French Jura.

In May last, a large number of emigrants assembled in the chapel at Hamburg, and heard preaching with attention from Mr. Schauffler. Many emigrants have attended the meetings here on the Sabbath, and on Wednesday evenings. They are furnished with Bibles, Testaments and tracts, and pains are taken to bring them within the sound of the gospel. An interesting work of grace has occurred near Hersfeld, which is traced to the efforts of emigrants to America, who had sent back religious reading to their friends in Germany, and pointed out to them the way of salvation.

In the year 1854, eighty-one thousand one hundred and forty-nine Bibles and New Testaments were distributed; besides nine thousand one hundred and fifty-six gospels; nine hundred and thirty-six thousand tracts; six thousand one hundred pamphlets against the apocrypha; nine thousand seven hundred and forty-four tracts on baptism; thirteen thousand nine hundred and ninety-two loan tracts, and one thousand one hundred copies of religious books. By these means, at least two millions have been pointed to the way of life.

Their own wants are great, and in the present disturbed state of Europe, provisions are from fifty to seventy-five per cent. higher than usual. Nevertheless the churches in Germany, out of their deep poverty, contribute one hundred and fifty pounds to the treasury of the Union.

RCHES IN GERMANY, DENMARK, SWEDEN, AND SWITZERLAND.

RCHES.	When Constituted.	MINISTERS.	Stations and Outstations.	Added, by Baptism.	Added, by Letter.	Restored.	Died.	Dismissed.	Excluded.	Increase.	Decrease.	Members, December, 1853.	Members, December, 1854.
, ...	1840	O. N. Feltved, ...	20	51	2	5	2	9	30	15	....	415	430
), ...	1840	J. F. Knauer,.....	2	....	....	....	1	....	....	....	1	14	13
.....	1837	G. W. Lehmann, ...	19	17	7	5	4	25	22	....	22	335	313
		F. Bues.											
ld, ...	1840	F. M. Werner,.....	8	8	2	5	....	2	4	9	....	51	60
m, ...	1853	P. E Ryding,.....	1	....	....	....	....	2	....	....	2	35	33
.....	1845	J. F. Oncken,.....	7	2	5	....	....	78	1	....	72	146	74
		W. Haupt.											
.....	1846	J. Straube, ...	1	3	....	1	1	....	3	....	....	32	32
l,.....	1850	K. G. Brecht, ...	2	....	2	....	....	....	1	1	....	3	4
.....	1847	F. Steinbach, ...	1	2	3	....	....	38	3	....	35	59	23
nsö, ...	1852	P. E. Ryding, ...	1	....	....	....	....	....	....	....	....	8	8
agen, ...	1852	P. E. Ryding, ...	1	4	2	1	...	4	3	....	....	30	39
		A. P. Förster.											
gen, ...	1847	C. H. Körner, ...	1	....	1	....	....	....	2	....	1	7	6
k, ...	1843	C. Steinhof, ...	16	7	5	4	1	61	6	....	69	110	57
d, and	1852	J Koebner, ...	12	47	....	....	....	3	1	43	....	34	77
n,.....	.....	F. Ribbeck.											
.....	1844	T. Penner,.....	9	24	1	3	1	....	8	18	....	136	155
.....	1854	J. F. Oncken, ...	8	10	4	1	....	5	4	6	....	....	74
ausen, ...	1845	J. Becker, ...	12	15	....	1	....	1	1	13	....	40	53
k, ...	1849	F. Bohlken,.....	11	14	....	....	2	....	....	12	....	78	90
g, ...	1834	J. G. Oncken, ...	49	49	10	4	12	69	27	....	45	587	542
		C. Schauffler.											
r, ...	1854	H. Bolzmann, ...	5	7	1	2	1	4	6	....	....	....	48
nn, ...	1848	C. H. Körner,.....	12	7	10	2	1	5	4	7	....	60	67
		W. Bürger.											
l, ...	1846	V. Beyebach.	8	12	1	2	....	3	5	5	....	76	81
.....	1840	A. F. Remmers, ...	19	22	5	....	2	12	2	11	....	146	157
		F. W. A. Haese.											
.....	1846	Ch. Bonk, ...	19	51	....	3	....	3	5	46	....	102	148
		P. G. de Neui.											
		A. Baumgärtner.											
nd, ...	1840	A. Madsen Hansen,.	8	6	....	6	....	....	1	....	1	40	39
;	1849	T. Klinker, ...	12	21	3	....	1	....	....	23	....	43	66
.....	1843	F. Niemitz, ...	18	25	8	8	6	7	15	13	....	301	314
		—— Albrecht.											
iffungen,..	1854	H. Grothefend, ...	4	3	....	....	2	2	4	....	5	....	32
,.....	1852	F. L. Rymker,.....	1	5	1	....	....	....	8	....	2	16	14
ch,.....	1851	H. Reichardt,.....	6	6	6	1	1	3	1	7	....	33	40
rg.	1837	J. L. Hinrichs, ...	13	7	2	....	....	13	2	....	7	81	74
en, ...	1840	J. Sander, ...	8	6	1	2	6	7	1	....	5	82	77
		H. Cramme.											
rg, ...	1849	J. A. Mahr, ...	5	1	6	1	5	3	....	....	2	52	50
lsburg, ...	1841	Schwuchow and											
		Müller.	10	....	....	....	....	....	....	....	....	200	200
(West,)..	1842	N. Niellsen,.....	4	19	....	2	3	13	6	....	1	192	191
berg, ...	1847	H. Grothefend,.....	9	10	....	....	2	4	6	....	2	94	92
.....	1846	J A. Gülzau, ...	10	25	6	3	2	12	10	10	....	217	227
		J. Wiehler.											
berg, ...	1849	W. Weist, ...	27	50	1	8	4	13	15	27	....	372	399
		—— Matthias.											
, ...	1849	B. N. Nillson, ...	8	....	....	....	....	....	....	....	....	21	21
churches,	1854	P. F. Heydenberg,..	5	....	....	....	....	....	....	....	....	....	103
dt, ...	1854	C. H. Krogman, ...	3	....	....	....	....	....	....	....	....	....	28
, ...	1845	C. A. Kemnitz, ...	13	23	6	2	3	5	8	15	....	89	104
rth, ...	1849	D Janzen,.....	2	10	....	....	....	....	1	9	....	16	25
burg,.....	1847	J. Hofer, ...	3	....	....	....	....	....	2	....	2	20	18
orf, ...	1848	O. Priedemann,.....	5	6	....	1	1	....	....	6	....	31	37
stein,.....	1854	F. Ringsdorff, ...	7	81	....	....	1	....	....	66	....	....	80
en, ...	1849	J. Wilkens, ...	11	9	4	....	2	9	....	2	....	44	46
, ...	1848	W. v. d. Kammer,..	7	6	2	....	1	2	2	3	....	57	60
k, ...	1845	G. W Lehmann,....	2	....	....	....	....	....	....	....	....	18	18
.....	1849	J. J. Hofer,.....	7	22	1	5	1	4	7	16	....	84	109
IES,... 54	.....	MINISTERS,..... 57	454	693	109	78	69	422	227	383	275	4626	5049

The statistics of the churches show an increase of sixty-six stations and outstations, making the whole number four hundred and fifty-four. Baptized, six hundred and ninety-three; total number of members, five thousand and forty-nine. In the preceding table, the stations that exhibit a large decrease of numbers have dismissed several of their members to form nine new stations.

MISSION TO GREECE.

ATHENS.—Rev. R. F. BUEL and Mrs. BUEL.
Native assistant, *Sakellarius.*
CORFU.—Mrs. H. E. DICKSON.
In this country, Rev. A. N. ARNOLD and Mrs. ARNOLD.
Two stations, two missionaries and three female assistants. One Greek assistant.
Mr. Arnold has returned to this country temporarily, by authorization of the Executive Committee.

In the autumn of 1854 the cholera prevailed, first at the Piræus, and afterwards, to an alarming extent, at Athens. Thousands fled from the city in the greatest haste; but the disease extended to the villages and islands to which they betook themselves for refuge. The number of deaths was estimated at fifteen hundred. But during this solemn visitation, the families of the missionaries remained unharmed.

In the early part of the year, universal attention was turned to the insurrection in the adjacent Turkish provinces. Since that time the war in Russia has kept the public mind in a state of excitement. These things, together with the visitation of the pestilence and the occupation of the Piræus by foreign troops, have been unfavorable to the prosecution of missionary work. In addition to these public calamities the mission has had its peculiar trials; but, notwithstanding all, the present year opened under more favorable auspices than the last.

On account of the presence of large bodies of French troops in the Piræus, the Greeks mostly having left, Mr. Buel was led, near the close of July, to remove his residence to Athens. Symptoms of pulmonary difficulty, strongly marked, of which he had previously been conscious, about this time assumed a more alarming prevalence. And he was compelled, with the advice of a physician, to spend the last winter in a dryer and more equable climate. He retired to Malta, September 27, and, his health unexpectedly improving, he returned to Athens to resume his missionary labors early in March.

Mr. Arnold has travelled a fortnight for missionary purposes in Eubœa. Mrs. Arnold and Mrs. Buel have spent a week in similar efforts in Corinth and Cenchrea. The labors of Sakellarius have been for a season confined to Athens. He has also made a tour beyond Hymettus, everywhere encountering opposition, and yet almost everywhere meeting with some success.

Religious services.—Public worship has been maintained at Athens on every Sabbath but one of the last year, and the monthly concert on the first Lord's day of every month. Mr. Arnold has preached in a chapel fitted up in his own house. His congregation numbered, on an average, seventeen; the smallest number being six, and the largest forty. The assembly was composed chiefly of young men from the University. A Wednesday evening lecture was also held throughout the year, at which Mr. Arnold expounded the epistle to the Romans in course. The average attendance was nine, of whom six were Greeks.

Previously to his leaving the Piræus, Mr. Buel preached every Lord's day morning in his own study. The attendance was from six to twenty-four, but the average not more than eleven. After establishing himself at Athens, until his sailing for Malta, Mr. Buel alternated with Mr. Arnold in the Lord's day and the Wednesday evening services.

Mrs. Dickson's school at Corfu is supported in part by funds furnished from England and Scotland. In the early part of the year Mrs. Buel taught at the Piræus a small Sabbath school, composed of children of both sexes. The mothers and other relatives of the children were often present. Little occasion exists in Greece for mission schools, as the whole body of the youth of the kingdom are under public-school instruction, and in every school the Greek New Testament is a regular study.

Recently more encouragement, in a spiritual respect, has attended the mission. One young person has been baptized, not a native Greek, and there are some other hopeful cases. The number of hearers, both on the Sabbath and Wednesday evenings, has increased, and the word preached is heard with unwonted attention.

With almost a single exception, the native Christians in Greece have not fulfilled the expectations cherished concerning them. The native character of the Greeks, the habits of the country, the defective sense of the force of obligation which exists very generally, may account in part for their irregularities. But it is and will be for a lamentation that these first fruits to Christ, of so much apparent importance, like some of the early converts of the Corinthian church, should prove an obstacle rather than a help to the cause of God, and a dishonor to their Christian profession. The exception alluded to above has shown himself worthy of confidence as an assistant, and not wanting in the requisite qualities for a colporteur.

In May last Mrs. Arnold and Mrs. Buel were much gratified, in their journey to Corinth, to find copies of the Holy Scriptures wherever they went, and evidence that they were read and valued. Many conversations were held with intelligent individuals, who testified to the benefit conferred on the place through these books. The translation and printing of the Pilgrim's Progress, under the supervision of Mr. Buel, was completed in July last. An edi-

tion of two thousand copies was printed, and the work finds a ready sale.

The Executive Committee feel constrained in closing the review of this mission, to submit for the special consideration of the Board, in the present conjuncture, the inquiry, whether the Greek Mission shall be continued. If it is to be sustained, it should be strengthened and reinforced; a measure which, in view of the state of the treasury, could not be deemed judicious, even if practicable. If it is to be relinquished, the feeble health of one of the missionaries and the invitation of the other to a post of usefulness in this country, together with the lack of interest in the mission on the part of the converts, with one or two exceptions, may be regarded as favoring indications.

In favor, also, of relinquishing the mission may be urged the fewness of the converts, and the apparent defection of most of them; and that the prosecution of this part of our enterprise has never enjoyed the cordial approbation of all the churches.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—Rev. A. and Mrs. BINGHAM; Miss MARY LEE, teacher. One native assistant.
Pendill's Mills.—Rev. J. D. CAMERON.
Outstations.—*Fort William, Neamike, Michipicoton.*

Miss Lillybridge has retired from the school, but continues to reside at the mission, and has rendered temporary assistance to her successor.

The removal of some families from the principal station has diminished the congregation. But it is still in comparison with the population, "respectable in number and character."

Since the last report, four have been baptized, and two dismissed from the church, making the number twenty-three. During the last half year there has been a good degree of interest in the religious services, though without any manifest conversions. The Sabbath school, while sharing with the congregation in the fluctuation of its members, is not in other respects impaired. The Bible class was found to interest a smaller number than an evening lecture, and has given place to it, with good effect.

The school at the beginning of the year had seven boarding scholars; the chief's son from Fond du lac, (see Report of last year,) having been withdrawn by the sickness of his father, and another pupil dismissed for unsatisfactory conduct, and three received from Neamike. The withdrawal of two of those last received, and the death of another, reduced the number to four. The day scholars have reached a total of sixty-six, and the daily attendance has exceeded fifty. Six are pure Indian, thirty-two of mixed breeds, the residue French, Irish and American children. The present pupils were not on an average as forward in their studies as those in recent years, but they have made excellent

progress, and upon the whole, the school was never more prosperous. It is attended by some children from Roman Catholic families, who prefer it to their own, notwithstanding the daily reading of the Scriptures and prayer.

Mr. Cameron has divided his labors between Pendill's Mills and Neamike. The latter was a Methodist missionary station, on the relinquishment of which the Indians solicited preaching from our mission, and desired a school, A large number of Indians reside there, and it was thought that their wishes should be complied with as far as practicable. Mr. Cameron preaches in Ojibwa. At Pendill's Mills he has baptized two persons, one the daughter of the late beloved Shegud, a deacon of the church and an assistant in the mission, the other a young woman formerly a Roman Catholic.

The members of the church are widely scattered through the Ojibwa country, some of them in Canada. Their dispersed condition is unfavorable to improvement. Those who are more immediately under the oversight of the mission are "well reported of."

The whole number of Ojibwas under the American government is estimated at about 5,300, scattered over a territory from twelve to fifteen hundred miles in length. On the Canada side there are probably nearly as many more. From Sault de Ste. Marie southeastwardly, on Lake Huron, they extend their settlement some 300 miles, and westwardly to the sources of the Mississippi, about 1000 miles. In Canada they reach the Red river. Their condition, physical and moral, is low. Those who have been under Christian influences through the several missions among them, have made considerable improvement. Besides the Roman Catholics, four Protestant denominations have missions among them, with which a large number are brought directly or indirectly into beneficial connection.

SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER, and Miss M. G. DOTY. One native assistant.
DELAWARE.—Rev. J. G. and Mrs. PRATT, and Miss E. S. MORSE. One native assistant.
OTTAWA.—Mrs. E. D. MEEKER. One native assistant.
Three stations; two missionaries, five female assistants; three native assistants.

SHAWANOE.—The mission, both in its religious and its educational interests has been prospered. Religious services have been attended with solemnity, giving promise of good fruit. Three have been baptized. The school is reported to have been in a good state. Measures have been taken by some of the chiefs, in recent negotiations with the United States, to transfer to another mission the school appropriation, heretofore received from the government.

There is no sufficient evidence that the tribe as a body desired

such transfer. But whatever arrangements may be made respecting the school, the church are solicitous that their spiritual privileges may be regarded.

No statistics of the church or school are communicated. It is presumed that no important change has occurred within the year.

By the opening of the territory to settlement, the tribe will be intermingled with a white population. According to past experience, the effect will be evil. But whether for good or ill, it is manifest that the religious interests of the Indians will not long be distinct from those of the general community in which they are to be merged, and the future care of the mission will be to conduct them as favorably as possible through the transition period.

DELAWARE.—The Delaware tribe have proposed to increase the amount appropriated to the mission, from the school funds held for their benefit by the United States. This would provide for an enlargement of the school, for which provisional arrangements have been made; but the conditions regarded as essential not having been fully met, the permanent basis of the school remains unchanged for the present. The attention required by this and other questions arising out of the new relations of the tribe with the government, has necessarily withdrawn the mission in a measure from its customary course of action. No report therefore has been received as to the state of the church, and the religious interests of the people, nor of the school in usual detail. Miss Morse, though somewhat worn by years of exhausting labor, has carried forward the school with assiduity and continued success. Without reference to any increase of pupils, the mission thought additional assistance was needed for her partial relief from present cares. The school has twenty-seven Delaware and three Stockbridge children.

OTTAWA.—This station has been bereaved of the faithful missionary who had been identified with it for nearly thirty years. Rev. Jotham Meeker died on the 12th of January last, after a week's illness. His health had been gradually declining during several years, and he was unable the last year to visit the people to an extent adequate to their needs. He therefore employed a native assistant to share his labors, of whose fidelity he reported favorably. He often expressed the apprehension that his work was drawing to a close. On the third day of his fatal illness, he gave his last directions respecting his temporal concerns, and desired to be buried in the native cemetery connected with their house of worship, about twenty feet "in the rear of the pulpit where" he had "so long endeavored to preach the gospel to the forsaken Indians." As his end approached, he took leave of his family and the Indian brethren that were with him, offered a prayer expressive of fervent gratitude for the goodness he had experienced, and continued praying till his voice failed; when he

resigned himself to the divine appointment, and passed away in perfect tranquillity.

Mr. Meeker was originally a printer, and in addition to his labors as a preacher had charge of the mission press, at which were printed portions of Scripture, hymn books, and elementary works, in several Indian tongues. He spoke the Ottawa language fluently, and used it in preaching and in his intercourse with the people. He was assiduous in his labors, observed a rigid economy of time, and gave his whole available strength to the interests of his people. He baptized a hundred and twenty-two Indians, "of whom some are fallen asleep." But while cherishing earnest desires first of all for their spiritual welfare, he was also alive to their temporal interests, promoting temperance, industry, and all valuable improvements, in which he had the happiness of seeing, especially in recent years, a steady progress. His probity and his interested concern for them won the most confiding affection of the people. They looked up to him as a father, and consulted him on all national concerns; and so single was their trust in him, that they would not receive their money from the government till he had first counted it. It need hardly be said that they sorrow greatly at their loss. "Another Mr. Meeker," they say, "they never will see."

The last quarterly meeting he attended, in October last, was one of solemn and affecting interest. Nearly all the tribe were present, and an unusual warmth of feeling was manifest. Backsliders were revived, and it is hoped that lasting impressions were made on some who had been indifferent to the gospel. One was baptized during the meeting, and another, a daughter of the first Ottawa convert, on a subsequent Sabbath. A young man was reported as a candidate for baptism, and two or three excluded persons applied for restoration to fellowship. Three church members have died;—present number thirty-eight. Twenty dollars were contributed to the Missionary Union, and $100 raised for church expenses and charitable purposes. They propose, until other provision is made for the pastoral care, that one of their own number be set apart to give his time to their spiritual concerns.

The tribe suffered much the past season. There was a general failure of crops, which must have made the winter one of peculiar hardship. In common with the other tribes in the territory of Kansas, they will be put to new and severer moral tests by the opening of their country to settlement. Their advance in civilization has been gratifying. But they must now be more than ever the objects of prayerful solicitude.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM, and their wives.
DELAWARE TOWN.—*John Wickliffe, Tootoo*, native preachers.
DSIYOHEE.—
TAQUOHEE.—*Tinenole*, native preacher.
FLINT.—*L. Downing, D. M. Foreman, Gasunnee*, native preachers.
Five stations, eight outstations; two missionaries, two female assistants; six native assistants.

The missionaries have prosecuted their labors as in past years, with little to diversify the outward aspect of things, and consequently little to report, except the fact and the fruits of those spiritual influences which have so long and so uniformly blessed this mission. Nearly every station and outstation has shared in the benediction. The whole number added to the churches by baptism during the year was one hundred and five, of whom one hundred were Cherokees. At Dsiyohee, a considerable number have given evidence of conversion and been baptized. The same gracious influences have been witnessed among the scattered settlements in the Grand Prairie, around and beyond the Verdigris church. Thirty-eight hopeful disciples from the sparse population of this district have been baptized. Many of the meetings have been peculiarly interesting and solemn, and the gospel has seemed to reach the hearts of the hearers. Mr. Jones remarks, "The intelligence from every part of the nation is very encouraging. The fields are white unto the harvest. The congregations are good and attentive. The number varies from thirty or forty to four, five and six hundred."

The annual meeting of the Cherokee Missionary Society was fully attended, and a lively interest manifested. The severe drought of the past year made the contributions less than usual.

Mr. Upham has preached occasionally at and around his station, in addition to his engagements in the national school, besides aiding in an interesting Sabbath school. Mr. Jones, as for many years, has gone over a wider field, visiting the churches and preaching the word.

The school had seventy-eight different scholars in the course of the year,—highest attendance sixty-five,—who made good progress in their studies. Twenty-five of the pupils were from other neighborhoods, attending at considerable expense as boarding scholars.

The native preachers are men of God, and God blesses their labors. They are also men of good mental powers, and, with a suitable training, under God, they would become efficient preachers. There are ten or twelve individuals in the Cherokee churches, from twenty-five to thirty-five years of age, who are now very useful among their people. But their usefulness would be greatly improved, could they enjoy such opportunities of intellectual improvement as the present age and the work of the ministry demands. A well-trained native ministry seems absolutely

necessary, to prepare the Cherokee churches to sustain and propagate the gospel among themselves. The question presses upon us, as one of grave importance, whether the time has not arrived when some such efforts should be set on foot to raise up a well-instructed ministry for the Cherokees, as those which are in the course of successful prosecution for the Karens.

RECAPITULATION.

The number of missions under the direction of the Board, is twenty-two, of stations ninety-three, and of outstations five hundred and seventy, including four hundred and one in Germany. The number of missionaries is sixty-two, of female assistants, sixty-two, and of native pastors and preachers, two hundred and sixty; total three hundred and sixty-three. Three missionaries and three female assistants have joined the missions, three missionaries and two female assistants have retired from the service, and five missionaries and two female assistants have died. Two missionaries are under appointment, and there are six applicants. There are 238 churches, to which there have been added by baptism, so far as reported, 3,961; whole number of members, 17,973. The number of schools is 88, and of pupils 1,818.

MISSIONS OF THE UNION, 1854-55.

MISSIONS.	Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptized.	Present number.	Boarding Schools.	Pupils.	Day Schools.	Pupils.	Total Schools.	Total Pupils.
IN ASIA:															
Maulmain Burman,	1	1	5	4	9	4	3	19	185	.....	.....	5	226	5	226
Maulmain Karen,	1	16	4	4	8	16	16	46	825	2	60	*	*	2	60?
Tavoy,	1	24	2	3	5	25	24	94	1085	1	40	*	*	.....	40
Arracan,	1	2	3	5	8	8	1	1	50	.....	.....	.....	.....	.....	.....
Bassein,	1	50	3	2	5	63	53	644	5000	1	50?	43	963	44	884
Rangoon,	2	33	5	6	11	31	41	861	2377	1	90	3	34	3	34
Henthada,	1	2	2	2	4	6	1	11	11	.....	.....	.....	.....	.....	.....
Shwaygyeen,	1	5	1	.....	1	3	6	577	577	.....	.....	.....	.....	.....	.....
Toungoo,	1	5	1	1	2	4	4	749	749	.....	.....	*	*	*	*
Prome,	1	3	2	2	4	2	4	80	70	.....	.....	1	12	1	12
Siam,	1	4	4	5	9	3	1	6	40	.....	.....	.....	.....	.....	.....
Hongkong,	1	4	2	.....	2	4	1	7	30	1	12	6	*	7	*
Ningpo,	1	.....	3	4	7	4	1	2	16	.....	.....	1	*	1	.....
Assam,	3	.....	6	7	13	3	3	16	73	3	41	5	221	8	262
Teloogoo,	1	.....	3	3	6	1	1	1	6	1	45	1	13	2	58
Whole number in Asia, ... 15	18	149	46	48	94	177	169	3114	11,074	10	338	72	1409	82	1576
IN AFRICA: Bassa, ... 1	2	.....	2	2	4	4	.....	.....	.....	.....	.....	.....	.....	.....	.....
IN EUROPE:															
French,	8	9	1	1	2	16	9	40	358	1	4	.....	.....	1	4
German,	53	401	5	.....	5	52	54	693	5049	.....	.....	.....	.....	.....	.....
Greek,	2	.....	2	3	5	1	1	1	14	.....	.....	1	60	1	60
Whole number in Europe, ... 3	63	410	8	4	12	69	64	734	5421	1	4	1	60	2	64
INDIAN MISSIONS:															
Ojibwa,	2	3	2	1	3	1	1	4	23	1	4	1	66	2	70
Shawanoe,	3	.....	2	5	7	3	3	4	100?	.....	.....	1	30	1	30
Cherokee,	5	8	2	2	4	6	10	105	1355?	1	78	.....	.....	1	78
Whole number in America, ... 3	10	11	6	8	14	10	14	113	1478	2	82	2	96	4	178
22	93	570	62	62	124	260	238	3961	17,973	13	424	75	1645	88	1818

* Not reported.

TREASURY REPORT.

TURES OF THE UNION FOR THE YEAR ENDING MARCH 31, 1855.

Maulmain Missions.

s, drafts, purchases, and payments, - - - -	$6,734 34	
d's expenses in this country, 14 months, - -	859 14	
's " " - - -	606 50	
it's " " six months, - -	75 00	
s " " - -	501 81	
Mr. Nisbet to the U. S., - - - - - - - -	286 90	
f " in this country, - - - - - - -	204 54	
Mr. Bennett to the U. S., in part, - - - -	147 81	
expenses of Mr. Bennett, - - - - - -	185 00	
" to Calcutta, - - -	250 00	
		$9,851 04

Tavoy Mission.

s, drafts, purchases, and payments, - - -	2,917 39	
Mr. Benjamin to the U. S., in part, - - -	160 14	
f " in this country, - - - - -	402 96	
Ir. Cross, - - - - - - - - - - - -	250 00	
f " in this country, 18 months, - - -	915 30	
Mr. and Mrs. Cross to Calcutta, - - - -	400 00	
		5,045 79

Shwaygyeen Mission.

s, drafts, purchases, and payments, - - - -		1,826 53

Toungoo Mission.

s, drafts, purchases, and payments, - - - -	1,213 60	
f Dr. Mason and family in returning to the U. England, in part, - - - - - - - - -	1,418 26	
f do. in this country, in part, - - - - -	476 22	
		3,108 08

Rangoon Mission.

s, drafts, purchases, and payments, - - -	9,885 12	
Mr. Stevens and family to the U. S., - - -	1,546 04	
f " in this country, - - - - - -	803 88	
Miss Vinton to the U. S., in part, - - - -	50 91	
f " in this country, " - - - -	122 72	
		12,408 67

Bassein Mission.

s, drafts, purchases, and payments, - - -	4,638 24

Prome Mission.

s, drafts, purchases, and payments, - - -	2,499 70

Henthada Mission.

s, drafts, purchases, and payments, - - -	3,582 00

Arracan Mission.

Remittances, drafts, purchases, and payments, - - -	3,199 69	
Outfit and expenses of Mr. and Mrs. Satterlee, - - -	616 81	
" " Mr. and Mrs. Watrous, - - -	586 12	
Passage of Mr. and Mrs. Satterlee and Mr. and Mrs. Watrous to Calcutta,	1,000 00	
		5,402 62

Assam Mission.

Remittances, drafts, purchases, and payments, - - -		8,649 28

Teloogoo Mission.

Remittances, drafts, purchases, and payments, - - -	1,133 58	
Outfit and expenses of Mr. and Mrs. Douglass, - - -	604 40	
Passage of " " to Madras,	500 00	
Expenses of Mr. Day in this country, - - - - - - -	600 00	
Expenses of Mr. Van Husen and family, in this country,	354 35	
		3,192 33

Siam Mission.

Remittances, drafts, purchases, and payments, - - -		7,213 88

Hongkong Mission.

Remittances, drafts, purchases, and payments, - - -	2,463 48	
Expenses of Dr. Dean in this country, - - - - - -	877 83	
		3,341 31

Ningpo Mission.

Remittances, drafts, purchases, and payments, - - -		4,854 98

Deputation to the Asiatic Missions.

Expenses of Messrs Peck and Granger, - - - - - -		2,702 02

Bassa Mission.

Drafts, purchases, and payments, - - - - - - - - -	5,506 86	
Expenses of Mr. Shermer in this country, in part, - -	152 83	
		5,659 69

Mission to Greece.

Remittances, purchases, and payments, - - - - - -		4,407 96

Mission to France.

Remittances and payments, - - - - - - - - - -		4,745 79

Mission to Germany,

Remittances and payments, - - - - - - - - - -	7,522 52	
" for chapels, - - - - - - - - - - -	8,000 00	
		15,522 52

Cherokee Mission.

Drafts, purchases, and payments, - - - - - - -		2,831 53

Shawanoe Mission.

Drafts, purchases, and payments, - - - - - - - - -	3,523 54	
Defrayed by U. S. appropriation, - - - - - - - -	2,250 00	
		1,273 54

Mission to the Ojibwas.

ı account of this mission are met by U. S. iations, - - - - - - - - - - - - -	1,750 00	

Agencies.

v. J. Stevens, fifteen months, - - - - - -	1,000 00	
xpenses, &c., " - - - - - -	266 87	
v. S. M. Osgood, one year, - - - - - -	891 65	
xpenses, &c., including expense of removal ion, N.Y., to, and house-rent in Philadelphia,	613 38	
v. O. Dodge, one year, - - - - -	900 00	
xpenses, &c., " - - - - - -	225 67	
v. H. A. Smith, " - - - - -	800 00	
xpenses, &c., " - - - - - -	206 94	
v. J. D. Cole, two years, - - - -	1,600 00	
xpenses, &c., " - - - - - - - -	475 17	
v. H. C. Estes, one year, - - - - - -	750 00	
xpenses, &c., " - - - - - - - -	212 78	
v. J. Aldrich, " - - - - - - - -	800 00	
xpenses, &c., " - - - - - - - -	162 29	
v. J. Alden, ten months, - - - - - -	583 33	
xpenses, &c., " - - - - - - - -	175 10	
v. E. A. Cummings, one month, - - - -	58 33	
xpenses, &c., " - - - - - -	21 92	
" of Foreign Secretary, - - -	8 20	
" of Home " - - -	88 13	
		9,839 76

Publications.

f Fortieth Annual Report, - - - - -	387 64	
" " - - - - -	20 32	
ses of the July No. of the Magazine, - -	411 00	
the Magazine for file and distribution, - -	175 00	
f the Macedonian for file and distribution,	200 00	
l Notices, - - - - - - - - - - -	80 00	
		1,273 96

Secretaries' Department.

Foreign Secretary, $1,600, less $460 re- rom the fund for officers, - - - - - -	1,140 00	
Home Secretary, $1,600, less $460 re- rom the fund for officers, - - - - - -	1,140 00	
- - - - - - - - - - - - - - -	600 00	
		2,880 00

Treasurer's Department.

easurer, 6 months, - - - - - -	800 00		
okkeeper 5½ months, - - - - - -	576 92		
	1,376 92		
l from fund for officers, - - - - -	460 00		
		916 92	
- - - - - - - - - - - - -		416 67	
			1,333 59

Miscellaneous Expenses.

ns, - - - - - - - - - - - - - -	700 00	
- - - - - - - - - - - - - - -	12 62	
and stationery, - - - - - - - - -	152 60	
nd light, - - - - - - - - - - -	188 21	

Furniture and repairs,	112 59	
Books for library,	48 46	
Periodicals and papers,	52 83	
Certificates of life membership,	78 17	
Postage of letters, papers and pamphlets,	243 38	
Freight and cartage,	123 96	
Interest on borrowed money,	1,586 41	
Counterfeit money, discount on drafts, and bank notes, including $66.91 worthless, of last year,	278 09	
Loss on stock of Firemen's Insurance Co., Albany,	482 50	
Legal documents,	15 00	
Preparing and copying papers and documents,	282 01	
Messenger, porter, and care of rooms,	125 04	
Curiosities for cabinet,	6 02	
Expenses of missionary candidate,	17 00	
Travelling and other expenses connected with the Annual Meeting in Philadelphia,	87 18	
Travelling and other expenses connected with the Board Meeting in New York, in part,	128 25	
Memoir of Dr. Judson, for distribution,	33 34	
Boxes for packing goods,	48 40	
Expenses of removal of bookkeeper from Hartford, in part,	41 44	
Daguerreotypes of missionaries,	20 00	
		4,863 50
Total expenditures of the Union,		132,948 31
Balance for which the Union was in debt April 1, 1854,		30,712 52
		$163,660 83

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1855.

Donations, as acknowledged in the Missionary Magazine,	95,491 20	
Legacies, " " "	6,673 38	
From sale of real estate in Rockford, Ill.,	133 00	
Interest on fund for support of native preachers,	30 00	
		102,327 58
Balance for which the Union is in debt, April 1, 1855,		61,333 25
		$163,660 83

Permanent Fund.

This fund amounts, as last year, to	21,000 00

Fund for Officers.

Balance on hand April 1, 1854,	10 62
Received from income of permanent fund,	1,380 00
	1,390 62
Paid balance of salaries of Secretaries and Treasurer,	1,380 00
Balance on hand April 1, 1855,	$10 62

Fund for Support of Native Preachers.

This fund amounts, as last year, to	$600 00

The Jonathan D. Price Scholarship.

This scholarship was founded by a friend of Dr. Price, in Philadelphia; the yearly interest of which is to be devoted to the education of a Burman pupil in a normal school, - - - - - - - - - - - - - - -		500 00

Magazine and Macedonian.

Balance on hand January 1, 1854, - - - - - - - -	159 38	
Received for subscriptions during the year, - - - - -	6,323 16	
		6,482 54
Cost of publication, - - - - - - - - - - - - - -		6,416 68
Balance to new account January 1, 1855, - - - - -		65 86

There have also been received from the United States and coördinate societies the following sums, which have been expended in the several missions, viz:

From the United States, - - - - - - - - - - - -	4,000 00
" American and Foreign Bible Society, - - -	5,000 00
" " Tract Society, - - - - - - - -	2,200 00
	$11,200 00

N. BOYNTON, *Chairman of the Treasury Committee, A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1855.

The Auditing Committee having examined the account of the Chairman of the Treasury Committee of the American Baptist Missionary Union, for the year ending March 31, 1855, with the vouchers, hereby certify that they find the same correct, and that a balance of *sixty-one thousand three hundred thirty-three dollars, sixty-five cents*, was due from the Union on the first day of April, one thousand eight hundred and fifty-five.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statement on the Treasury books.

J. B. WITHERBEE, }
GEO. W. CHIPMAN, } *Auditing Committee.*

Missionary Rooms, Boston, April 25, 1855.

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MISSIONARY MAGAZINE.

OL. XXXV. AUGUST, 1855. No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

RANGOON MISSION.

JOURNAL OF DR. DAWSON.

An open field—Pwo Karens.

Rangoon, March 3, 1855.—Last year promised several of the native Chris- ns residing in the country, that I would ize the first opportunity for visiting eir villages, and I have but just return- after accomplishing that object. To the journey was exceedingly pleas- t, and some of the incidents of our ogress were not without interest.

The native assistant, Ko Tha-no, and oung Myat-then, a young man who is tdying with a view to the ministry, ac- mpanied me. We were absent about ven days, travelled on creeks and riv- a distance of nearly three hundred les, and visited not less than thirty lages. We passed very few, at which did not pull up for a short time. me of our evenings were spent at ge and populous settlements.

We found in that region quite a num- r of Pwo Karens. They appeared to e in hamlets of from three to nine d ten houses; and, for a distance of out fifty miles along the "China Bu- er" river, they could be noticed at ervals of from three to five miles, ried in many instances amid groves of untain trees. Scores of these people had scarcely ever seen the face of a white man; but as a body, they were rejoicing in the changes which brought them under the jurisdiction of a more liberal and enlightened government. They subsist by raising squashes, melons, cucumbers, egg plant, capsicum and immense heaps of plantain for market. Among these clusters of Pwo Karen hamlets, an encouraging field of missionary labor is now open. The preacher of the gospel may travel, and tarry, and preach, without fear of obstruction, or apprehension of personal danger. Many of the people are fine specimens of men and women, honest, open hearted and teachable. Several manifested an eagerness to listen to the story of the cross, and many expressed a desire to learn to read.

Village of Love.

On a point of land formed by the junction of two creeks, called the "I-wantai" and "Pa-thee," we found a fishing settlement, in which reside four or five Burmese Christians. Heretofore the village has been only a temporary settlement, where the people have posted themselves for the fishing season. They now propose to make it their permanent home, to clear away the contiguous jungle, and to build for themselves something better than sheds. The villagers pay a tax to

the government for the privilege of catching fish in the neighboring streams. The privilege has to be bought at public auction, and the party guarantees to pay the amount of his bid as revenue to the state. The sum now paid is between four and five hundred rupees a year. The village consists of about twenty families, most of them related to one another, with a large proportion of children. The Christians are the leading men of the settlement, and their influence in favor of Christianity is apparent throughout the little community. Several are inquirers among them, and four or five others, who are either wives or daughters of Christians, are applicants for baptism. The assistant and myself spent some interesting hours among them. In establishing a permanent village there, the people propose to elect one of the Christians as their headman, and, as it was not yet named, or had been misnamed by others "Pa-thee-uwah," or the Mussulman village, while there is not a Mussulman in the whole place, I suggested that it should be called "Mee-tah uwah," which signifies "Village of love." The proposition struck them very favorably; for their clanship, kindredship and friendship for one another, appeared to render it not an inappropriate name.

Iwantai—Burman gratitude.

The next village we visited up the creek was Iwantai—a place of considerable size. It is of old date, and was originally settled by the Talings. Several Mohammedan foreigners have crept in, but the bulk of the population is Burmese. The morning after my arrival, while walking along the street, a man approached me making the usual oriental salutation, whose features I thought I recognized. He requested me to come to his house, and, pointing down, he remarked, "You know that poor foot?" The man then very feelingly observed, "I owe my life to you." Mentioning the circumstances of his case, he said that immediately after the capture of Rangoon by the English forces, the whole country was overrun by robbers and banditti. He was attacked by them, robbed, and wounded so dreadfully in the foot, that he was left as dead. His family sought him in the field, carried him to the river, and then brought him in a little canoe to town. He was admitted into the "Indigent Hospital," where he recovered. Many persons believe the Burmese to be an ungrateful people. It is almost needless for me to notice that I have not found them so; on the contrary, they appear very grateful for succor in their distresses. The family alluded to the Christian instruction they heard in the hospital, and said it was their sincere wish to inquire further, in order to learn the way of the Lord more perfectly. Two other families in the village appeared like honest, sincere inquirers; and two persons, a man and his wife, applied for baptism, before we left. We spent there two nights and a day.

Shan settlement.

A part of the day was consumed in visiting a Shan settlement, about a mile and a half back from Iwantai. The Shans are probably more numerous there than in any other part of the province. They have about one hundred and fifty houses in the village, which is apparently surrounded and embowered by fruit trees. This Shan community numbers perhaps six or seven hundred souls. Preparations were in progress among them for a "powai," or theatrical exhibition; and many more were engaged working at yellow robes, intended as offerings to the priests. Ko Tha-no and myself talked to them till we were fairly hoarse, persuading them "to turn unto the Lord that they might live." But their hearts and their hands were busy, seeking "meri," which bringeth nought but dishonor and confusion in the world to come, upon its misguided votaries.

The king's garden—A forbidden tree.

A short walk eastward from this Shan settlement, is a garden that belongs to the king of Ava. The garden is somewhat noted among the Burmese, and has

often inspired many of them with the utmost fear for the safety of their lives. It contains a tree which appears to be unknown to European botanists, named by the Burmese the "tu-ta-bat." There are only eleven in the whole empire, and these are growing in this particular locality. In its general appearance it resembles the common jack-tree of the country; but when examined closely, it is easily distinguished. No flowers of it were to be procured. The fruit had just been picked, and the last picking was about to be taken away. The headman in charge of the garden presented me with five of them. They looked somewhat like a pear, and tasted much like a very ripe melon, with the flavor of the dorian. Each fruit has four dark brown seeds, imbedded in the pulp, which bear a striking resemblance to the kernel of an almond. During the reign of the kings of Ava over Pegu, the preservation of the "tu-ta-bat" tree was considered by the local authorities a most important duty. On the first appearance of the young fruit, the myo-oke, or governor of the district, had to proceed to the garden in person, accompanied by all the officials under him. The buds were counted, and the exact number entered officially in his books. A report certifying the performance of that duty was then forwarded to the king. Again, when the fruit was fully ripe, another account was taken, and together with the produce of the trees, was despatched in a swift boat to the capital. No public officer, however high his position in the district, could eat a solitary fruit without the risk of losing his head. The gardener and all the members of his family were sworn on their most sacred book, the "bee-ta-gat," that they would not eat one. They were obliged on the authority of the king to take such an oath. Both the gardener and his daughter, whom I met there, declared that, though they had watched and cultivated the garden for over twenty years, they had never once tasted the fruit thus raised by their labors. It was a penal offence for any one to discharge a gun at the trees, to turn the edge of a sharp weapon toward the fruit, or even to point a finger at them. I exhorted the people to cast away all such slavish fear, saying that they might now endeavor to raise as many trees and as much fruit as possible, and enjoy it; for such was the desire and wishes of their present rulers.

Home of a converted priest.

Leaving Iwantai, we pursued our journey toward Pantanau, stopping at different settlements as we passed. Ascending a small shallow, winding creek, we came to the new home of the converted Burmese priest, who was baptized in 1853. It was a joyous meeting to us all. I was glad to find that he continued steadfast in his Christian profession. Being now, as he says, a poor man, and suffering as he does from a chronic affection of the eyes, it is difficult for him to leave home. Upon his own exertions depend his maintenance, and his industry is truly creditable. His relations, of whom he has quite a number, gathered around after our arrival at his house. His aged mother, who is still spared, and four grown up brothers and their wives, besides one sister, with her husband, and a group of children were present. They sat around in a semi-circle, and listened with great attention while the "way of life" through a precious Saviour was explained to them. The whole family appeared well; and I indulge a hope, that some of them, at least, are not far from the kingdom of Christ. Our parting seemed to cause mutual pain, for they urged us to remain two or three days.

Pantanau—Preaching in a Kyoung.

Pantanau is a large Burmese town, and stands at about two thirds the distance between Rangoon and Bassein. It is a sort of entrepot for trade. The productions of the upper country and those of the Bassein valley change hands at this point. In the town are several Burmese shops, furnished with a variety of goods, and at the lower end of the settlement considerable work is done in

building and repairing boats. We visited a nike-ban kyoung, and soon a crowd collected. Without any solicitation from the listeners, the principal poongyee came out to defend his religious system; but his sophistry was made to appear so palpably ridiculous, even to himself, that he soon withdrew, and left us the ears of the people for more than an hour. Some of them then followed me to the boat and asked for tracts. During the journey a few seeds have been scattered in places hitherto unvisited by any missionary.

MISSION TO AVA.

LETTER FROM DR. DAWSON.

In the Magazine for April, p. 112, it was intimated that Mr. Kincaid and Dr. Dawson were intending soon to make an experimental visit to the capital. With this purpose Dr. Dawson left Rangoon early in March, and reached Prome on the 15th. He found the church there numbering about ninety-five members, intelligent, devoted and conscientious in fulfilling their Christian obligations. The bamboo zayat in which they hold their meetings stands in a central position, and is thronged with hearers. A subscription has been commenced for the erection of a teak wood chapel.

Before the brn. left Prome to ascend the Irrawadi, a rumor had gained currency that another revolution had broken out at Ava. The friendly king, it was reported, had voluntarily resigned his functions into the hands of his turbulent and warlike brother. The report needs confirmation.

Journey towards Ava commenced.

Men Khla, March 29, 1855.—By the kind mercy of our Heavenly Father, we were enabled to reach this place before sunset. The town of Men Khla stands on the right bank of the Irrawadi, and is about forty miles above Meaday, which is the frontier garrison of the English in Pegu.

We began our journey on Saturday, the 24th inst. The first evening, we reached the village of Ka Ma, where we stopped during the night. On Monday we arrived at Thayet, where a large town is rapidly springing up, and a new military cantonment is being formed. In coming years Thayet will be a place of much importance. An active trade has already commenced there, and contiguous to it a bed of coal has recently been discovered. The coal will be of great service to the province, and more especially to the steamers on the river. Mr. Kincaid applied to the authorities for a lot on which to build a zayat and schoolhouse in the town. The military clergyman of the station, Rev. Mr. Copland, who is evangelical, has offered to assist in raising funds among the pious officers for the support of a native assistant to labor there.

Friendly indications.

Before leaving Thayet, we met an English merchant who had just arrived from Ummerapoora. He told us that everything was quiet at the capital. The king, he said, was making every effort in his power, to establish friendly relations with the British Government. A letter had been intrusted to him directed to the Commissioner in Pegu, from the court of Ava, urging that an English steamer might be allowed to visit the capital at least once a month. A large teak-wood building had been erected for the reception of the English envoy from the Governor General, and his arrival would be looked for in May or June. The foreign residents at the capital were not only free from all molestation and trouble, but were treated with much consideration, and received every encouragement in the prosecution of their business. This English merchant further assured us that we should be entirely safe in going and returning from the capital.

The day before yesterday we passed the "white pillars" on the bank of the river, which mark the boundary between the two governments. In the evening we held a prayer meeting under the shelter of the sail of our boat, which we had spread out like a tent on the river bank. For the first time during a period of seventeen years, the voice of prayer there ascended to Heaven, and a grateful song of praise was sung. To-day we passed the old city of Maloon, which

was formerly the seat of the government of this district. The present governor now resides at Men Khla. On our arrival here this evening, we called on him, and found him very friendly and cordial. Though wearing the dress of a Burman, he is an Armenian by birth and education. Being a foreigner, he was selected expressly on that account for his present post. This arrangement will undoubtedly prove acceptable to the authorities of Pegu.

An inquirer has just called at the boat to see us. He has been an inquirer for many years. A tract which some person gave him first awakened his attention to the true religion. He proposes moving down to Thayet with his family, and hopes soon to be a sincere Christian.

In the course of eight or ten days, we hope with the Divine blessing to reach Ummerapoora.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Church at Ke-yong.—Baptism.

Maulmain, March 19, 1855.—When I wrote last, Feb. 27th, I was on the point of starting off on another tour. It proved to be one of the happiest which I have made in Burmah. I found the church at Ke-yong in a prosperous condition. One individual was suspended, the only case of discipline; two, who had formerly been excluded, asked to be restored to the fellowship of the church; and giving evidence of true repentance for their sins, they were received. Seven also presented themselves for baptism, five of whom were accepted. Four of these were from Christian families, and one from among the heathen, a young man and the head of a family. On the Sabbath I had the very great happiness of baptizing these young disciples in the name of the triune God, and into the likeness of our Saviour's death and resurrection. As we stood upon the bank of the little cove, the bank and cove completely sheltered from the burning sun by the dense foliage of majestic trees — hymning a song of praise to the Most High, and lifting up the voice of supplication to His throne, and as I led down the little company, one by one, into the baptismal waters, for the first time in my ministry engaging in this delightful ordinance, my joy was greater than I can describe.

Would that all our brethren at home could witness a few scenes like this,— could look upon that happy band of converted heathen who stood upon the bank,— could see the joy of those young disciples, as they came up out of the water, the Holy Spirit indeed resting upon them,— could listen to that hymn of praise, raised to heaven by those sons of the forest! Would, I repeat, that they could witness all this a few times, —and how many, many times have such scenes transpired within the past twelve months upon the banks of the Attaran, the Gying, the Salwen, the Sitang, the Irrawadi and their tributaries,—I do not believe that adverse reports or rumors could shut up their sympathies or keep back their treasure. I do not believe that because the teaching of English has been abandoned, they would withhold the means of training up preachers and teachers in their native tongue. I do not believe that because a few dollars more may have been appropriated for preachers and a few less for schools, they would compel us to abandon both altogether. Nor do I believe they would allow any depression of monetary affairs to lessen by one dollar the amount necessary to sustain with the greatest vigor all the operations of our missions.

Appeal for the perishing.

But why do I say this? If the love of Christ constrains you not, my dear brethren, what avails such a scene as I have described? Rather should I not say, look again upon the closing scenes in our dear Redeemer's life! Enter anew with Him into the garden of Gethsemane, follow him to the judgment hall, look upon him on Calvary; listen to his

last agonizing cry, "My God, my God, why hast thou forsaken me?" Why all this suffering? And shall we withhold the bread of life, thus purchased, from a single soul? Who will take such a responsibility? Our earnest prayer is that the embarrassments may soon be relieved. It is sad, indeed, at such a time as this, when the work of the Lord seems to prosper on every side, that it should be staid for want of means. But God is wise and good, and this work is his own. Our hope is in him.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. BIXBY.

Directly after his return from the tour described in his last journal, pp. 177—181, Mr. Bixby set out upon a trip to visit the villages on the Gying.

Labor in Maulmain—Zahtaben.

Zahtaben, Dec. 5, 1854.—We were longer in the city than we designed, but circumstances beyond control prevented our return until to-day. We regret to lose a single day during this delightful season for jungle labor; there is so little time when it is both convenient and healthful to travel. Still we hope that time spent in Maulmain is not lost; for there is much to be done there, and, unless "tired nature" demands rest, we are as actively employed there as here.

We find this a large and beautiful village, situated on the banks of the Gying. The surface lies several feet above high water mark, a smooth horizontal plane, covered with a rich evergreen carpet, while umbrageous trees above form a grateful covering from the sun. Here, as in almost all picturesque and charming spots with which this country abounds, Gaudama seems to have planted his broad foot. Few places that I have seen, exhibit stronger evidence of the blighting curse of idolatry. Their kyoungs and idols and pagodas must have cost more than all the rest of the village. One would think that nature herself, clothed in such beauty and grandeur,—"day unto day uttering speech,"—would rebuke their senseless worship and lead them to nature's God. But alas, "darkness covers the earth, and gross darkness the people." "Who by searching can find out God?"

We are now comfortably located in the zayat, with our usual number of assistants, excepting our faithful and zealous friend Ko Boke, providentially detained, and are prepared, if God grant his presence, to bring life and immortality to light to this people through the gospel. Were I surrounded by the richest gems of India, or by the choicest pearls of the ocean, or were I on the golden sands of California, I could not have half so much to animate my spirit, to employ my energies and support my hope, as I do now. Never had a man in any other service such motives to work while the day lasts, and to do with his might what his hands find to do. My often repeated and most earnest prayer is, "Give me bodily health, and the Holy Spirit in large measure, and I will lift up my voice like a trumpet, and show this people their transgressions, and point them to the Lamb of God, who taketh away the sin of the world."

"The one idea."

9.—During the past four days we have been hard at work, with scarcely anything to encourage us but the sure promises of God. Few have visited the zayat. I have spent a part of each day preaching from house to house. The assistants have visited remote parts of the village. Many have heard the word, some willingly, others unwillingly. Mrs. Bixby has seen very few of the women, as the zayat is at some distance from the village, but Mah Tee and Men-thah have been to the village to tell their countrymen of a risen Saviour.

We endeavor to inculcate as far as possible the "one idea" which has been faithfully exhibited by Rev. Mr. Onchan, though it did not originate with him, that all the members of the church, male and female, should do what they can for the

diffusion of the knowledge of Jesus. It is our design in our jungle travels to take a boat load of native Christians with us, as many as can be persuaded to go out for a week or two without pay, to sing and preach and pray; and when we return, to take others, and in this way to lead all to feel that they have a personal concern in this work. Besides this we shall constantly watch the members of the church, and "try the spirits," to find suitable men for evangelists and pastors, who shall "give themselves wholly to preaching and prayer." My soul shrinks from the slightest appearance of a hireling ministry; but a faithful native ministry is indispensable to a speedy evangelization of Burmah. Pray the Lord of the harvest that he may send forth more laborers of *this* class into his vineyard.

A Sabbath's employment.

10.—I received an invitation, several days since, to preach in the goung-yoke's house, a governor of a district including several villages; but he said he was not quite ready, and would send for me when it was convenient. I let it pass as a specimen of Burman courtesy, and thought no more of it until to-day. This morning he sent a messenger for me and renewed his invitation. We most gladly accepted it, as it is the Sabbath, and we did not wish to go from house to house, neither did we wish to have worship without some heathen hearers. We were obliged to cross the stream in our boat, and it brought us to a part of the village where I had not preached. We were received very kindly;—chairs had been provided, and all things were ready. We sung a hymn in Burman, and nearly all within hearing distance came in. After prayer, Ko Ouk-moo delivered an address in Burman, admirably adapted to the hearers. He was followed by Ko Thau-mang-ay, in Peguan, after which I addressed them in broken language for a short time. The congregation was quite large, and many were attentive. After this service we walked to a distant part of the village, on the same side of the creek, and sat down under some shady trees and commenced another service in the usual way. Our singing attracted many, and we had another large congregation, to whom I preached nearly an hour. I have seldom had more attentive listeners. After this we returned to the zayat, full of encouragement and gratitude. May God grant that some seed, falling on good ground, "may bring forth thirty, sixty and an hundred fold."

11.—This morning early we entered our boat, and dropped down the river about two miles, to a small village called Quan Lan. The people of the place were commencing their paddy harvest, and many were absent. But we selected a central house, obtained permission to enter, and commenced singing. These uncommon sounds soon called nearly or quite all in the village to our door. They were very much occupied in examining and questioning "the great mamma;" but we were able to communicate some of the truths which make alive. Whether they will prove "a savor of life unto life or of death unto death," cannot now be foreseen. In the afternoon we returned to the zayat, weary but happy.

Ka-do—Zayats.

13.—The people here have heard much at home, and in the city. This is a great timber depot, and many Europeans have been here. I am sorry to say this is no help to us. The natives often tell us to go and preach to our own people, for they far exceed them in wickedness. Drunkenness is an alarming evil, a spreading leprosy among the natives. Every man who can pay for a license is permitted to sell arrack and opium, both of which are used to excess in almost every village.

The zayat here is quite open, but very valuable. It is made, as usual so far as I have seen, with teak walls and floor, and tiled roof. There are two large teak zayats in this village. In many of these zayats there is a sort of pulpit, sometimes beautifully carved and ornamented

in Burman style, which the priests occupy when they preach to the people. It is unfortunate for us, that they are usually close to the kyoungs, and the people are afraid to visit us on account of the priests. Still I do not know how we should do without them, as they are the only public buildings, and it would be impossible for us to obtain lodgings in a native Peguan house on account of their superstition.

Desiring books, but not the gospel.

In the afternoon, I went into the village, and preached about two hours. Some ten or fifteen persons listened to me. One man asked immediately for books; he said he was from a distant village, and would like to get five or six books for himself and neighbors. I requested him to listen first to my preaching, then I would give him books. No, he said, he did not wish to listen to me, but he would read for himself. I told him if he had a desire to learn about the true God and Jesus Christ, he would gladly embrace the opportunity to hear me preach, and because he did not, I could not give him books. He became very angry, and used insolent language. His object, no doubt, was to get as many books as possible and destroy them. Such cases are by no means rare. While I continued to preach, he feigned to be asleep. It was distressing to see a man thus reject the offers of eternal life. But how many there are in Christian America who are equally guilty, nay, doubly guilty, of rejecting the Son of God, the only Saviour! It is an affecting truth, productive of sorrow mingled with joy, that "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other, the savor of life unto life. And who is sufficient for these things?" But we must preach the gospel for a witness.

Seed, long sown, brought to light.

14.—To-day we have had some encouragement. The assistants have been in the village, while I have been constantly employed in the zayat. Many have been in, and a few intelligent men have remained nearly all day, among whom were the headman and a doctor; the latter belongs to a distant village. He declares that he is a worshipper of the Eternal God. Ten years ago or more, he heard br. Haswell preach, and received a bible, which has been his favorite book for many years. It was delightful to hear him join in, and declare to his countrymen the truth as it is in Jesus. His views, of course, are limited and imperfect, but he gives unmistakable evidence of being at least a student of the bible. I have some hope that he has already passed from death unto life. He would not leave me without a promise to visit his village. I hope to go soon. May the Holy Spirit go before me.

We cannot measure the success of our labors by the number of converts baptized. I have no doubt there are many true converts who never come to our knowledge. This is doubtless true in every land; but particularly so where it can be said emphatically, "I am not come to send peace, but a sword." Christ has a hidden church in Burmah, and it is not impossible that it may now contain "seven thousand." Will it not be a happy surprise to those who have toiled and sacrificed for Burmah, and "sown in tears," to meet a multitude of Burmans and Peguans and Karens in the New Jerusalem, all "clothed in white," whom they had numbered among the lost? We are now sowing the seed, and we confidently expect a harvest. Ours is not the work of a month, nor of a year: therefore tell the churches to wait patiently, to pray earnestly, and to expect confidently a glorious ingathering to our Shiloh.

Preaching to priests.

In my walk after dinner, I came to a kyoung, and spent an hour in preaching to the priests. They were very respectful,—asked many sensible and some very foolish questions, and listened attentively to my replies, in which I endeavored to imitate our Saviour. May the Lord have mercy upon them, and make them

"priests unto God." The assistants report some interesting hearers.

15.—This morning I had some apparently sincere inquirers, who have heard every day. Preached several hours to such as came to the zayat, and then went to the neighboring kyoung. The priests were full of rage, and used the most insolent language. After several unsuccessful attempts to gain their attention, I turned away with sorrow, and shook off the dust of my feet for a testimony against them. In the afternoon I returned to Maulmain, thankful to God for our preservation and for the encouragement which he has given us. "We shall reap, if we faint not." Pray for us, that we may not become "weary in well doing," and that we may not labor as those who beat the air.

NINGPO.

LETTER OF DR. MACGOWAN.

Dr. Macgowan having been compelled by the continued sickness of his family to take a voyage by sea, proceeded to Hongkong in January. At our last advices, April 12th, they were at Macao, with health much improved, and were expecting to leave for Ningpo in May. The following notes were taken at Chauchau on their passage from Amoy to Hongkong.

Chauchau—Chinese emigrants.

Chauchau, Jan. 20, 1855.—Yesterday, at one o'clock in the morning, the Mazeppa weighed anchor, and at sunset dropped it at this place, having been driven at a rapid pace before the Monsoon. We were honored with a passage in her on very reasonable terms from Amoy to Hongkong. Our clipper was built at Baltimore, for the slave trade, but has long been employed in the more lucrative and safer traffic in opium.

We spend but a day and two nights at this port. This short period does not afford us time to visit the city of Chauchau, or, as it is called in the local dialect, Tiuchiu, or Teochew. Having been led to suppose that we should be able to accomplish that object, we were not a little disappointed.

This department of six cities is the habitat of the Chinese for whom our brethren at Hongkong and Bangkok are laboring. It is extremely fertile, and probably more densely peopled than any other region of the same extent on the globe; and it is doubtless mainly owing to this fact, that the people emigrate in such large numbers. American and English vessels are now here, taking in coolies for Cuba. Many have already reached that island; and, as the Chinese are well treated on the voyage, are content with their condition with the Spaniards, and give satisfaction to their employers, the passenger-trade will continue to thrive. Those of them, however, who are shipped to the Chincha islands as guano-diggers, are doomed to drag out a miserable existence, and to meet an early death. No slave-trade or slavery can exceed, if equal, this traffic, in cruelty or fatality. A short time since, Sir J. Bowring, English plenipotentiary, issued a prohibition against British vessels conveying Chinese passengers to Peru, which so far suppressed the evil. But the home government has not sanctioned the measure, so that this form of the slave-trade will soon be resumed. Emigrants proceeding to California pay their passage; but to other remote regions, they receive a bounty, and are bound out on their arrival, according to the stipulations previously entered on.

At Bangkok, these people are found in large numbers, and have shown a greater disposition to embrace the gospel than their countrymen generally, as the church formed in connection with our mission there testifies. In Hongkong they are not numerous; but above a score have been gathered into a little church in that colony. When the set time comes for direct missionary operation among the Chauchau men, these churches will afford an effective native agency for their evangelization. No other missionary body has men laboring

for this people; consequently it will be incumbent on us to direct special attention to them, whenever it pleases the Master to open an effectual door.

Efforts for their evangelization.

A German missionary, believing it practicable for a foreigner to reside in this district, made the attempt, and remained long enough to collect some adherents, if not converts; but the annoyances to which he was subject through the indirect action of the mandarins, compelled him to relinquish the undertaking. Could an unmarried man be found, willing to endure for a time the animosity of the people and officials, and "rough it," *a la Chinoise*, his patience and fortitude would secure for him ample protection in the end.

Within a few months past, new facilities have been presented for the attempt (by a single man) to commence a mission here. The anchorage, called Swatow, is now frequented by foreign vessels, and the opium receiving ships, formerly stationed at an island farther north, have made this their port. A missionary may safely reside sufficiently far up the river for the quiet prosecution of his labors, whilst his supplies could be received from Swatow, to which place also he would resort when sickness or other causes rendered a change necessary. Commerce being tolerated at this port, although no engagement requires it, there can be no doubt that an unmarried missionary could now take up his residence in or near one of the cities, and thus prepare the way for more extended operations

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LETTER FROM MR. KNOWLTON.

Chusan — Seceders from Romanism.

Ningpo, Jan. 23, 1855.—The Sabbath, Dec. 10th, was an interesting day to us. We had the pleasure of baptizing and receiving into the church a man by the name of Qwu, who had formerly been a Catholic. He is a tradesman of the city of Zinghae, the capital of Chusan.

That island, which is about thirty miles east of Ningpo, probably contains eighty or a hundred thousand inhabitants. Catholics formerly were quite numerous; but having been deceived and outraged by the priests, five or six hundred of them have recently abandoned that church. Some have returned to the ancient religions; others are unsettled; having renounced the religion of their ancestors, and now also popery, they know not where to find rest. Among these was Qwu, as well as several others, who, having heard of the Christian religion in its purity through missionaries, who often during the hot season retire to that beautiful island to enjoy the sea-breezes, became interested.

While spending a few weeks there the last summer, Dr. Macgowan had a class of these persons, whom he instructed daily, and who seemed to be sincere inquirers. Qwu's mind was so much impressed by these instructions as to lead him to come to Ningpo and spend several weeks in order to receive further instructions. During his recent visit to this place, he gave so interesting an account of the state of things on the island, and was so importunate that some one should go there and instruct the inquirers, that I concluded to go, accompanied by Chu Tepeau, the young assistant.

Trip to Chusan—Inquirers.

We started about 9 o'clock in the evening, and dropped down with the tide to the mouth of the river, where we anchored till morning; thence pursuing our way, we arrived at the city of Zinghae about sundown, and were very cordially received. We were longer on the way than is usual, as we had to walk overland six or seven miles, in order to avoid pirates lying in the harbor. The day before, they had pillaged five boats. After partaking of refreshments, we obtained a room and held a meeting. The room became crowded with passers-by, who for the most part gave good attention to what was said, and, as usual among the Chinese, pronounced the doctrine "good."

After closing the services, I had some very interesting conversation with some of the inquirers. They appeared sincere, and one especially gave me strong hopes that he had experienced a change of heart. This man, whose name is Yi, is a physician from the city of Sezche, a wealthy place, several miles above Ningpo in the interior, and is an intelligent, reading man. Contrary to my expectation, I found most of the inquirers very intelligent, and some of them literary men, and men also in good pecuniary circumstances. One is a petty mandarin. They detest the Romish religion, and seem anxious to become fully acquainted with the doctrines of the gospel; and, so far as I could judge, are desirous to be practical partakers of its benefits. The hope of pecuniary benefit does not seem, as is the case with many fair pretenders, to have any influence upon them; for they do not need such aid, and I see not how they can have any hope of obtaining it by attaching themselves to us.

Another man by the name of Wong, a tradesman, also appeared very hopeful. He indeed went so far as to inquire if we were willing to baptize him; but on being informed that he must keep the Sabbath before we should be willing to receive him, he seemed to think as he was situated in a mercantile house in company with others who would not regard the Sabbath, that, at present, that would be impossible. This keeping of the Sabbath is a severe test for most Chinese, especially if they are very poor. Wages are so very small that it seems necessary for a very poor man with a large family, to labor every day in the week in order to gain but a scanty subsistence. I also saw some men from the country, who had not previously been acquainted with any but Romish French missionaries. Their minds seemed open to receive the truth.

A new field entered.

On the whole, these Chinese Protestants seemed to me a very encouraging class of persons among whom to labor; more so than any other that I have seen in China. They seem in a measure cut loose from those powerful influences which bind the Chinese mind and make it almost invulnerable. They at least gave me so much encouragement, and seemed so anxious to have the gospel preached among them, as to lead me to conclude that I should be justified in having a place, in which to hold meetings so often as we could supply them with a preacher. I succeeded with the aid of Qwu in hiring a room in the heart of the city of Zinghae on a main thoroughfare, for the nominal sum of ten dollars a year, which, with some repairing, will make a very comfortable place for present efforts.

27.—Chu Tepeau has just returned from Chusan. He has been laboring a little over two weeks there, and brings encouraging accounts. He has seen several from the country, who listened eagerly to his instructions. Yi and Wong, and a man from the country with whom I had conversation while at the island, and who has since been to Ningpo to obtain more instruction, all request baptism. We need a man immediately to devote his energies to that interesting people. Providence seems to have opened a door of usefulness there, and shall it not be entered?

SIAM.

LETTER FROM MR. ASHMORE.

Bangkok, Feb. 18, 1855.—When I last wrote under date of Jan. 20,* it was under circumstances discouraging to an extent more than ordinary. In addition to what had already transpired, we had occasion to apprehend other disagreeable things yet in store. Thus far we have all been happily disappointed. Although no change has been made in the requirement which limits our operations to the immediate vicinity of Bangkok, no additional prohibitions have

* See Magazine, pp. 299, 300.

been added. The missionaries all have been staying quietly at home, and have avoided giving the authorities occasion to find fault, by keeping within the appointed limits.

Soon after the consultations mentioned in my last had taken place among the nobles of the court, they became suddenly occupied with matters of their own of the greatest importance, which have engaged their attention down to this time. In the mean time we have, in comparison with these things, dwindled into insignificance in their estimation.

The embassies have delayed their coming, but are still expected. I heard from good authority yesterday, that all those odious proclamations concerning the foreigners, with the exception of those at the guard-stations, had been locked up in the king's cabinet. Should the embassy make this strange procedure on the part of the court a subject of inquiry, it would not now be at all surprising if the king should, as far as possible, deny that any such severe measures had been enjoined.

Brethren Smith and Telford are both occupied in building. Our health is good in the main, but the sun is beginning to be oppressive and the weather very debilitating.

TELOOGOO MISSION.

LETTER FROM MR. JEWTET.

"No other name given."

Ongole, Feb. 3, 1855.—Yesterday a Hindoo came to the tent and asked me if all his ancestors are now in hell? Awful question! I told him, the same question might be asked about my ancestors, who also for many generations were ignorant of the true God and of Jesus Christ, His Son. He has power to forgive sin, and to save from it. "There is no other Saviour, and our ancestors knew him not." I inquired, "Can you draw sweet water from a bitter fountain?" "No," he replied. "Can you cleanse the inside of a corked bottle by bathing and washing the outside?" "No." "Can you make your own heart clean?" "No, all our bathing and other forms of religion only affect the body, but cannot cleanse the soul," he replied. "Jesus Christ can cleanse the soul, and prepare all who believe in Him for that holy heaven, into which no unclean thing can enter. For this purpose He, through God, became incarnate, and by sufferings and death obtained redemption." He inquired again, "Are all my people, all in this village, all in this country, all the Hindoos going to hell?" "Many in this country have renounced idolatry, repented of all their sins, and believed in Christ. These have left the road to hell; and what they have done, all must do, or perish." These truths so plain and simple commended themselves to his conscience and understanding, as they do to the conscience of all men. He may die in his sins, he may also believe and be saved.

Labors by the wayside.

For the last two months I have been going about from village to village, preaching sometimes to a crowd in the tent or in the street, and sometimes to a poor, lone man by the wayside or on his farm. Mrs. Jewett shared in these labors for the good of the females, for three weeks, and then returned to the work in Nellore. Nersu is still with me, daily telling the people the story of the cross.

Thought for ministers and students.

How many, O how many could be spared from every part of our country for the work of missions! Would that the conviction that the heathen are perishing by tens of millions might settle so deeply into the souls of ministers and students and church members, that sleep should be a stranger till a great movement had been made, *not to send merely*, but to *go forth* to the heathen.

ASSAM.

JOURNAL OF MR. BRONSON.

(Continued from p. 194.)

August 1.—Reached Bishunath again, and had further conversation with the people about their shrine. The head brahmin conversed till a late hour concerning the systems of true and false religion. He frankly confessed that Hinduism appeared to be unmeaning, and the worship of his goddess useless; but his fathers had done so before him, and taught him to do so, &c. This is all the argument that is urged by very many of the Hindoos. He used no reviling words, as at first, and asked for books.

Interview with a Gohain.

3. — Pursuing my way homeward, came to the establishment of the Auniati gohain, one of the leading priests of the country. He has seated himself, for the last six months, within four or five hours' distance of the mission premises, with an attendance of some two hundred persons, all of whom have, at great expense, been fed and maintained by the disciples, who look up to him as their spiritual guide and, I may say, Saviour! He has been very busy making disciples, raising funds, and getting all he can out of the people; so that for some time past, on almost every side his own people have been crying out from the heavy burden. Said one of his disciples, a few days ago to our native assistants, "The teachers come and give us the knowledge of God, and schools without charge; but the Auniati gohain has come among us, and holding out an immense box, cries, give! give!" This illustrates the avaricious character of the Hindu priesthood generally.

Hearing that he was intending soon to leave the district, and return to Upper Assam, I felt impelled to visit him once more, rather with the hope of making known some truth to his people, than expecting to influence a man so completely under the dominion of avarice and delusion.

I took books and went up, and was received by some two hundred of his people and villagers present. Sent forward my *salam* to the gohain, with a request for an interview. In the mean time I asked many of the youth presen if they could read; and, opening a book, desired one to let me hear him. Instantly the whole company shrunk back, as though some venomous reptile was about to seize them, and manifested the greatest scorn. I saw at once what orders they had received in regard to our books, and gave no others a chance to do the like.

The crowd increased, and soon word came that the gohain was ready to be seen. So I was invited forward, and seated in a chair outside his door, he being seated in a chair inside, surrounded by his brahmins, pundits and other followers. A large company of his disciples from many villages surrounded me, all kneeling and worshipping their *guru* or religious teacher.

The salutation past, I began to speak, when I overheard the chief officer of the gohain establishment say to the old man Adiram, "The custom is for all who come into the presence of the gohain to kneel. Up, and be off, unless you conform." This order was repeated.

Turning round I saw the native brethren *sitting* close to me amid the kneeling crowd, and Adiram looking doubtful whether to leave me or not. Turning to me, he said, "I have committed no fault. The sahib is not God; the gohain is not God; and I will not worship him."

Perceiving that the object was to compel the old man to bow down to the gohain, whose disciple he formerly was, or else to shame him before the people, I turned to the gohain and said, "These men are my attendants. We came not to treat you uncivilly or to be treated uncivilly. If you insist upon their leaving, they will go, and I with them."

Taking my staff and hat I partly rose, when several cried out, "No, no, these only will go; you remain." "Not unless they remain too," said I. "Very

well," said the gohain. "Keep quiet, all of you. Let every one do as he likes." Thus all the preliminaries were disposed of. The gohain then asked the object of my visit. I told him that he knew I was a preacher of religion; that I had visited a good many parts of Assam and conversed with many of his disciples; that when I asked them whom they worshipped, the reply was generally, "Auniati gohain:" that this led me to see that he was deceiving the people; for when, year after year, he sent and collected his annual tax, he gave his disciples sweetmeats called *Nirmoli*, on eating which they received his blessing and absolution from sin; that during my present tour one had told me that his guru was his security to deliver him from hell.

"O gohain! gohain! how dare you thus deceive the people! Who are you and I, but poor miserable sinners? Unable to save yourself from hell, how can you save others? Why do you not tell your disciples not to trust in you, because you are only a man? Why do you not direct them at once to Him who alone can save or destroy? Most of your disciples cannot read. They receive what you say. You know you cannot save them from hell. You know they should worship God only, and I come to entreat you to cease deluding the people."

The gohain said little or nothing in reply; but some one remarked that when their disciples said they worshipped the gohain, they meant God, not a man. I said, "That is equivocation. I need only to call before you your own disciples, to substantiate what I have said." The gohain said, "The people are taught to worship God." "Yes," said I, "night and morning I hear Ram, Krishnu and other of your Hindu deities worshipped, but they are not God." "They are incarnations," said the gohain. "Yonder is a fire. Ten men come with lamps and light them from this one fire. Though diffused and separated, is not each one's fire the same? So of the ten incarnations." I replied, "Yes, the original fire, and the fire of the ten lamps, though separated, are in quality the same; but do your shasters inform us that the qualities of the eternal God, whose essence is holiness, are like the lustful, lying, thieving and abominable Krishnu and his associates? I hold you to your illustration; the fire of the ten lamps is the same in quality as the one at which they were lighted, and so, the same; but because the Hindu incarnations agree in no way with the character of the Eternal, they are not God. Furthermore, which of the incarnations came, saying, 'Men have sinned and must perish. I will become incarnate and save them?' Not one. You cannot show me such a thing in any of your shasters. Our incarnation, however, has come for this express purpose. Do you know why, when you write a letter, you date it 1854? It is to mark the time since this merciful and glorious incarnation appeared. Prophets foretold him. His name is Jesus Christ. He and he only is the true incarnation. He never lied, nor stole, nor got drunk, nor lived in adultery, as these *devotas*, whom you worship, did." Here several asked what was the name of this incarnation? And they repeated it around among themselves, almost always getting it "Khrishnu," instead of "Khriste," as we have it in Assamese. Here an old *aikyopok*, or Hindu doctor, spoke up, "Where did you learn all this?"

"From our sacred Scriptures."

"What books? Where did they come from?"

"Prophets and holy men, moved by God, wrote them."

"What name have they?"

"The Old and New Testament, called together, the Bible, or Book of books."

"You say the name even of Ram and Krishnu are not found in your shaster. So the name of Jesus Christ is not found in ours. We have many proofs that ours are true. What need have we of yours? Our fathers have gone this way and got salvation, and we have no need of yours."

"Hinduism is either true or false. So of Christianity. As there is one Gov-

ernor General over all this country, who gives one and but one code of laws for the people, so the one ruler of the universe has given but one system of revealed truth, perfectly agreeing with his own character, and consistent in all its parts. Such is the Bible, but not the Hindu shasters; for they are full of contradictions and errors, truth and error mixed up together. Therefore, you, a Hindu *adhyopok*, a wise man, should not throw away the Bible, but, comparing it with your own, use the light God has given you, and embrace the truth wherever you find it. It is only thus that you show yourself truly a wise man."

"But what proof have you that your Jesus Christ was anything more than a man ?"

"His wonderful birth, his holy life, his divine teachings, his miracles, and his resurrection."

While I was enlarging upon each of these points, the gohain said, "Your Jesus Christ was seized, hung up on a stick, and stabbed to death. Then how could he be divine ?" Ans. "The Scriptures declare that his great love to perishing men like us made him willing thus to humble himself and suffer on the cross the penalty due for sin, as our substitute."

"But this was wholly unnecessary. If God wished to forgive sinners, he could certainly have done so without dying on a cross. There was no necessity whatever for this incarnation. God could save if he wished to."

"God is all powerful, I acknowledge, but let me ask you a question. Suppose a murderer attacks one of your number, and kills him. You complain to a magistrate. He sends and seizes the murderer, tries him, finds him guilty, but replies at last that he loves the man so much he will pardon him, and release him. Will you not say that this is unjust to you and to the community at large ? Do not your own shasters say that 'the king must punish the wicked and protect the good ?' else, his will be a throne of injustice ?"

Several replied together, "yes." "Well, then, we are all sinners; we have broken God's holy laws. God is just. We must bear the penalty; and if so, be miserable forever in hell. God saw our wretched state and pitied us. He suffered for us in his own body on the cross; and now he is saying to every one of you, "Believe and obey me, and I will give you eternal life." "O," said the doctor, "that is the reason he died on a cross, is it ?"

Here the conversation ended. Some of the brahmins were not wanting in the foulest abuse and attempts at ridicule; but they did not succeed in diverting the attention of the people, though I was repeatedly reminded by their exhibitions of anger that it was well for us that they were deterred by "the powers that be" from any open violence. I was glad to have such an opportunity, in the presence of so many of the village people; and I believe that some saw the truth, though they feared to say much before their priest and his followers.

More laborers needed.

Reached home, after an absence of nearly a month. The school has been carried on efficiently, and nothing at the station has suffered by my absence. But as I passed by the vacant bungalow of our dear lamented br. Daible, and thought of the continued absence of br. Stoddard, I felt distressed at our weakness here. Thousands and thousands of people are ready to hear the gospel in this district, and some one ought to be continually among them. Could this be the case, I doubt not that we should soon see the abandonment of Hinduism and the acceptance of Christianity among us. And are there really none to join us ? I cannot believe it; and I beg of the Committee to call them out, and speed them to the fields white for the harvest.

LETTER OF MR. DANFORTH.

The gospel at the eleventh hour.

Under date of Gowahati, Aug. 2, 1854, Mr. Danforth communicates an account of inter

views with a Cachari, who on that day suffered the extreme penalty of the law for the crime of murder. The narrative is an interesting exhibition of the adaptation of the gospel to a person wholly ignorant of its provisions until near the close of life, but who, in he short space of three or four days, seems to have comprehended its merciful nature, and to have embraced it as life to his soul.

Having been informed of the circumstances of the condemned man, Mr. Danforth took with him Biposu, one of the native Christians, and proceeded to visit him in his place of confinement.

He had evidently, from the first, regarded his case as hopeless, and made a kind of desperate struggle to resign himself to his lot. I began by speaking of the enormity of his crime, to which he gave a ready assent. I spoke of the impossibility of avoiding the penalty, of which he seemed fully conscious. I asked him if he was afraid to die? He said, he had great fear and anxiety on account of death. I asked him where he supposed he should go after death? He replied that he supposed of course he should go to hell. I then spoke of the wrath of God, and the terrors of the judgment. He still kept his eyes fixed upon the ground, merely acquiescing in what I said, as though I had told him nothing new.

I began, then, to speak of Christ, as the Saviour of sinners. He at once turned up his eyes and seemed confused, and asked what I said? I had started a new idea — touched a new chord, — which seemed immediately to arouse him, and to lead him further to inquire what I could mean. He had probably never dreamed that there could be any such thing as hope for him. And now, to be told of the compassion of the Saviour, his flowing blood, his extended arms, — no wonder that the poor, trembling criminal was staggered and confounded at the announcement of such an overwhelming truth. I confined myself to a few vital points,— holding them up, and illustrating them in every possible way. I read to him a few passages of Scripture, one of which was the account of the penitent thief. Biposu gave him a little of his own experience, and prayed with him. He seemed in a kind of maze, —his mind agitated and somewhat confused. After urging upon him the importance of prayer, we left.

The next day we found him much more composed. He said he had been thinking all night of what we had said, and trying to pray. We staid about an hour, and spoke to him of the enormity of his guilt, the sufficiency of the atonement, and the necessity of a penitent, believing heart. He watched with the most intense interest every word, apparently feeling that he had got an inkling of something just adapted to his wants in his wretched condition. As he had adopted the Hindu religion, we brought distinctly before him the necessity of abandoning his false gods in which he had trusted, before he could be accepted by Christ. Biposu told him what he himself had been, and what God had wrought in him. After a season of prayer, we left.

The next morning he greeted us with a smile, and before we had time to speak, said that he had been praying all night, and that now his mind was calm and peaceful. I asked him if he did not fear to die? He replied, "No! his fear had all left him." I asked him, in whom he trusted? He said, "In God's only Son, Jesus Christ, who died for his sins." He said he had abandoned every other god, and put his trust alone in Him. His countenance was lit up with a calm and solid peace. I told him I would call and see him the next morning. When I left, I asked Biposu what he thought of him? He replied he believed he was "a true Christian."

We found him in the evening, eating his rice. After he was through, I asked him of the state of his mind. He said, "he was happy; his trust was alone in Christ." I asked him if he felt himself to be a great sinner? He said, "yes, a great sinner"; and then, as if surprised that I should ask such a question, said, "Should I have been here, if I were not?" I asked him if he thought his

ins had all been forgiven? He replied hat he believed they were. I asked im why he thought so? He said he felt he assurance in his heart. The decep-ion, darkness and fear of death which e had formerly, had all disappeared. Biposu made a very earnest and fervent prayer, in which he seemed to join; and we left, having the hopes we had enter-ained for him in the morning greatly trengthened.

On the following morning, he seemed more calm and happy than on the pre-vious evening. He said that not a parti-cle of doubt or fear remained in his mind, and he was very happy. He be-lieved that God would take him to him-self. He had this hope in his heart, and it gave him great joy. He spent a short time in silent prayer, after which we tried to commend his spirit to a faithful and covenant-keeping God. He distinctly renounced every other refuge, and spoke of his unwavering confidence in Christ. His countenance was lit up with joy, and every feature seemed to speak of an abiding peace within.

There was a moral grandeur about his whole appearance, which left an im-pression upon my mind such as time can never efface. He had heard the gospel with surprise. He had calmly and understandingly embraced it. The process from the first was slow, steady, progressive throughout to the final com-pletion. There was not a single step in the whole affair which seemed unnatural, or in the least tending to cast suspicion upon the genuineness of the work. He had committed all to a covenant-keep-ing God, and he was now prepared to grapple with the King of terrors, nor did he tremble for the result. He walk-ed boldly up to death's iron gate, and it opened and received him. I believe, if I am so happy as to reach heaven at last, I shall meet this poor man there.

O, the infinite mercy of the crucified Saviour! Glory be to his holy name!

Biposu, who was with me at each visit, acted with the greatest prudence and discretion. May the Lord make him the instrument of bringing souls to Christ.

All that has been said to this man was said in public. He was always in the stoop or door of the prison, and prison-ers and a large number of other natives were always present, and appeared sol-emn and thoughtful. It will, of course, be known all over Gowahati, and I can-not but hope that much good may result from it.

JOURNAL OF MR. WHITING.

Tour among the villages.

Sibsagor, Jan. 20.—We feel the neces-sity of getting into the villages as early in the season as practicable, as the heat and rain make us prisoners at home a great portion of the year. It is not safe to travel by land so early in the season as October, as the vegetation is in a state of rapid decomposition, and the ground is quite damp. Yet that month is favorable for a boat-tour. Many places are then accessible by boat, whereas two months later the streams are dried up. The tour of which I am about to make a report, was designed to be one chiefly of observation. I have confined my labors hitherto, owing to my imperfect knowl-edge of the language, to Sibsagor and Jorhat. Hence, from personal observa-tion, I have not, until the present sea-son, had any definite idea of the wants and claims, prospects and encourage-ments of Upper Assam as a mission field.

Oct. 18th, I joined my boats at Bol-iaghat, and dropped down to the Brahma-putra the same day. At Dikhomukh the Miris were preparing a house for their gohain, who was expected that evening. The wish arose in my mind for the day to come, when with as eager hearts the people might be building a house for Christian visitors.

A mistake—"Vain repetitions."

At my tent in the evening, I was vis-ited by one of the court people from

Sibsagor, who happened to be stopping that night on the same sand-bank. To disarm my prejudices and to ward off any personal applications I might make, he remarked that the larger portion of the people in Assam were not idolaters. He seemed to think I was only preaching and laboring against image-worship. He had a knowledge of God, and yet in no proper sense of the term did he worship him as God. A brahmin who was an attendant on this man, interrupted our conversation by commencing his evening worship, which consisted of quotations from the shasters, the general tenor of which was "Ram, Ram," occasionally relieved by "Shri Ram," that is, "Esquire Ram." These were vociferated with such emphasis, that the adjoining forests echoed "Ram"—a fit response to the worship of a pantheist. I noticed on my journey that the boatmen every night composed themselves to sleep repeating "Ram," their voices gradually becoming fainter and fainter, until the whisper ended in the deep breathings of an opium eater.

Dibrugor—The Abors.

From the Dikho river I went up the Brahmaputra to Dibrugor. On my way, I met a few Miris. The rain prevented my going to the villages a short distance inland. At Dibrugor I stopped four days. Here I had an opportunity of preaching only twice in the streets, owing to unfavorable weather. I found a great demand for our books; but my limited supply only allowed me to part with about a hundred tracts and gospels.—Ram Singh, one of our native brethren, a printer by trade, was my only Christian companion on my tour, and proved himself an efficient assistant. At his own suggestion, he visited a few villages in the vicinity of Dibrugor. Dibrugor is the head quarters of the first regiment of Assamese infantry, and the chief place, in many respects, of Upper Assam. A few years since, the site was covered by a dense jungle; but it is now a beautiful and rapidly increasing station.

An Episcopal minister is stationed there, who is partly a missionary and partly a chaplain. He preaches in English once on the Sabbath to a congregation averaging perhaps twelve. No direct missionary work has yet been done among the natives. Mr. Higgs, the clergyman, has an English school taught by his catechist, a Christian, but nothing of a religious nature is taught in it. It has, however, one good quality; the pupils are required to pay a tuition-fee of one rupee monthly. Mr. Higgs has also turned his attention to settling some of the Abors from the hills on land in the valley, about six miles from Dibrugor. He spends most of his time at that place, and has considerable faith that his efforts will be successful. The Abors are certainly a very difficult people to civilize. Their anger is so easily aroused, and their feelings of revenge so keen, that oftentimes the good effects of a month's religious instruction will be destroyed in a moment.

Variety of dialects.

I was struck with the variety of people I met at Dibrugor. I dare say as many dialects are spoken in that station as were heard at Jerusalem on the day of Pentecost. In the regiment are Bengalis, Nepalese, Manipuris—in the bazaar, Keigas, Kamti, Nora, Abor, Mishmi, Miri, Naga, Cosari and others. Each of these tribes has a language of its own, while the Assamese is the common medium of trade.

People from all parts of Assam resort to Dibrugor for trade. Produce always brings a fair price. Many books which were taken from me will be carried to villages where our missionaries have not yet been.

The cross on heathen foreheads—Miris.

An interesting characteristic of the Bor Abors, as they are called, is the sign of the cross, imprinted in the skin on the forehead, just above the nose. The Roman Catholic missionaries have advanced the idea that this people were visited many years ago by Catholic missionaries,

from whom the sign of the cross was received. The people themselves, however, know nothing of the origin of the custom.

My original purpose was to proceed up the river to the old mission station of Sadiya; but to do this and visit other places which I had in view, would carry me too far into the cold season. Hence I postponed my visit to Sadiya for a more convenient season.

From Dibrugor I crossed the great river, and passed down a small branch of the Brahmaputra. There I found several Miri villages, in which were some who had learned to read in our mission schools. At one village I met a very intelligent young man, who had been employed in the hills among the Abors as an interpreter by the Roman Catholics. He was with them three months, when the priests were compelled to leave by the people, who said the Miri could stop, but they did not want any *sahib* in their country. These two Roman priests afterwards passed into Thibet, and were murdered the last year in cold blood. The occasion was plunder, and the booty a brass candle-stick, supposed to be gold. At another village, on the morning of the 31st of October, I found the headman a very interesting and promising person. He had been in our mission school at Sibsagor, and was familiar with our hymns and scriptures. I had a crowd on and around my boat until breakfast was ready. While I ate my rice, Ram Singh engaged their attention. Afterwards I had a boat cover put up on the sand, to shade me from the sun, and there I had a very delightful season. The Miris said that whenever they heard our religious words, they were very much afraid; but after we were gone, they soon forgot all that we had said. They joined us in singing, and appeared very favorably inclined toward the Christian religion.

A company of Hindoos who were passing down the river joined our circle, and gave good attention to the word. They asked for books, and took a copy of the gospel to their village. At dark we came to at a sand bank, where I had worship with my boatmen and others.

People without the gospel.

On the 1st of November, I came to a very populous section of the country, called Dokhua Khoria. Here is a thana or police station, a government school, a hazaar, &c. The villages extend in all directions from the thana as a centre. No missionary work has ever been done there. I found a company of men, hewing out a boat. I sat down on the boat and explained the scriptures for an hour, when the rain drove me to my boat. Ram Singh afterwards went to a namghor, where he found about forty men assembled for a feast. To them he preached the gospel and gave a few tracts. Here will be a very fine place to preach the gospel at an earlier season of the year than elsewhere, as the place is accessible by boat.

On the second, passed down into the Hubon Siri, a large river coming down from the northern hills. On the river, from its mouth up to the hills, are thousands of Miris, accessible by boat a large portion of the year. Most of them are not yet shackled with the Hindoo religion.

We entered the Humderi river, November third, but found no signs of habitation in the dense jungle all the day long. The monkeys chattered at us from the boughs of the trees, and the hawks, as they watched their nests, screamed at us lustily. At noon, the stream divided, the larger portion coming in from the right, bearing the name of Dhol. We kept on the Humderi, which was now very rapid, shallow and narrow, and reached the line of villages a little after sunset.

Kimpur—A happy week.

On the next day, I arrived at Luckimpur, where I was very warmly received by the magistrate, a young man who has recently come to the province. I remained at Luckimpur about a week, and

a busy week it was; and I may add, a happy one also. I had an audience at the bungalow for four or five hours daily, and distributed many portions of Scriptures and tracts. For this reason I was unable to go into the villages. Ram Singh reported very favorably of his reception among the people, and expressed his opinion that many people would become Christians in that district not many years hence.

Interested hearer—"The entrance of thy word giveth light."

The Sudder Ameen, a high native officer, with a large retinue called to see me on Sunday the 5th. He had scarcely made his *salaam* to the magistrate, before he turned to me, saying, "Sahib, I have come to hear you explain the Christian religion. I have read books, and talked some with the Paduri sahibs; but I cannot understand much of what I hear and read." He wished to know about God,—how he revealed himself to man, &c. I was very sorry I had no tract on the nature and attributes of God.

Wherever I have been, I have found the better class of the people very ignorant, but inquisitive on this subject. In speaking of God, I remarked to the old man that, of course, much of God's character was too profound for our minds to understand; that as we could not understand such little things as how the grass and grain vegetate, we must suppose much of God's nature too deep for human wisdom. We must be contented with apprehending so much of the Divine nature as it has pleased God to reveal. I dwelt on his spiritual nature,—his omniscience,—his eternity of existence, &c. The Sudder Ameen asked how God existed before the creation? I replied that God was always a self-existing, active, intelligent Being, and that we could not think of him in any other way than as he had said of himself, "I am."

He passed from this subject to that of the deluge. He asked how it was that the various religious books mention the occurrence of a flood, though in different terms. In reply, I rapidly ran over the Scripture history of events from Adam to Noah;—called his attention to the fact, that immediately after its occurrence, the only persons who could give an account of the flood, or who knew anything about it, were Noah and his family. Here then was the starting point of the idea of the flood. As the descendants of Noah spread over the earth, they retained the tradition of that great event, although the individual facts gradually were changed or forgotten. To this common centre, I added, he might look for the origin of many ideas and practices common among the various religions. This common source of all the various events and ideas appeared to fix the attention of the old man.

He seemed like one upon whose mind a new ray of light had fallen, by which instantaneously much of his former darkness had been dissipated. I pointed out the manner in which God chose Abraham and his descendants; in what manner the Old Testament was preserved through the Jews; how Christ was born, &c. Here I came to another stumbling-block in the old man's mind. To clear up the fog about the birth of Christ, I said—Christ was eternally the Son of God; but for the sake of being the Saviour of mankind, he took upon himself our nature, and humbled himself to be born of a virgin. I called his attention to the motive, as represented in John's gospel, of God's sending his Son, viz. His infinite love. Man was a sinner, without help other than this Divine mercy.—God's holy law had been broken, to make an atonement for which Christ died. His sacrifice equalled in greatness the law which had been broken. Thus God's holy justice was honored and man's redemption made complete. In this way we passed two hours very pleasantly. During the whole conversation we had a group of fifty or sixty gathered around us. The old man appeared honest in his inquiries, and nothing was asked in an improper spirit.

Sanscrit shasters—The Sudder Ameen.

On the 6th, I preached about an hour at the house, and gave away a few books. After this I called on the Sudder Ameen, according to my promise of the preceding day. A large number of people had assembled and were seated on mats; among the number were the chief men of the place. From the first appearance I suspected that a hot discussion awaited me; but in this I was happily disappointed. The place of reception was an outer building or porch. Two chairs were placed in the centre for the old man and myself. A basket near the old man's chair contained his shasters, and a few Christian books. Among the latter was the life of Christ in Sanscrit verse, with a Bengali translation at the bottom of each page. His own shasters were copied beautifully and distinctly. Several of these were in the Sanscrit character, with Assamese translations on each side in red ink. Very few men now in Assam, I have ascertained, are able to read the Sanscrit in the old character. Most of the shasters for this reason are in native Assamese character.

On my entrance, the Sudder Ameen extended to me a tray of roses, on which I pressed my hand and bade him good morning. A good understanding was now supposed to exist between us. The roses were removed, and conversation commenced. Our system and plan of missionary operations he alluded to first. I referred to the command of Christ to teach all nations,—explained the manner in which the Christian religion had spread;—and in what manner Christian missionaries were in many lands preaching the gospel. The subject of the resurrection of the dead came up. The government school teacher, who was a most beautiful reader, being present, I handed the Assamese New Testament to him, and requested him to read various passages. On reading the 15th of 1st Corinthians, the Sudder Ameen said, "Sahib, I want that book." "Very well," I replied, "I shall be happy to give it to you." It was a portion of the New Testament containing the Epistles. I regretted I had no bound copy of the New Testament to leave with him.

Many hearers being present who had not heard me on the day preceding, I repeated some of the thoughts on the subject of salvation, remaining until near sunset, when I took leave and returned to my house.

On the 7th many people called, among whom was one of the law-officers corresponding to our district attorney. He handed me a list of eight new subscribers for our Assamese paper. I repeated to him much of my conversation with the Sudder Ameen. His allusion to the form of God led me to remark that on the first principle he had made a mistake. He wanted a visible God, something tangible, to worship, while God said he was a spirit, and must be worshipped in spirit. Reading the first of Romans, he stumbled at the twenty-fifth verse, and inquired who was meant by the Creator? This verse showed up his worship of idols as well as his worship of God in the form of a gohain. He asked for the proof that at the judgment the wicked and the righteous will be separated. I referred him to various passages and handed him the New Testament.

At this point the Sudder Ameen came in again and spent an hour. After this, I talked to the people in the verandah until sunset. On the 8th, the rain prevented my having an audience until about three o'clock, P. M. I gave away the last tract that afternoon that I had brought up to the station from my boat.

Results.

During my visit at Luckimpur I distributed about three hundred and fifty tracts and scriptures, and preached to about six hundred persons. I remember the place with much interest. No violent opposition was manifested, and generally the questions were asked in good faith. I noticed that the simple story of the resurrection of the dead, the judgment and life eternal, fastened on the people's minds, and we

them to thinking. No missionary work of any importance has been done at this station. It is close under the Hills, on the north bank of the Bramahputra, and has a considerable, though scattered population. The Hill tribes receive tribute from the government, and thus are restrained from committing depredation on the people in the valley. I promised to make another visit to that place the present season.

The Sudder Ameen one day asked, "Sahib, how long are you going to stop?" I replied, "Four or five days." "What can the people learn in so few days? If you would stop a couple of weeks, they might get some clear ideas into their minds." As it was, he said, their ideas of our religion were very vague. I spoke of the work of the Holy Spirit as enlightening the understanding, and expressed the hope that some in reading the gospel would be enabled, under the Spirit's influence, to understand the way of salvation through Christ.

I left Luckimpur on the ninth of November, and stopped at evening at the mouth of the Humdheri near a Miri village, where I had a congregation of Hindoos and Miris. Ram Singh, after I had finished, took up the subject and applied it in a very clear and forcible manner, showing that a servant who knew his Master's will and did it not was worthy of many stripes.

Hence we passed down the Luhit, crossed the great river and entered the Dhomseri, the eleventh of November. Stopped the evening of the day at a large Miri village. Here I also spent the twelfth day (Sunday). About twenty attended worship at my tent the first evening.

Early Sunday morning, my boat was surrounded with Miris. After an hour's conversation, some of them took books and sat down in the boat to read. After the heat of the sun had abated somewhat, I went to my tent and talked to the people, confining my remarks principally to *the gam or* headman. His only excuse for not knowing anything about this religion was his age. His ear was now heavy, he said, and he could not understand anything. But by gradually leading him on, he listened to the scheme of redemption; yet, though he understood my simple language, he was unmoved as a rock. I alluded to his old age, as a reason why he should be in earnest for the salvation of his soul. But his heart was as heavy as his ears. He could not rise above gross and sensible objects. He had more desire to learn how to appease evil spirits.

After tea, I had worship in the tent, and dwelt particularly on the nature of sin, and the certainty of its being punished.

How to gain caste.

The Miris in the valley have nominally adopted the Hindoo religion, and taken caste, that is, Miri caste. The Hindoo religion has this expansive feature in its character; it can be adopted by people of all tribes who will receive it. On their becoming subject to some one of the numerous gohains, and paying him a tax per head of four annas yearly, they take caste, as it is called. Henceforth they can eat only with their own people. Of course, they can eat pork and fowl, just the same as if they had not adopted caste. In every village, there is a small nam-ghor surrounded with a high fence to keep out the fowls and pigs. Within this enclosure is holy ground.

The villages vary in size from five to twenty houses. The people are roving in their character, and frequently, where I have found a village one year, nothing but jungle was to be seen the next. On this account, the government exact a poll tax of one rupee annually, instead of taxing them according to the land they cultivate.

Thoughts on schools.

The whole appear to be friendly; and anxious to have schools in their villages. But after much reflection, though formerly of a different opinion, I am decid-

edly convinced that teaching the Miris to read in their own villages, by heathen instructors, is putting into their hands a power which will act against us. Many of them cannot read the Assamese shasters. A Hindoo, though professedly teaching our religious books, would have his shasters, and would have opportunity to read and explain them. The Miris would multiply copies, which would perhaps be read in preference to our Scriptures. Such are the conclusions I have come to, after surveying the field and conversing with the people. And I am sure the same principle is applicable to all village schools where Christian teachers are not employed. I am sure that in most villages a Christian teacher would not be tolerated. The only feasible way, it seems to me, is to invite any one who wishes to come in and study under our supervision during the rains; postponing the general education of the people, until as Christians they will take it up and carry it on among themselves.

On the thirteenth, passed up the Dhomseri to Namoligor, where a large tea and sugar plantation has lately been commenced. The tea plant and sugar cane were in excellent condition. Many Kosaris are employed on the plantation. The Mikirs from the hills also find work here in clearing up the forest land.

The superintendent having placed an elephant at my service, I passed on by land the next day (14th) to Gologhât, which place I reached at two, P. M.

Gologhat as a missionary field.

Here is an English resident and a populous section of country, say 49,000 inhabitants in a district twelve miles wide and thirty long. No missionary work of any amount has been done there. I remained at Gologhât about a week. Many called to see me, but chiefly out of curiosity. The doctrines of Christianity were little known or cared for. This place is sixty-two miles distant from Sibsagor; a good road connects the two places, and Jorhat occupies a central position. Thus the district of Sibsagor viewed as a field accessible and populous, may be regarded as a very inviting and promising one. The Mussulmans, I suppose, are about one fourth of the whole population, and are to be found most numerous between Jorhat and Gologhât. They appear to be as hopeless a class of people as any to be met with in Assam.

On the second of November, left Gologhât by land, and arrived at Jorhat the next day. Here I remained only three days, intending to return in a few days to spend a month with the people. The mission school appeared well. Nine of the boys had died during the past year.

GERMANY.

LETTER FROM MR. DE NEUI.

Acquittal at Aurich.

Ihren, May 10, 1855:—With wonder and gratitude I review the wonderful dealings of Providence, and cannot do otherwise than make you a partaker of my joy. When I wrote you regarding the issue of my case before the court of sheriffs at Leer, I mentioned that two new accusations had been entered against me at Aurich. One of these was a remonstrance from the solicitor-general at Leer, against my acquittal by the judicial court there. The other was entered by Rev. Mr. ————, on the ground of my having made use of the following expression: "Infant sprinkling and confirmation are works of the evil one."—At the instigation of Rev. Mr.————, six witnesses gave evidence that these words had been spoken by me; and he demanded that punishment should be inflicted on me, according to section 193 of the criminal code, which says: "Whoever gives public offence by wilfully, in word or deed, infringing on the respect due to a religion which enjoys the sanction of the state, is to be punished according to the extent of the offence, (and with special regard whether malice, sacrilege or an evil-intentioned degradation of religion is the cause,) with fines, imprisonment or hard labor."

The intelligence of the accusations pending against me soon spread far and wide. Our prospects were dark — the more so, as these things had received mention in a public paper, and brought contempt on the church. Our opponents did not conceal their eagerness to see us for once, as they hoped, entirely defeated. I fled for refuge to the Saviour, and received supplies of heavenly consolation, which caused the prospect of imprisonment for his name's sake to be easy, and made me willing even with my own blood to subscribe to the truth.

April 24th, I had been preaching at Leer, when the solicitor-general sent for me, and declared me acquitted from all punishment. He frankly told me, his own and Rev. Mr. ———'s accusations against me had been returned to them, with the remark that the judicial court refused to interfere in such matters.— This news, being quickly spread abroad, caused a sensation of joy among the children of God, and dismay among our enemies. But more than this;—since the publication of my acquittal, all those persons who took part in the disturbance of our meetings in January and February, have, together with various witnesses, been summoned to appear at the criminal court, June 1. This investigation will, I fear, have an unfavorable issue for those implicated in it.

But how shall we repay Him, who has thus inclined the hearts of the authorities not only to suffer, but to succor us! A people, insignificant in the eyes of the world and despised, we are honored as a monument of the grace of God. Our hearts overflow with gratitude, and I rejoice to have been placed as a laborer in this flourishing garden of God. I have baptized nine persons, and several other believers are waiting to receive the ordinance.

Last Sabbath we found two golden earrings among the contributions to the mission. A sister, a few days ago, gave her silver pendants for the same object. I am glad to see there are but few left among us who wear the like idols.

REPORT OF MR. KORNER.

Mr. Körner, pastor of the church at Stuttgard, reports, that while in numbers they have not much increased, seven persons only having been baptized in 1854, the church has been steadfastly gaining in knowledge and firmness. They are diligent in striving to impart the truth to those around them.

MISCELLANY.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The twenty-third anniversary of this body was held at Brooklyn, N. Y., May 9. From the report of the treasurer it appears that the receipts of the society the last year, including the balance from the preceding year were $64,346.33, and the disbursements $64,205.85.

The number of missionaries and agents employed during the past year is 179. Of that number, 140 were in commission April 1st, 1854. The remaining 39 were new appointments. Eleven who were under appointment some portion of the year, need no further aid from the Society.

Eight collecting agents have also been employed the whole or a portion of the year, and, for a few weeks, three special agents for purposes connected with the Church Edifice Fund.

The Missionaries were distributed as follows: In Canada (West), 1; Canada (East), 9; New York (near Canada), 1; Pennsylvania, 7; Delaware, 1; Ohio

8, Michigan, 7; Indiana, 22; Illinois, 28; Wisconsin, 38; Iowa, 21; Minnesota, 10; Oregon, 4; California, 4; New Mexico, 6; Kansas, 2.

Twenty-one of the number preach in the following foreign languages; French, 8; French and German, 1; French and Polish, 1; Swedish, 1; Swedish, Danish and Norwegian, 1; German, 3; Dutch, 1; Spanish, 2; Spanish and Pueblo, 1; Spanish and Navajo Indian, 1; Chippewa and French, 1.

The number of states and territories occupied is 15. The number of stations and out-stations supplied is 481; and the aggregate amount of time bestowed upon the field, according to the reports received, is equal to that of one man for 128 years and 16¼ weeks.

The missionaries report the baptism of 1026 persons, and the hopeful conversion of 461 others; the organization of 55 churches, and the ordination of 36 ministers. Twelve church edifices have been completed, and 22 are in progress of building.

The churches aided by this society contributed the last year to various benevolent objects $5,183.49, besides about $21,300 for the support of their own ministers.

Immediate measures are to be taken to procure an independent location for the Society's business transactions. It is proposed to purchase or build an edifice in the city of New York, and donations and subscriptions are to be solicited for this object, apart from the receipts of the Society for its ordinary purposes. It was announced at the annual meeting that upwards of six thousand dollars had already been offered.

AMERICAN AND FOREIGN BIBLE SOCIETY.

By the Annual Report of this Society, presented in May last, it appears that the receipts of the last year amounted to $40,034.28, and the disbursements to $39,989.79. On account of the Bible House fund, $19,000 have also been received since the last anniversary. There were issued from the depository 8,720 Bibles and 28,547 Testaments. Whole number of copies of the Scriptures distributed gratuitously, 19,277, valued at $4,872.33. The amount expended in the distribution of the Scriptures in foreign fields and languages is $23,500, viz: in America $3,096; in Europe $14,859, and in Asia $5,544.

The number of Bibles and Testaments in different languages issued the last year was as follows: in English, Bibles 7,408, Testaments 24,199; German, Bibles 625, Testaments 1,141; Welsh, Bibles 57, Testaments, 41; French, Bibles 320, Testaments 740; Spanish, Bibles 241, Testaments 848; Italian, Bible 1, Testaments 7; Swedish, Bibles 5, Testaments 10; Dutch, Testaments 5; Greek, Bibles 3, Testaments 1,439; Latin, Bibles 5; Danish, Bibles 55, Testaments 117.

The largest sum appropriated to aid in the distribution of the Scriptures in a foreign country was $12,000, appropriated to Germany, under the superintendence of Mr. Oncken. In that country from fourteen to twenty colporteurs have been sustained, and 76,443 copies of the Holy Scriptures have been circulated.

During the eighteen years of the existence of the Society, it has collected for the purposes for which it was organized nearly $650,000. It has sent forth not less than a million and a quarter of copies of the Word of Life, in upwards of thirty different languages and in every quarter of the globe.

Within the last year twenty-one Life Directors and three hundred and ninety-three Life Members have been added, making in all four hundred and ten Life Directors and five thousand three hundred and forty-six Life Members.

Honorable mention is made in the report of Rev. Mr. Goddard, of China, Rev. Dr. Sutton, of Orissa, and Rev. J. G. Pike, Secretary of the General Baptist Mission, England, all of whom were valued co-adjutors in the work of Bible translation and distribution, but who "rest from their labors, and their works do follow them."

Since the annual meeting, the Rev. Dr. Babcock, elected Corresponding Secretary, having declined to serve, Rev. Horace T. Love, of South Abington, Mass., has been appointed in his place.

AMERICAN BIBLE UNION.

The semi-annual meeting was held at Chicago, Ill., May 9—12. The receipts of the Society during its fifth financial year were $36,050.63. The Society have, on two several occasions, appropriated one thousand dollars each to the circulation of Dr. Jones' version of the New Testament in Siam, and since the meeting at Chicago, four thousand dollars have been voted to aid in the circulation of the word of God in the received version in Germany. Besides the Society's efforts to procure versons of different portions of the English Scriptures, they have also turned their attention for a similar purpose to the existing versions in French, Spanish, Italian and German.

AMERICAN TRACT SOCIETY.

The annual meeting was held in New York, May 9. It appears by the annual report that 36 new publications have been stereotyped, in English, German, Spanish, Dutch, Danish and Swedish, of which eleven are volumes; making the whole number of publications now on the Society's list 1,948, of which 408 are volumes of larger or smaller size. Besides these, the Committee have approved to be issued at foreign stations 87 publications, including 20 volumes; making the whole number now approved for publication abroad 2,972, of which 302 are volumes. The Society and the institutions it aids have issued publications in one hundred and twenty-two languages and dialects.

The circulation of the American Messenger has been about 200,000 monthly; the whole number printed during the year is 2,459,000 copies. Of the German edition (Botschafter), the monthly circulation has been about 27,000. The Child's Paper has reached a circulation of nearly 300,000 monthly.

The influence of the Society's periodicals in other lands is worthy of note. Of the Messenger 4,700 copies go to Canada, 3,350 to Great Britain, and an increasing number of the German edition to Germany. Of the Child's Paper 16,400 are sent to Canada, 6,700 to the other neighboring provinces, 3,000 to Scotland, 1,600 to Australia. Orders are also filled for various parts of India, and even Africa, and for the islands of the sea. A stray copy of the American Messenger gave rise to the publication of the British Messenger, which now circulates 52,000 copies monthly, and the latter, casually met with, led to the publication of the North India Messenger.

During the last year there were printed of different works 13,127,750 copies, making 341,427,500 pages; of these, 1,070,500 were volumes, embracing 249,135,500 pages. There were circulated during the year 10,091,214 works, of which 961,363 were bound volumes.— The total of printing of the Society since its formation is 173,857,288 copies, containing 4,288,026,750 pages; and of works circulated 158,319,412 copies, embracing 3,936,748,377 pages.

The total of distinct grants, during the last year, for gratuitous distribution, is 6,587, embracing 11,041,470 pages.— These, with the grants to Life Directors and members, make a total of more than seventy-seven millions of pages, of the pecuniary value—at 1,500 pages for a dollar—of $51,737. The pages thus granted have been diffused in every quarter of the globe. Besides this, $16,000 in cash have been appropriated to distribution abroad.

The amount received into the treasury for the year, in donations and legacies, is $147,298.

The number of colporteurs who have labored for a whole or a part of the past year is 659, including those in the service of the Society in Boston and one other branch. Of the whole number, 194 were students connected with 31 different colleges and theological semi-

mployed during their vacations; red among the German, French, panish, Welsh and Norwegian n. The aggregate time em- n colporteur labors has been nt to the service of one man for n 280 years. The number of isited during the year by colpor- 639,193, including 64,686 fam- atholics; and with 281,697 fam- have had religious conversation r, or both. The number of ituitously distributed by colpor- 147,863. They have addressed meetings 12,763 times. In ouseholds, there was found no d in 51,392, no religious book he Bible. There were found milies not accustomed to attend rship.

has been an unusual number teur conventions during the ch have been occasions of lively interest to a large number of s and friends of the Society. ks have been uniformly of the character.

neral agents of the Society are l with nine different denomina- hristians, the superintendents tage with eight, and the colpor- h about twenty evangelical

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ERIAN BOARD OF MISSIONS.

eighteenth annual report, pre- the General Assembly in May, that the receipts, including a the treasury from last year, 84,074.17, and the disburse- 75,705.10. Of the "Foreign r," 20,000 copies are published aper form, and 3,250 in pam- . Of the latter, 2,547 copies ree to ministers and donors of ten dollars and upwards. Twenty-eight missionaries and assistant missionaries were sent out during the year.

The missions of this Board are in Northern India, at Lodiana, Furrukhabad, Agra, Allahabad, and out-stations, Siam, and China; in Liberia, and Corisco, West Africa; among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Omahas, Chippeways and Ottawas, North America; to the Jews in the United States, and the Chinese in California; in Buenos Ayres and New Granada. The society also coöperates with other bodies in evangelical efforts in different parts of Europe.

The report closes thus: "The various departments of education, translation, distribution of the Scriptures, and religious tracts, visiting from house to house, and especially the great work of preaching, both at the regular missionary stations and in the adjacent country, have all been carried on with increased efficiency, and in many cases with marked tokens of Divine approval. Each successive year of our missionary labors is developing many new and most important results. Fruits from the labors of past years are beginning to be gathered, and many precious earnests of still greater blessings have been given during the year. Accessions have been made to almost all the mission churches, and the additions in some cases have been quite considerable. The number of inquirers after the truth is greater than in former years. Superstition and idolatry, in all their multiplied forms, are losing their hold upon the minds of the people, and especially those of them who have been brought in contact with the gospel; and there is increasing evidence on all hands, that the reign of Satan, in many parts of the heathen world, must soon give place to the mild and blessed reign of king Immanuel."

AMERICAN BAPTIST MISSIONARY UNION.

LETTERS, &C. FROM MISSIONARIES.

Arracan.

C. C. Moore, Dec. 20, Feb. 6, Mar. 5, 24.

Bassein.

J. S. Beecher, Dec. 18, 15, Jan 30, Apr. 20.—H. L. Van Meter, Dec. 19, 22, 29, Feb. 14.—J. L. Douglass, Nov. 30, Dec. 13, Feb. 21.

Maulmain.

Karen Miss., Apr. 3.—C. Hibbard, Dec. 26, Jan. 10, Mar. 19.—J. Wade, Feb. 1, Mar. 12, Apr. 9.—D. Whitaker, Jan. 23, Mar. 19, 27, J. Apr. 3, 11.—T. S. Ranney, Dec. 19, Jan. 23, (2), Mar. 19, 31, Apr. 2.—J. M Haswell, Dec. 18, 21, Feb. 17.—M. H. Bixby, J. Nov. 15-27, J. Dec. 5-15, 20, Jan. 22, Feb. 20-28, Mar. 31, Apr. 2, 3, 17.—Pub. Com., Dec. 20.

Tavoy.

T. Allen, Dec. 19, 27, Jan. 30, (2), Feb. 10.—E. B. Cross, May 3.

Rangoon.

L. Ingalls, Dec. 20, 23, Jan. 25, (2), Feb. 19, (2).—Mrs. Ingalls, Feb. 20, 25.—J. Dawson, Feb. 1, Mar. 3, 29.—J. H. Vinton, Dec. 21, Jan. 5, Feb. 16, Mar. 5.—D. L. Brayton, Dec. 12, with j., Jan. 6.

Shwaygyeen.

N. Harris, Jan. 2, Feb. 14.

Prome.

Mission, Mar. 19.—E. Kincaid, Oct. 20, Jan. 13, Feb. 7.—T. Simons, Nov. 28, Dec.

Henthada.

Mission, Jan. 4.—B. C. Thomas, Jan. Apr. 7, 9, 10, with j.—Mrs. Thomas, Feb. 17.—A. R. R. Crawley, Jan. 6.

Assam.

Mission, Sept. 30, Dec. 4.—I. J. Stoddard, Dec. 20, (2), Jan. 24, Feb. 12, Mar. 15, 20, Apr. 16.—N. Brown, Apr. 6.—S. M. Whiting, Dec. 20, j. Jan. 20, Apr. 13, with j., 12, 13.—M. Bronson, Dec. 23 (2), Jan 8, 24, Mar. 24.—Mrs. Bronson, Mar. 30, May 9.—A. H. Danforth, Nov. 1, Mar. 17.—W. Ward, Mar. 1, 30.

Teloogoos.

L. Jewett, Feb. 1, 3, Mar. 12, (2), Apr. 25.—F. A. Douglass, Feb. 12, Apr. 24.

Siam.

Mission, Jan. 22.—S. J. Smith, Jan. 12.—W. Ashmore, Jan. 20, Feb. 27, (2).—R. Telford, Nov. 25.—Miss H. H. Morse, Feb. 14, Mar. 7, Apr. 7.

Hongkong.

J. W. Johnson, Jan. 12, Mar. 9, (2), Apr. 12.

Ningpo.

Mission, Jan. 23-27, Feb. 28.—E. C. Lord, Dec. 30, Jan. 11, 29, Feb. 28.—M. J. Knowlton, Jan. 23, 27.—D. J. Macgowan, J. Dec. 20, Jan. 15, 20.

France.

E. Willard, Mar. 26, Apr. 2, 11, 12, 14, May 8, 21, June 4.

Greece.

R. F. Buel, May 10, 12, 27.

Germany.

J. G. Oncken, Feb. 5, Apr. 4, May 4, 18, (2), June 1.—G. W. Lehmann, Apr. 14.

Cherokees.

E. Jones, May 19, 21, June 18.—W. P. Upham, May 2.

Ojibwas.

A. Bingham, June 30.

DONATIONS.

Received in May, 1855.

Maine.

A friend of missions 10; Sidney, Paul T. Stevens, for the deficiency, 2; Mrs. S. M. Estes, for do., 1; Richmond, ch., mon. con. 10; Dover and Foxcroft village, ch. 15.50; Camden, 2d ch., for the deficiency, 14; Parkman, ch. for do., 11;	65.50	
Waterboro, ch. and cong., 8.50; Farmington, ch. 34 cts; Brunswick, Main st. ch., mon. con. 6; St. George, 2d ch. 6.50; 3d ch. 7; Belfast, ch. 20; William O. Poor 5; Rockland, 1st ch., avails of jewelry, 3.12; per Rev. H. C. Estes, agent,	51.46	
		116.96

New Hampshire.

Milford, ch. 32.77; Miss Anna M. Carr's S. Sch. class, for the Teloogoo Mission, 5.61; Claremont, ch., for the deficiency, 13; Concord, 1st ch. 70; S. Sch., "for the sup. of a Karen teacher," 30; to cons. Abraham Jas. Prescott L. M.		151.38

Vermont.

Swanton, ch., for the deficiency, 7: Burlington, ch., for do., 20; Derby, ch., for do., 4; Halifax centre, ch. 14;		45.00

Massachusetts.

Boston, a lady, for German chapels, 3; Union ch., Geo. W. Chipman, tr., 141.78; Harvard st. ch., Ladies' Miss. Soc. 74; Charles st. ch., S. S. Miss. Soc., to cons. H. Lincoln Chase L. M. 100; Milton S. Sch., Blossom st., S M. Bixby, tr., 25; Andover, Samuel Farrar, to cons. hims. L. M. 100; Holden, Rev. T. C. Tingley 1; Winchester, ch. 16; North Reading, ch. and soc., for the deficiency, 13.05; Savoy, 1st ch, 7; Fitchburg, John. S. Haradon, for the deficiency, 10; Framingham, Abner Haven 8; Chelsea, ch., S. Bryant, tr., mon. con. 41; Salem, 1st ch., Michael Shepard,		

'8; mon. con. 44.12; Mr. ıtechism class, wh., with n. coll. of the ch., is for a girl in Africa named Crocker, 15; Kingston, Weston, a friend 2; West t, ch. 7 08; North Scituorge Bailey 5; Widow ı Bailey 2; for the defi- Brookline, ch., D. San- tr., mon. con. 18.07; Gro- 12; Bolton. Rev. A. Mer- for the deficiency, 5; wers, for do., 5; Haver- ch., George Appleton, the deficiency, 146.67; n. 53.33; to cons. Mrs. y L. M Grafton, 1st ch. den, 1st ch. 54 23: Low- h., J. W. Pease's S. Sch. sup. Otis H. Morrill in g Orph. Sch., 25; Shel- , ch, Ladies' Sewing 0; 1648.11

r, 1st ch. 24; Worcester, Juvenile Miss. Soc., to hos. Earle Studley L. M. easant st. ch., mon. con. h other donas. to cons. ary P. Faunce L. M., per Aldrich, agent, 145.00 — 1793.11

Rhode Island.

vention, R B. Chapman, ovidence, 1st ch., mon. 07; Young Ladies' Miss. Miss Abby G. Beckwith, 0; 3d ch.. A. G. Stillwell, 80; Rev. John H. Baker ren, 1st ch., N. Drown, 8: S. Sch., of wh. 7.71 is Kareus. 57.71; to cons. Charles W. Walker L. 458.01

ce. 1st ch.. Benj. D. Bal- Hugh H. Brown 10; Da- wdey 10; for the deficien- 45.00 — 503.01

Connecticut.

rt, ch., Charles A. Craig Bristol, ch., "gleanings year's subscription" 10; 50.00 ch., for the deficiency, r. J. Aldrich, agent, 36.00 — 86.00

New York.

k city, Calvary ch. 420; a, ch., Ladies 12.75; Miss Mull 25 cts; Master Will 6 cts; South Livonia, r the deficiency, 20.25; y, Edmund Hall and son, deficiency, 5; Frewsburg, the deficiency, 2.10; Ea- l ch 38; Clymer, ch. 6; le, ch. 5; Spring Mills, J. se 1; Aunsville, ch., for ficiency, 9; Ovid, ch. 9; n, S. Sch. 1; Salem, ch. ercy, Berean ch. 5; Cov- nd Green, ch. 5; Arcadia, G. Lamoreaux, to cons. L. M. 149.25; Newport, l soc. 53; Rochester, Mrs. W. Coe, "for a pupil in Normal Sch.," 10; 771.66

Asso., Peter Mitchell, tr., ester, ch., of wh. 25 is for iciency. 26.00

o., Pomfret, 1st ch., per . M. Osgood, agent, 1.00

y Asso., Shearman, ch., r. S. M. O., agent, 3.50

n Asso., Manlius, ch. 4.50; port, ch. 76 cts; Plank Road, ch. 46 cts; Clay, ch. 7.52; Baldwinsville, ch. 2.37; Canton, ch. 3; Vesper, ch. 2 75; per Rev. H. A. Smith, agent, 21.36

Black River Asso., Lorraine, ch. 7; Mannsville, ch. 3; Boonville, ch. 1; Leyden, ch. 43.11; West Leyden, ch. 6.25; Martinsburg, ch. 1.50; Lowville and Denmark, ch. 6.06; Copenhagen, ch. 2; Great Bend, ch. 13.57; Le Ray, ch. 5.50; Carthage, ch. 6.40; Mrs E. Smith 1; Miss M. E. Smith 6 cts; Miss M. Trumble 50 cts; Betsey White 50 cts; Mr. and Mrs. Rice 1; Pinkney, ch 7.38; Adams, ch. 15; Adams Village, ch. 4.50; Smithville, ch. 5; Henderson, ch. 2.75; Woodville, ch. 5.25; Belleville, ch. 3; Helen Bull 12 cts; Thomas Hungerford 5; A. S. Gillett 25; Malcom G. Cook 5; Horace Ivory 25 cts; Judson M. Persons 25 cts; Ellen M. Persons 10 cts; Newell R. Persons 10 cts; Martha M. Persons 5 cts; Meny Littlefield 13 cts; Watertown, ch. 18.04; Clayton, ch. 10; Lafargeville, ch. 3; Alexandria, 1st ch. 63 cts; Mrs. Johnson 25 cts; per Rev. H. A. S., agent, 209.26

Broome and Tioga Asso., West Candor, ch., per Rev. H. A. S., agent, 2.00 — 1094.77

New Jersey.

New Jersey Asso., Bordentown, ch., for the deficiency, per Rev. S. M Osgood, agent, 46.00

Central New Jersey Asso, Hamilton square ch., per Rev. S. M. O., agent, 34.00

East New Jersey Asso., Port Monmouth, ch., for the deficiency, per Rev. S. M. O., agent, 10.00

Freehold, ch., for the deficiency, per Rev. J. Aldrich, agent. 34.47

Newark, 5th ch., for the deficiency, 10; German ch. 7.75; 17.75 — 142.22

Pennsylvania.

Finleyville, James M. Crookman, for the deficiency, 1; Frankford, "Wenar, to sup. a native preacher among the Karens," 22.50; 23.50

Philadelphia Asso., Philadelphia, 10th ch. 20.12; 11th ch., "Henrietta's last gift," 5; Montgomery, ch., Fem. Miss. Soc. 30; Hepzibah, ch. 5.55; total 60.67; deduct 8.31, from Balligomingo, ch., duplicated in March Mag., per Rev. S. M. Osgood, agent, 52.36

Centre Asso., Lewistown, ch., per Rev. S. M. O., agent, 2.50

Monongahela Asso., Mt. Pleasant, ch. 20; Greensboro, ch., Rev. S. L. Parcel 4; per Rev. S. M. O., agent, 24.00 — 102.36

Ohio.

Centreville, ch. 5; Canstown, Elder John Blodgett 5; Jefferson, ch., Harrison Loomis, tr., 10; Hinkley, ch. 1; Owl Creek, ch. 10.38; Martinsburg, ch. 2.62; Cleveland, Erie st ch., E. Thomas, tr., to cons. Pirley Abbey L. M. 100; Level, ch. 3; 137.00

Lorain Asso., Henrietta, ch., for the deficiency, 1.00

Dayton, 1st ch. 11 58; S. Sch. 19.42; Wayne st. S. Sch. 2; Owl Creek, ch., of wh. 9 is for the German Mission, 15; Kingsville, ch. 5; Lancaster, ch. 4;

Lockland, ch. 15; Kirkerskille, ch. 5; Lowell, ch. 1.25; Windsor, ch. 1; McConnellsville, J. H. Barker 9,75; per Rev. J. Stevens, agent, 99.00 — 287.00

Indiana.

Rolling Prairie, ch. 10; John M. Hunt 40; South Bend, 1st ch. 10; 60.00

Illinois.

Chicago, coll. at the Annual Meeting of the Union 189.56; Upper Alton, Female Karen Soc., Mrs. E. A. Leverett, tr., 17.25; Chicago, John M. Turner, for the deficiency, 50; Rockford, Rev. Wm. Gates, for the deficiency, 10; Bristol, James McLellan 10; 276.81

Michigan.

State Convention, H. Glover, tr., 157.65
Hartland, ch., for the deficiency, 17; Bedford, ch. 5; Grass Lake, ch. 5; Edwardsburg, ch. 17 50; 44.50 — 202.15

Wisconsin.

Marquette Asso., 2.00
Nekimi, Salem ch. 8; Waupun, ch., for the deficiency, 6; 14.00 — 16.00

Iowa.

Hickory Grove, ch. 7; De Witt, ch. 10; Mt. Pleasant, 1st ch. 15; 32.00

Ojibwa Mission.

Sault de Ste. Marie, Mich., Rev. A. Bingham, for the deficiency, 10.00

Shawanoe Mission.

Ottawa, John T. Jones, 10.00

4,816.77

Legacies.

Miscongus Island, Me., Robert Tram, per Rev. H. C. Estes, agent, 50.00
Danbury, N. H., Mrs. Hannah Winter, per David M. Winter, 30.00 — 80.00

$4,896.77

Total from April 1st to May 31, 1855, $8,396.47

DONATIONS.

RECEIVED IN JUNE, 1855.

Maine.

Franklin, ch. 6; Eden, ch., for the deficiency, 7; Harrison, P. Tolman, for the deficiency, 33; Brunswick, William Johnson 5; Kenduskeag, the dying gift of Mrs. Isaiah Fiske 25; East Harrington, ch. 2.50; 78.50
Hancock Asso., East Trenton, Eben W. Bragdon, to cons. hims. L. M., per Rev. H. C. Estes, agent, 100.00
Kennebec Asso., Waterville, 1st ch., for the deficiency, 90; West Waterville, ch. 10; to cons. Mrs. M. J. Plaisted L. M., per Rev. H. C. E., agent, 100.00
Lincoln Asso., Warren, Mrs. A. W. Kennedy, an. sub. 20; do., for the deficiency, 10; per Rev. H. C. E., agent, 30.00
Washington Asso., Calais, 2d ch. 27; East Machias, ch. 10.15; Cherryfield, ch. and cong. 13.16; per Rev. H. C. E., agent, 50.31 — 331.1

New Hampshire.

Newton, ch. 17; Mason Village, ch., for the deficiency, 7; Milford, ch., additional, 2.06; Miss Anna Maria Carr's S. Sch. class, for the Teloogoo Mission, 39 cts; 24.

Vermont.

North Springfield, sundry subscriptions 11; Middletown, ch. 2; Brattleboro', ch. 40; Rutland, ch. 42; Ludlow, ch., for the deficiency, 34; 129.

Massachusetts.

A parent and three children, for Burmah, 3; Boston, a friend 10; Boston, Canton st. ch. 33.06; Newton Upper Falls, Miss Eliza Jameson 25; Lanesboro', Rev. John V. Ambler 10; William Smith 1; Salem, Andrew Ward 200; Mrs. Andrew Ward 100; Rev. Geo. S. G. Spence 100; Mrs. Geo. S. G. Spence 100; Somerville, Perkins st. ch. 15; Fiskedale, Ladies' Benev. Soc., M. Louisa Westgate, sec., to sup. Zenas L. Leonard in the Karen sch. at Maulmain, 12; Manchaug Village, ch. 8; Haverhill 1st ch., George Appleton tr., for the deficiency, 100; Lowell, a friend, for the deficiency, 3; Lynn, 1st ch., for the deficiency, 335; Canton, ch., for the deficiency, 8.60; Brookline, ch., mon. con. 15.10; North Becket, ch., mon con., for the deficiency, 22; Newton, 1st ch., mon. con. 23.94; Watertown, ch., Samuel Noyes tr., for the deficiency, and to cons. Royal Gilkey L. M. 120; Dorchester, 1st ch., for the def., 19.06; Miss L. C. Clapp 1; Holyoke, 1st ch., for the def., 20.75; Old Cambridge, ch., J. B. Dana tr., for the def., 223; Salisbury and Amesbury, ch., Wm. Carruthers tr., for the deficiency, 50; Chelsea, ch., S. Bryant tr., in part pledged for the deficiency, and to cons. Sylvester Hunt L. M., 100.10; a member, to redeem his pledge towards the deficiency, 300; Littleton, ch., for the def., 36.72; Colerain, Rev. Edward Davenport, to cons. Mrs. Lurena Davenport L. M. 100; Winchester, "P. P." 10; North Scituate, ch., for the def., 14; Hanover, Rev. David B. Ford 3; Marshfield, 1st ch. 5; Brewster,

sha Crocker Jr. tr., 13;
dford, 2d ch., a friend,
a child in Maulmain Nor-
., 15; Kingston, ch., for
, 12; Beverly, 2d ch., La-
mev. Asso., for the def.,
emont, ch., for the def.,
lbury, ch. 44.75; 2242.10
r Asso., Bellingham, ch.,
def., 7; North Uxbridge,
well Tyler, tr., mon. con.
15.00
r, 1st ch. 12; West Boyls-
. and cong. for the def.,
minster, ch. and cong.
Worcester, 1st ch. and
2; Pleasant st. ch., mon.
; with other donas. to
liny Holbrook and Dan-
th L. M., per Rev. J. Al-
gent, 174.12
—— 2431.22

Rhode Island.

vention, R. B. Chapman,
ovidence, 1st ch., mon.
7.51; Wickford, 1st ch.
108.51
ket, Isaac Tabor, for
E. and J. Wheeler, for
, 1; Westerly, 1st S. Sch.,
eam mission, 21; Fruit
. Belden, for the def., 5;
Kingston, 1st ch., Mrs.
Stanton, for the def., 5;
, 1st ch., J. Frederic
tr., for the deficiency,
44 58
—— 153.09

Connecticut.

ok, 2d ch., Female Miss.
18.00
ren, Academy st. ch., S.
o sup. a Karen preacher
rwich, Central ch. 30.51;
v. J. Aldrich, agent, 72.51
—— 90.51

New York.

rk City, 1st ch., For. Miss.
for the deficiency, and to
Walker P. Jones, Eli
, Jr., Walter S. Mc Intosh,
Alfred N. Nearing, Rev. I.
alman, Rev. John Seage,
est Fenner Smith L. M.,
mity st. ch, Edward Aus-
. 854.38; Marcy, Berean
Utica, Mr. and Mrs. Har-
Hawley, to sup. Harlow
y in Nowgong Orphan
5; Catskill, Ladies' sew-
cle 6; North Shore, Sta-
and, ch. and pastor, for
f., 25; Lowville, S. B. Wil-
f wh. 1 is for the def., 2;
o, A. L. Baker, for the
150; Rome, ch., for the
50; a widow's mite 5 cts;
, ch., for the def., 12;
ss, Welsh ch. 41; Ogden,
an Wynans 20; Copenha-
ydia White 75 cts; Phelps,
a ch. 10; Hamilton, Bon-
Sch. 4.87; friends 1.50; 2008.55
Asso., Rochester, 1st
ails of jewelry, per Rev.
. M. Osgood, agent, 8.00
Asso., B. Farr, tr., Carl-
mtre, ch. 4; Kendall, ch.,
Knowlesville, ch. 5; Shel
. 25; per Rev. S. M. O.,
39.20
a Asso., 34.13; Providence, ch. 10; Greenfield, 1st ch. 1.50; Galway, 2d ch. 16; Clifton Park, ch. 19; Glenville, ch. 8; E. Hewett 25; Burnt Hills, ch. 10; per Rev. S. M. O., agent, 122.63

Hudson River South Asso., J. E. Southworth, tr. 18.14; New York city, Mr. Taylor 10; Laight st. ch. 56; Harlem, ch. 18; Morrisania, ch. 20.08; Williamsburg, 2d ch. 1.75; Brooklyn, Pierrepont st. ch., Female Miss. Soc. 41.50; New Rochelle, ch. 6.05; S. Sch. 5; O. N. Beach 10; Mt. Vernon, ch. 27.62; Green Point, ch. 10.62; East Brooklyn, ch. 15; Lattingtown, ch. 9; per Rev. O. D., agent, 248.71

New York Asso., Samuel Young 17.50; New York city, Berean ch. 41.82; Hastings, ch. 50; per Rev. O. D., agent, 109.32

Hudson River North Asso., Catskill, ch. 27.15; Half Moon, ch. 24.69; Hyde Park, ch. 2; Kingston, ch. 14.35; A. Coles 1; Woodstock, ch. 4.23; Charles U. Gregory, 25; Albany, R. Forsyth 25; N. B. Miles 1; Friend Humphrey's sons, to cons. Ja's H. Humphrey L. M. 100; R. C. Davis 5; Mr. Bancroft 2; Matthew J. Hollenbeck 25; Mrs. Wasson 1; J. Tripp 1; Joseph Frary 2; G. A. Wolveston 3; M. Wing 1; a friend 10; G. Sheldon 5; J. C. Kennedy 10; J. Stacy Phelon, with other donas. to cons. hims. L. M. 9; Samuel Patten 25; Rev. J. W. Green 4; Dea. Woodruff 1; per Rev. O. D., agent, 328.42

Washington Union Asso., Sandy Hill, ch. 12.25; Fort Edward, ch. 9.62; Fort Ann, ch. 8.61; Jason Corning 25; Granville, ch. 17.08; Thomas Roblee 33; Adamsville, ch. 17; per Rev. O. D., agent, 122.56

Mohawk River Asso. 23; Daniel Smith 6; Martha Bliss 2; Russia, ch. 6.40; Norway, ch. 13; Salisbury, ch. 8; Female Mite Soc. 12.35; S. Sch., to sup. a child in Nowgong Orph. Sch., 25; Little Falls, ch. 1.50; Mr. and Mrs. Phillips 4; to cons. A. Griswold L. M., per Rev. H. A. Smith, agent, 101.25

Black River Asso. 36.46; Leyden, ch. 43.75; Malcom G. Cook 5; N. Vincent 5; J. Tuttle 50 cts; Adams Village, ch. 13; Philadelphia, ch. 2; Antwerp, ch. 2; William Allis 1; William Bennett 3; Martinsburg, ch. 6.50; Charlotte Wilbur 1; Lowville, ch. 52.38, Smithville, ch. 7; Mr. Morse 1; a friend 5; S. D. Sloan 1; Lorraine, ch. 3.50; Lyme, ch. 7.62; Mansville, ch. 11.25; Belleville, ch. 28; a friend 1; Great Bend, ch. 2; A. Brown, for German chapels, 3; Lafargeville, ch. 7; Clayton, ch. 3; with other donas. to cons. Jotham Littlefield, Mrs. Mary A. Littlefield, Cyrus Belknap and Azro H. Buck L. M., per Rev. H. A. S., agent, 251.96

St. Lawrence Asso., Gouverneur, ch. 5; Richville, ch. 6; Morristown, ch. 5.50; Massena, ch. 3.35; Stockholm, ch. 1; Burke, ch. 3.98; Chateaugay, ch. 2; Ladies 9.16; Brandon, ch. 1; Dickinson, ch. 1; Nicholville, ch. 4.50; Parishville, ch. 5.25; Potsdam, ch. 6; E. Vilas 1; Emma Sabin 1.30; Martha Chapman 50 cts; Calvin Thatcher 50 cts; Annis Hedge

75 cts; Cassandra Judson 8; David D. Brown 50 cts; with other donas. to cons. Mrs. Martha Bliss, Rev. Adams Cleghorn and R. B. Heald, L. M., per Rev. H. A. S., agent, 61.20 — 2202.89

New Jersey.

Burlington, ch., "Self Denying Miss. Soc.," for sup. of two native preachers under the direction of Rev. Mr. Harris, 80; Somerville, ch., for the deficiency, 18; 98.00

New Jersey State Convention, P. P. Runyon, tr., New Jersey Asso., Salem, 1st ch., for the deficiency, 64.89; Woodstown, ch. 19.55; Alloways town, ch., of wh. 3.22 is for the deficiency, 9; per Rev. S. M. Osgood, agent, 93.44

Central New Jersey Asso., Hightstown, ch., by P. P. Runyon, Esq., tr. State Conv., per Rev. S. M. O., agent, 50.00

East New Jersey Asso., Holmdel, ch., a lady 50 cts: Elizabethtown, ch. 8; George's Road, ch., Rev. M. A. Cox, for the deficiency, 5; Millington, ch., to cons. Rev. Andrew Hopper, L. M. 100; by P. P. Runyon, Esq., tr. State Conv., per Rev. S. M. O., agent, 113.50 — 354.94

Pennsylvania.

Philadelphia, Hon. J. M. Linnard, for the deficiency, 100; Pottsville, Welsh ch. 5; Upland, John P. Crozer, for the deficiency, and to cons. Mrs. Abbie C. Crozer, Samuel A. Crozer, Emma Crozer, Rev. William Wilder and John Pretty L. M. 500; Muddy Creek, ch., for the deficiency, 10; Eaton, ch. and cong. 5; Pittsburg, Union ch., S. Sch., G. W. G. Payne tr., of wh 30 is for sup. of two Karen children named Delia L. and Thomas C. Teasdale, and the bal. towards the deficiency, 33.45; 653.45

Philadelphia, 5th, (Sansom st.) Female For. Miss Soc., Mary Everett, tr., to cons. Rev. George M. Slaysman and Gasherie De Witt, L. M., 264.66; William H. Richards, an. sub., to cons. Mrs. Elizabeth R. Corlies and Miss Sarah A. Richards L. M. 200; Isaac Ford, an. sub. 100; to cons. Elizabeth Ford, L. M. Of the above sums, 50 is from Mrs. Mary Everett and Mrs. E. Corlies, to sup. Thomas S. Malcom and Frederic Augustus Willard in Assam Orph. Sch., 564.66

Bradford Asso., Towanda, ch., C. Plowman, per Rev. S. M. Osgood, agent. 1.00

Central Union Asso., Vincent, ch. 22.45; J. Dickerson, for the deficiency, 1; two lads, for do., 40 cts: Millestown, ch., S. Sch. 7.50; Windsor, ch. 5.58. Philadelphia, 1st ch., for the deficiency, 113.05; per Rev. S. M. O., agent, 149.98

Philadelphia Asso. Philadelphia, Calvary ch., for the deficiency, 25; Pottsville, ch., Rev. J. H. Castle, for do., 2; per Rev. S. M. O., agent. 27.00

Bradford Asso., Samuel Farwell, tr., 21.00 — 1417.09

Ohio.

Homer, ch., Mrs. Phebe Conard 5; Cincinnati, 1st ch., mon. con. 7; 8 Sch. 33; Norwalk, ch. 26 91; Duck Creek, ch. 44; Xenia, ch., for the deficiency, 5; 11

Indiana.

Lawrenceburg, ch., for the deficiency, 20.00

Northern Indiana Asso., G. F. Brayton, tr., Macedonia, ch. 7 00 — 2

Illinois.

Henry, Whitefield and Spoon River chhs. 20; Lyndon, James Coborn 5; 25

Michigan.

Pontiac, ch., for the deficiency, 15

Wisconsin.

Racine, 1st ch., for the deficiency, 50.00

Beaver Dam, ch. 3 43; Kenosha, Miss Marcy 1; per Rev. O. Dodge, agent, 4.43 — 54

Iowa.

Danville, ch., mon. con. 6.00

Marion, ch., per O. Dodge, agent, 2.00

State Convention. J. M. Witherwax, tr., Burlington, ch., for the deficiency, 25.00 — 33

Ojibwa Mission.

Ojibwa Mission, ch., for the deficiency, 23

Greek Mission.

Greek Mission ch., mon. con. 21

Legacies.

Paris, Me., a little daughter of Rev. A. Abbott, aged 8 years, "all her money," per Rev. H. C. Estes, agent, 1.00

Washington, N. H., Benjamin Smith, per James Howe, Ex'r. 200.00

Bellevue, N. Y., Willard Littlefield, Jotham Littlefield, Ex'r., per Rev. H. A. Smith, agent, 157.00

Philadelphia, Pa., Miss Henrietta L. Trevor, per Mrs. Mary Everett, 5.00

Akron, O., Linus Austin, per his son, D. H. Austin, 106.51 — 468

Total from April 1 to June 30th, 1855, 617,

Donations in Clothing and Goods.

Worcester, Ms., 1 box clothing, for Rev. A. H. Danforth, 20.00

Philadelphia, Pa., David Jayne, M. D. and son, 3 boxes medicine, for Rev. Thomas Allen, 200.00

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MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

ASSAM.

LETTER FROM MR. WHITING.

Providential preservation.

Jorhat, Jan. 3, 1855.—We are again in the city of the Assamese kings. I commenced my cold season tours on the sixteenth of October, and have been moving about alone until last week, when I came down to this place with my family, where I propose to stop during the present month.

At Dikho mukh our boat came very near going down in very bad water. We arrived at the mukh just as the steamer reached that place from Calcutta. We went on board and spent the night of Dec. 22. Early the next morning we left the steamer to go down to Jorhat ghat. We had barely loosened from the bank, when, owing to the carelessness of our boatman, the boat came round broadside to the current, and struck the chains of the steamer's anchor. Our little boat careened almost to the water's edge, and the waves seemed heaped up to roll in upon us and sink us. But we were mercifully preserved. Several men in another boat which was alongside of the steamer, seized hold of our boat and thus caused it to right again. We remained perfectly quiet, lest the boat should careen more. I felt very much subdued, and very tender; for had we careened a half inch more, nothing human could have saved us, as we were under the boat covers, and the water was rushing madly along, while the fog was so thick, that we could scarcely see the length of our boat. I thought of the saying—"We are immortal until our work is done." I felt that there was something yet for me to do in Assam.

Prospects.

The people at Jorhat are apparently favorably inclined towards me; but I doubt not they look on my labor with apprehension. My time, for the last ten days, has been spent chiefly at my zayat; but in a few days more the harvest will be all gathered, and I shall then visit from house to house. I feel very glad that I am thus permitted to go on with my legitimate duties. Br. Stoddard is doing a little in the villages, but his strength is not adequate to the task.

I hope God has a blessing in store for us yet. Though the blessing tarry, yet will I wait. In a wonderful manner the Lord has lately raised up men in Burmah to spread the gospel, and I doubt not in like manner we shall some day see his power displayed in Assam. I never felt so much the need of God's

agency in the work of evangelization, as I have the present season. The heathen stand in thick array all around us. What shock can our feeble charge make on such a host? Surely man is as the breath, but the Lord is the Lord of Hosts, and mighty is his name. Herein is our hope and our power.

JOURNAL OF MR. WHITING.

Mission tour at Jorhat.

Mr. Whiting continued his labors at Jorhat several weeks, returning to Sibsagor in February. The following journal of incidents and impressions at J., is forwarded under date of April 13.

My mornings were usually spent in the zayat; in the afternoon at about three o'clock I went out into the street, and remained until sunset. My usual method was to preach short sermons, distributing books and tracts to all who would receive them. Estimated number of hearers, nearly four thousand, of whom perhaps five hundred listened to me several times, and a few daily. Many of the people were averse to receiving books, and during the whole period only about three hundred tracts and portions of Scripture were distributed. Some days no one would accept them, although freely offered. Many said it was wrong to receive books which opposed their religion. Others refused through fear or shame. Many asked for school books and books of general reading, but of this class I carried none.

"This people's heart is waxed gross."

Watchman, what of success? — I have frequently asked myself, on reviewing this tour. Alas, I have nothing to report, except that I have sown the seed. As usual, I must write, "no conversions," "no inquirers," and nothing to encourage me to believe that the seed has taken root. Very few called to see me at the zayat, although I daily gave out word that I should be happy to see all who called. The field appeared harder than ever; the people more foolish and superstitious.

Yet in the midst of all this, the goodness and excellency of the gospel stood out before my view in bold relief, and afforded me not a little strength and consolation. Some days, while walking to my preaching-place, with my coat-pockets stuffed with tracts, the thought would arise, What reason have I to expect that my efforts will amount to anything in this godless place? It was no little satisfaction to reflect that my Lord and his apostles had pursued the same plan of labor, amid people as bigoted and self-conceited as the Jorhat Assamese.

Mussulman hearers — Women of Assam.

All classes of people listened to my preaching. Many from other parts of Assam heard the truth, and carried books with them to their homes. From nearly all I received courteous treatment; still a few coarse or conceited men and boys gave me some trouble, and occasionally disturbed the better feelings of the heart. I think the Mussulmans, in general, were the least refined. I believe it may be said of them as a class in Assam, that they are more hardened against the gospel, more sensual, than the Hindus. For the first ten days I had many Mussulmans to listen; but afterwards, scarcely one did I notice in the crowd. When present, they generally attempted to interrupt my discourse, and divide attention by exciting debate against Hinduism. One young Mussulman completely destroyed the argument of a zealous brahmin, who maintained that he obeyed God's law, to love our neighbors as ourselves, — by alluding to the practices of caste. So clear was the young man, and so evident the effect on the minds of the people, that I could not help remarking that he had the better of the argument. The Mussulmans were always prepared to attack the Hindus, so that I was frequently obliged to use the Saviour's words, "First cast out the beam out of thine own eye." Nearly every

y some women would stop to listen. few were of respectable appearance; t the most reminded me of Mary gdalene of old.

I always took pains to allude to the ths, that Christ died for all,—that le and female were all the same be- re God—that all were immortal. The men frequently exclaimed, "That is od." But alas, what hope can there for the females of Assam, while the n are heathen? One woman was ten very severely by her husband for ming to our house, and conversing th Mrs. W. on the subject of religion. his event frightened away many who d been to the zayat several times, and er afterwards only now and then did e call.

Wide field—Incidents in preaching.

On some of the festivals, the streets re thronged with people. I felt, as I w the multitude, O that I could speak hours instead of three, and be on e five principal avenues at once!

Two or three times, several compa- s of Nagas came and sat down near ; but they could not understand As- mese well enough to get the drift of t I was saying. I asked one chief, I could go to his village? He said y would all be pleased to have me go, d they would give me chickens and e to eat. Another company left ruptly, on account of what a brahmin d to them about the sahib's religion. e brahmin thought I did not see rough his manœuvre, for all the while pretended to be an advocate of my inions.

The daroga, who was superintend- g the repairing of a road near by, ed me every day on horseback. He ally inquired what I was doing, and ther any one took my books? Of- times, the whole company would re- e as the daroga approached. So very sitive to reproach, and so ashamed to seen listening to Christian truth are e best of the natives, that a look or a word from an influential man will have more effect than all I can say.

One evening as the daroga came along, I was earnestly engaged in preaching to a very good company of listeners. As he passed, looking at the company he said—"O, you have got a few boys to hear you this evening." "Yes," I replied, "and I will teach you also, if you will stop; for our religion is for great and small. The Lord is Lord of lords, and King of kings."

He took the hint and gave me no annoyance afterwards. He called at the zayat several times, but religious truth was never very palatable to his taste. "He knew the truth, but did it not."

A victim of delusion.

An old pundit, of three score and ten, during my several visits to Jorhat came to see me frequently. He had counted his string of beads and repeated the name of Ram Krishnu for more than fifty years. For so long a period has he observed this custom, that the exercise appears to have become an involuntary one. His fingers are continually counting the beads, and, wherever he goes, in the midst of conversation, or in whatever employment he may be engaged, he continually exclaims, "Ram Krishnu bibaron." The last time I saw him, I alluded to his old age and to the near prospect of death. I urged him to find refuge in Christ immediately. With much feeling he exclaimed, "Sahib, do you think I am so foolish as to throw away all the merit I have been acquiring for these sixty years, for the little merit I can obtain in two or three years by taking the Christian religion?" The old man appeared to be sincere in his belief. I felt the more pity for him on this account. How sadly will he be disappointed as to the real merit of his life-work, when he comes to look at it all in eternity?

I have been forcibly convinced during my travelling, that the mass of the people are sincere in their religious belief; but as to the leaders, the better educated

priests, and the gohains, I believe they are generally very corrupt and insincere. They impose upon the weakness and ignorance of the people for their own personal gains.

Another fact has been impressed upon my mind,—the entire unlikeness of the customs and habits, as well as of the morals and beliefs of this people, and those of western nations. One woman, upon whom Mrs. W. called, expressed her surprise at the customs of foreign women. "You cover up your feet," said she, "and you put gloves on your hands; but you leave uncovered your face." An Assamese would cover her face, but leave her hands and feet bare. This is a fair illustration of their opposite customs.

Sensitiveness to ridicule.

I think there cannot be a people on the face of the globe more sensitive to ridicule. They cannot stand before it; but will either retreat at once, or become exceedingly enraged. Here Satan has a pointed weapon to war against the Christian religion. Opposite the zayat lives a very intelligent Mongedar—the most intelligent man, I think, I have seen in Jorhat. He has been a reader of the Christian books for several years, and has a great desire for information on all subjects relating to foreign countries. He called on me frequently, but evidently felt somewhat embarrassed, lest by too frequently coming he might fall under the censure of his neighbors. One evening, as I returned from preaching, I found him sitting in the zayat. I was very hoarse and felt too tired to talk; still I sat down and preached over to him most of the subjects of the afternoon. He said, his priest explained these subjects as being the same the Hindu shasters taught. And he appeared to believe Christ and Krishnu were one and the same. But he evinced no desire for salvation through Christ, and appeared to be contented to leave all his religious works to his priest. I am sorry to say, he appeared to be under the influence of opium, which no doubt soothed his fears. Opium is the curse of the land. It affects all classes. It impoverishes the people, weakens their physical powers, subjects them to epidemics and various diseases, and above all, it darkens most sadly the prospect of bringing the nation under the influences of the Christian religion.

Outline of preaching.

It was my aim to preach the gospel plainly and pointedly, as a dying man to dying men. During the season spent in preaching at Jorhat, nearly every doctrine of the Scripture was brought under consideration. The exceeding sinfulness of man, and his moral inability to cleanse his own heart, together with God's plan of salvation through Jesus Christ; the Saviour's taking upon himself our load of sin, so that He who knew no sin became sin, while the real sinner for his sake is regarded and treated as righteous; the existence of the soul after death, the resurrection of the body, the day of judgment, the glories of heaven, and the awful sufferings for sin in hell; all these, and many other interesting and profound doctrines, I endeavored, though with a stammering tongue and inelegant language, to explain and recommend to the acceptation of the people. Oftentimes, a passing remark of some one present would call up the attributes of God, the eternal Sonship of Christ, and the comparative excellencies of the Mohammedan, Hindu, and Christian religions.

Hindu and Mussulman ideas of God.

On no subject are the Hindus more crude than on the nature and character of God. They are indeed ignorant on all subjects, but their ideas of the Deity are still more wide of the truth. "What is God's form?" asked one. "Where is God?" asked another. "God is everywhere—that clump of bamboos is a part of God," said a loquacious brahmin. The Hindu and the Mohammedan are strangers to the idea of a merciful, and at the same time just and holy God. God loving us first that

e might love him, is an idea indigenus only to the Christian religion. All rofess to believe in a supreme Being. Many are not able to analyse or define eir ideas on this subject. The more telligent are pure pantheists. They lieve there is a God, but there is no tality in their belief. They are not atacted to God. He is not before their ion as "the one altogether lovely."

In speaking of Christ as the Son of od, I was often times questioned very osely, and by the Mussulmans sometes impatiently. Said one, "Christ's other was Mary, but who his father as is not very evident."

Another, as I called the Saviour the n of God, inquired, "Has then God a ife and children?" "Where was hrist before his birth?" was often asked. How could the Divinity suffer and die?" as often regarded as an unintelligie and absurd idea. Discussions on any subjects could not be avoided, ough I always felt a dissatisfaction in osecuting an argument with such a ople. Let their opinions be shown to never so foolish, let their propositions never so much torn to pieces, they will vertheless hold to them as rigidly as er, and bring them up again in argunt with as much zeal as though they d never been shown to be false and tenable.

The motive to obedience.

I alluded often to what I saw and ard, as I passed from village to village. Where is the man," I asked, "who worips God from motives of love? Is t your worship the result of fear? There is the man who has subdued his ar?"

In this connection I delighted to introce the Christian religion, as "love, hich casteth out fear," as the source of ace and joy to the believer. I conasted the Christian religion with all hers, showing that love in the believ's soul is a powerful motive to hate d avoid all sin. "Where," asked I, s there any motive or help in Hindun or Mohammedanism, to cause one to hate sin as offensive to God? Christ said, 'If ye love me, keep my commandments;' and again, 'If a man love me, he will keep my commandments. What is there in all your religious experience or religious doctrines to renovate your hearts or stimulate you to holiness?" "Repentance is your first work," I often repeated. "Not by works, but through faith in God's method of salvation." "Sahib," said a pundit, "by faith truly we are all saved, you by faith in Christ, and we by faith in our works."

Their ideas of salvation and futurity.

Remarking that no one could be saved except through Christ, several, seeing the conclusion to which they were drawn, asked, "Sahib, are all our forefathers lost?" I replied, I know of no way of salvation except through Christ; but however it might be with those who have gone into eternity, we must not lose sight of our own personal dangers and necessities. The native mind appears insensible to the realities of death and its consequences. Asking one, where his spirit would go after death? he replied, "Wherever the wind may chance to blow it." With such ideas, is it strange that a heathen is not afraid to die? "What is meant by eternal life?" asked some. "Why should I wish to go to heaven? What have I there?" said another, as I spoke of the future existence of the soul.

The doctrine of the resurrection of the dead seemed to be entirely a new idea. Some laughed at it; others heard it as if amazed. The idea of a judgment-day appeared to take hold on some minds for the time present. "From that you cannot escape," said I. "You and I must stand before God to be judged for every deed we have done, and you cannot now plead ignorance, for you have heard of the true way to life eternal. You will call this a blessed day, if you find refuge in Christ, and secure a dwelling place in heaven. How you will lament, if you escape not the wrath of God, that you did not listen to the

Sahib's words. "Come," said I daily, "Come to the Lord Jesus Christ. God is not willing that any should perish. His Son died for all, and we can all, if we will, obtain pardon. Be not ashamed of Christ before men, lest Christ be ashamed of you before his Father and the angels of heaven. Forget all your ideas of birth and caste; for it will not be inquired in the great day of accounts, Are you a brahmin, or, are you a kolita? You who are brahmins and consider yourselves on account of birth the favorites of heaven, you, too, like myself, and all other poor sinful mortals, need the atonement accomplished by Christ's death."

During my preaching, I explained many of the parables of our Saviour. These attracted attention, and set the truth plainly before the mind. Christ's miracles were held up also as proof of his divine mission. One day I was dwelling on the commands of Christ, to love God supremely and our neighbors as ourselves. "Who are your neighbors?" asked I. "Those who live near our own houses," answered several. "Let me," I replied, "show you who Christ says are our neighbors." So I read the parable of the good Samaritan, and showed in what sense all the needy of the human race are our neighbors. A few days after this I was on the same subject again, when some one who had heard me previously repeated the whole parable accurately, with the exception that the Jewish priest had become a brahmin.

Native memory.

I am frequently surprised at the accuracy with which natives will repeat a conversation. I have often heard them tell over a conversation which occurred a year previously. This trait encourages one to talk with the people; for it may be regarded as a certainty, that every word, together with the manner and tone, will be repeated some time.

Although my language was imperfect, I had abundant opportunity to notice whether I was understood. Sometimes the hearers declared they did not understand me, for the sake of annoyance. Sometimes, to discourage me, they would say, "We do not remember your words. In whatever place we hear or read, in that very place we forget it all." I did not believe this; for, by asking questions indirectly, I found generally that they remembered pretty well what they had heard and read. The books I distributed, I believe, are generally read. Few if any are destroyed, as a native is so superstitious, he is apprehensive some misfortune may befall him, if he destroys the books of any religion. Many books are ruined by being laid away in boxes, or stuffed into the roof—a common store-place for many things.

Utility of tracts.

I took pains to satisfy myself as to the utility of tracts and scriptures; and I am persuaded that it is judicious to give books to all who will receive them.

Twice I heard of a little tract collecting several persons together in a village to hear it read. There is a general desire to read and hear intelligence. I wish I could add, there is a desire to hear of the Christian religion.

I was often required to explain the nature of my mission, to clear up many false ideas, to counteract many false reports, and to disclaim any worldly gain, or any particular religious merit for my preaching. "The command of Christ was my only motive," I said, "in coming to you to preach the news of salvation." I took pains to show that we desired no disciples who were willing to become Christians for worldly gain. It was only such as were willing to leave all for Christ's sake, that we wished to profess the Christian religion. Some came to me for employment, but I had none to give them. Many asked for books of science and general history, but I carried none of that kind.

Whether my late visit to Jorhat has been in vain or not is not unknown to God. The increase or success is his, and with him I am willing to trust it.

Native reasoning.

I occasionally heard of the people talking among themselves of the Christian religion. Some said, "If the Sahib keeps on this way he will destroy our religion;" others said, "He will do no harm, if we do not allow his words to remain in our minds." One asked me, "Sahib, are you going to stop here always?" Another, in a very cunning way, with twinkling eyes, asked, "Shall we not commit a very great offence against our gohain, if we take another religion, and will he not punish us?" "Be not afraid of them," I said, "that kill the body, and after that have no more that they can do; but fear Him, who, after he hath killed, hath power to cast into hell." To me personally many said, "Yes, Sahib, your words are all true." Others said, "Those are nice words, they are just what our shasters teach." "Your religion is good for you and ours for us." "You go your way, and we will go ours." "All religions are true, given by God to different people according to their capacities. All will be saved by their different religions. As men of different countries live on different food, so by different religions all can be saved."

The effect of this way of meeting the people was good on my own heart. The opposition awakened and aroused the mind. The wants and beliefs of the people increased my interest in their welfare.

In connection with my work, I reflected much on the parable of the sower. The idea that much seed would probably be lost, struck my mind forcibly; while there was comfort, rich, solid comfort in the thought that some seed fell into good ground, and multiplied so as to overbalance the lost seed.

God will prepare that good ground in Assam in his own time, and perhaps into that good soil some seed sown by my hand may fall. If so, the praise shall be His to whom it is most justly due.

LETTER FROM MR. BRONSON.

Under date of March, Mr. Bronson has forwarded the following table, showing the mean temperature of the day, fall of rain, &c., at Nowgong for the years 1852, '53, and '54, and furnishing a more exact representation of the climate of Assam in these respects than can be readily gained elsewhere. The statements are an abstract of the Meteorological Register kept by the resident medical officer.

Meteorological Register of Nowgong.

Lat. 26° 21′ N.; Long. 92°. 45′ E. Height above the sea not known.

Months.	Mean temperature of the day.	Rain—1852.		Rain—1853.		Rain—1854.		Prevailing winds.	Earthquakes.
		In.	Dec.	In.	Dec.	In.	Dec.		
Jan.	66	0	0	0	0	1	0	E.	0
Feb.	68	1	0	0	0	0	0	E.	1
Mar.	72	3	0	2	0	1	0	E.	0
Apr.	77	6	0	3	0	4	0	N. E.	4
May.	80	13	0	11	0	6	0	W.	3
June.	82	16	0	19	0	14	0	W.	2
July.	82	18	0	16	0	16	0	W.	1
Aug.	82	15	0	12	0	10	0	W.	2
Sept.	82	11	0	9	0	9	0	W.	3
Oct.	77	4	0	3	0	3	0	E.	2
Nov.	72	1	0	0	0	0	0	E.	1
Dec.	67	0	0	0	0	0	0	E.	0
Total.		88	0	75	0	74	0		19

Rain,—average fall for three years, 78 inches, 42¼ degrees.

Temperature,—the thermometer is placed in a northern, well shaded verandah, and guarded against direct, radiated, or reflected heat.

Earthquakes,— twenty seven shocks in three years; many of them slight—others very severe. They invariably proceed in the direction from N. to S., and are consequently attributed to volcanic eruptions in Upper Tartary. The months in which they appear to be most frequent are February, April, May and September;—least frequent in June, November and August.

Earthquakes and the cholera.

In 1853, between February 15th and March 9th, we have three smart shocks

noted. Simultaneously with these shocks, cholera of a virulent and fatal character made its appearance in the district, and carried off thousands upon thousands. The fact I think not unworthy of notice; it may prove of interest to scientific men employed in the investigation of the origin, cause, &c., of that mysterious disease, and of its connection with, or dependence upon local electric phenomena.

LETTER FROM MR. STODDARD.

Zayat on the Mori Kullung.

Nowgong, March 20, 1855.—About the middle of October last I finished our little zayat, which was only partly built when I was obliged to leave for Gowahati, in May. I commenced visiting it almost daily with the Christian young man, Ebenezer R. Carrau, who has been with me since Oct. 1, 1854. We found that we had made a good choice in the site for the zayat, on the Mori Kullung where four ways meet. Daily we had from twenty to sixty or a hundred listeners. Multitudes from the most densely populated portions of the district, in going in and out pass the station, and here at the forks of the roads, near the water, companies were found daily refreshing themselves beneath the shade of the trees. So when no one was found in the zayat, there were always those by the wayside who could be addressed from half an hour to an hour.

Village preaching.

I continued my visits to the zayat till Dec. 10, when I commenced travelling among the villages, which I continued with little interruption till the eighth of the present month.

I first visited the large village of No Noi, where I remained some three weeks or more, preaching and distributing the word of God day by day and from house to house. The day school in this village is doing well, and numbers at present forty boys. Br. Bronson was with me *in this* place about two weeks. At times we visited some strong holds of Satan together; but for the most part, one went to the right, the other to the left, accompanied by our native assistants, and thus made the most of our time in spreading the great salvation.

Our tents were pitched in one of their large open namghors, a religious and play house, which we were allowed to occupy, and which shielded us very much from the heavy dews and fogs. The superstitions of the people would not allow us to eat in these open sheds or namghors; and, to save all unnecessary friction upon their feelings, we have adopted the custom of always erecting a small hut just outside to eat in; and so long as we do this, the people make no objection to our camping in one of their great sheds for weeks, if we like. Should we insist upon eating inside, or under this namghor, the people would not only be annoyed, but they would not visit our tents, for fear of being polluted. The Hindus are a very clean and perfect people in their own eyes.

We spent the days in travelling and preaching the kingdom in all the villages up and down the No Noi river, returning to our tents at night. Some one of our company preached from our tent door every evening to such as came to hear. Thus the gospel was preached to many hundreds during those three weeks. We found many interesting people, concerning whom I may have occasion to speak in future.

Leaving No Noi on new year's day, I was joined by my family and the girls of Mrs. Stoddard's school, who had come out into the Mori Kullung village, about three miles from the station, to enjoy a short vacation from school by living a few days in tents.

A happy new year's Sabbath—Village labors.

The first Sabbath of January I spent at home. Six were baptized, all of whom were or had been members of the Orphan Institution. In the evening was the communion, twenty-three present—a good and happy day.

On the 10th I set out again, and pitched my tent in the large and central village of Hallua, which is at about the same distance from the station as the No Noi, that is, about six miles. Here I remained for three weeks or more, and spent my time as above described, in going from house to house — in making myself as much at home among the people as possible — and in visiting those families repeatedly where I discovered a spirit of inquiry and a disposition to listen. In many families, where a father and four or five sons live together with their wives and children, we found a company of thirty or forty to listen for an hour or two, several times every week. Here I found a more bigoted people than in the No Noi, and for the simple reason that they are in the vicinity of their religious tyrants and bigoted brahmin priests.

Inviting fields — Inadequate supply of laborers.

I next moved my tent to the large village of Putoni, about half way between No Noi and Hallua, or some three miles each way to the namghors I had previously occupied in those two villages. But Putoni is a long village, joining these other two at its extreme points, and, like the others, about six miles from the station. Here I spent some time and found a nice class of people, similar to those of No Noi. Here then I have been all the cold season, not more than six or eight miles from home or from two to three hours' ride; still I have been all the time among the people in their villages, and have visited a great many houses; and yet, again, I have not visited all the people within six miles. I have passed by scores of villages without stopping. In fact, what are two among so many? Here are people enough within a small circuit to exhaust the strength and energy of ten missionaries. It is in vain for two to think of covering the field, though it is exceedingly compact, and accessible from Nov. 1 to May 1. The most and best we can do is to select a few localities, where we will spend weeks and months in preaching constantly to the same people, till they ascertain at least the object of our visits.

The kind of labor required.

From my short experience in itinerant labors, I am persuaded that little can be accomplished among such a people by flying visits of one or two days in a place once a year. We must visit the people; — we must stop among them week after week; — we must go to their own houses, and sit on their own doorsteps day after day with the lamp of life in our hands and burning on our hearts, if we would hope to do them good. We want scores of laborers here, who can talk and catechise and do good in no stinted measure, daily; and then we might hope to see churches rise in many of these villages.

LETTER FROM MR. DANFORTH.

Mofussil trips — Cacharis.

March 17, 1855.—Before coming to Sibsagor, I made two mofussil trips; one to Palesbari, about fifteen miles below Gowahati, the other to Soigano, farther down on the same side of the river, but in, next to the Hills. On one of these trips I was absent ten, and the other twelve days. The people listened well, and I preached with more than usual encouragement. The last mentioned place, which I never visited before, I found a much more interesting field than I expected. In fact, I do not believe there is another place in the province which exceeds it in promise. The people are principally Kookies and Cacharis. The former are Hindus, but the least bigoted of any I have seen, and there are scarcely any brahmins among them. The latter have not yet taken the Hindu religion. The country, though under the E. I. Company, retains its Garrow chief; and probably this is the reason why so few brahmins are to be found here. My way was

short, but I had every encouragement one could reasonably expect.

The Shasters a fiction—Garrow chief.

Nearer Gowahati is another chief of Garrow descent; he, however, calls himself a Kooch now, and is a Hindu, though not a bigoted one. I spent several hours with him, and preached to him freely the truths of the gospel. He said that he believed that a great part of the Hindu shasters is mere fiction. He seemed deeply interested in the story of the cross. When I left, he followed me some distance, and urged me to call on him always when I came that way.

This section is only a day or a day and a half from Gowahati, and on a good road. I had always had the impression that this part of Kamroop was low, unhealthy, and thinly settled; but it is certainly worthy of being visited frequently. Br. Ward has since visited the place, and bears the same testimony to its promise that I do. The chief had heard of a lecture I gave in Gowahati on electricity, and asked a great many questions about it. This lecture I had given some weeks before in the zayat. A large number of the most respectable of the natives attended, and I think much good was done by it.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. WHITAKER.

Tour in Martaban province.

It was stated in the Magazine for July, p. 275, that immediately after the annual meeting of the Maulmain Baptist Association, Jan. 31, Mr. Whitaker, with several native assistants, left for a tour in Martaban district among the Sgaus. The following journal embraces the incidents of that journey.

Maulmain, Feb. 6. To-day I left for a tour in the province of Martaban. Took three boats, intending to send them back from Tsa-gying, loaded with paddy for the school. Descended the river, which separates Balu island from the main land, and have been rowing along the sea-coast all day.

7. Attempted to ascend the Ka-dai river, but were soon compelled to stop, for want of a sufficient depth of water. This afternoon the tide came in with such violence as to carry all before it, and quite dismayed my Karen boatmen. We were soon ascending the river at railroad speed. Arrived at the landing about five o'clock, and then walked nearly five miles to the little Karen village.

8. After arranging to have the boats loaded with paddy, I went out to preach to the heathen. Found but few people. Only two heard with serious attention.

9. To-day the headman of the village, who is a Christian, went out with me on a preaching tour. We visited three small villages, and endeavored to set forth the truth in each of them. I should consider some who heard in a hopeful condition, had I not been often deceived by appearances.

Baptisms—State of the church.

10. Spent the day in the little zayat, which the brethren built as my place of sojourn, where I have had a number of visitors. In the afternoon Tah-oo, pastor of Bootah church, and Mya-pyu, assistant at Tah-no, arrived by land, bringing letters from home. This evening I have had a meeting with the brethren and sisters to examine four candidates for baptism. Three have been received; the other, not having been quite clear in relating his experience, at my request was deferred until to-morrow, that I might have an opportunity to converse with him privately. I trust they are all children of grace. Some to whom I preached yesterday called to see me to-day. Last evening, two who listened with seriousness to the truth the day before, came to my lodgings intoxicated. They remained in the village till evening, when the effects of arrack had subsided, and came to worship, conducting themselves with propriety. The land is full of wickedness.

11. Sabbath. The remaining candidate was received this morning. After the preaching in the forenoon, Tah-oo

administered the ordinance of baptism. In the afternoon we celebrated the dying love of Christ. Things here wear an encouraging aspect. The church numbers more than twenty members, five of whom were baptized last year and four this. The preacher stationed here is a man of little knowledge, but of sound piety and good native abilities. They are building a small bamboo chapel at their own expense, though many of them have not yet completed their own dwellings. They hope to finish it before the rains, that they may use it as a school-house. They have moved since last year; and are now building their houses under the shade of a beautiful grove, on the border of a vast and fertile plain, and near the base of a lofty range of mountains.

An aged cripple and his two mites.

Last Friday evening I visited an aged brother. He is unable to stand, and walks on his hands and feet, in a sitting posture. He and his aged wife live in a little hut built on the top of a clump of bamboos, nearly twenty feet from the ground. They have a little garden, which seems to be all they possess. On seeing me approaching, the old man hastened down the ladder, and led the way to a mat spread on the ground, where he invited me to sit down. In conversation, he told me that he was baptized several years ago by a native preacher, who has since died near Rangoon. He has three or four sons, but they walk not in his ways. He manifested the most childlike simplicity, yet his heart seemed full of the love of God. I was not therefore surprised to see him in the assembly on the Sabbath, though he had to go nearly a mile, in his miserable condition, to get there. After the administration of the Lord's supper he crept up to the plate, two pice (about a cent and a half) in hand, to make an offering to God. How forcibly it brought to mind the poor widow, who cast in "more than they all." Would that every Christian was willing to make as great a sacrifice for the cause of the Master!

Village preaching—Toungthoos—Inhospitality.

12. Having a good number of native preachers with me, I have decided to visit the Mai-nan-there valley. Sent Tah-oo with two assistants by the nearest route, directing them to preach by the way as they shall have opportunity. I determined to take Ko-ner-moo and Tota (students from the seminary) and go by way of K-tai-k-lai, in order to visit the disciples near that place. After commending to God the disciples here, this morning, took an affectionate farewell, and went on towards Kru-bah, where we arrived about four, P. M. Crossed the Ka-dai river in the way, near a small Burmese village which has been built within the last year. Passed two or three large Toung-thoo villages. The inhabitants of this village are about half Toung-thoo and half Sgau Karen. The former are zealous Buddhists, and the latter have made themselves masters of many of the sophisms by which they strive to support their miserable system. We have therefore met with stronger opposition here than ever before among Karens. But even here we found one who heard Ko-ner-moo preach a few weeks since, and who appears to be truly anxious to know the way of life. Another has heard Pra-hai preach frequently, and is quite familiar with the truth of the gospel. He says he has not yet embraced the gospel, but he went with me through the village, called his friends to hear, and assisted me in delivering my message, by repeating my words when he thought they did not understand my awkward Karen. He gives, as his only reason for not receiving the gospel, the opposition of his wife and children. I hope his heart has been touched by the Spirit's power.

13. This evening finds us at Me-na-goung, a small Pwo village. On our way, passed through an old city. There remain only the walls and pagodas, two of

which are the largest I have ever seen. It is said to have been inhabited originally by Toung-thoos. Since it has been under the protection of the English, some thousands of them have gathered in about their ancient capital; they are decorating their pagodas and building zayats and kyoungs, with a zeal worthy of a better cause.

Near by, we passed a small Karen village; but the inhabitants had all fled from small pox, which had appeared among them. This is one of the most filthy and abandoned places of all heathendom. The inhabitants are mostly Pwos, a few Sgaus. We have never before met with such a reception. They were mostly drunk, and those who were not so, manifested the most inveterate hatred to the gospel. We visited most of the houses, as the people showed no disposition to come and hear; but they generally fled at our approach. One man, after listening a few moments, threatened to strike me down with his knife. The headman was absent when we arrived, but when he returned he treated us so rudely that we were alarmed for our safety. In order to secure greater safety for the night, I talked familiarly with him of government affairs, of the office he held, and of his people, and succeeded so well that he called in one of the principal men of the village to visit with me. When they had become quite pleasant, I asked them to listen for a few moments to the good news, and Ko-ner-moo preached to them a good gospel sermon, not failing to improve the opportunity to reprove the headman sharply, but kindly, for his want of generosity. He took it in good part, and seemed very much ashamed of his conduct.

14. Left early for this place, near K-tai-k-lai. Arrived about two o'clock, P. M. Passed two Burmese and three Karen villages, at one of which we had the good fortune to find most of the inhabitants at home, and apparently in good spirits and ready to hear what we had to say. Six heathen young men came to visit me this evening in the temporary zayat which the disciples have prepared for my accommodation. All have heard the assistant preach who is stationed here, and seem seriously inclined; but the example of the old men is the barrier against their becoming Christians.

15. This morning, after worship, set out for Tau-a-ne, where br. Brayton baptized four Karens two years ago. Arrived after about two hours' walk. The disciples promised to come to my zayat and spend the Sabbath. Returned in the evening.

16. To-day has been spent mostly with visitors in the zayat. This evening one man came, who begged medicine for a sick child of me last year. The child died, and he has since used his full liberty to revile the gospel, because the teacher's medicine did not recover his child.

17. This evening the little church received two additional candidates for baptism, making eight in all, seven of whom are females.

Baptisms—Church at Tau-a-ne.

18. Sabbath. Early this morning met on the bank of our little Jordan to bury in baptism the eight converts. It was a solemnly interesting occasion. I have never seen converts from heathenism, so young, who appeared to be so strong in the faith, and to have such mature views of Christianity. The converts here now number about twenty. The preacher has been here about three years. There is much opposition, but the prospect is encouraging.

19. Reached Tau-a-ne again about noon. The church here commenced about seven years since. An aged disciple, father of the present assistant stationed at K-tai-k-lai, came over from the Maulmain district and preached Christ. Six Karens believed, and from that time cast off idolatry and worshipped the true God. One of these, a Pwo, had been educated for a Buddhist priest. He reads Burmese, and speaks, in addi-

tion to Burmese, both Pwo and Sgau. He has since made the Burmese Scriptures his daily study, and, as he says, has recommended that truth to others which he has found so precious to himself. The old man who first preached here so successfully went on to K-tai-klai, where two or three others believed, and thus the nucleus was formed for the church near that place. Two years ago br. Brayton visited them, instructed them more perfectly, and baptized four at Tau-a-ne. The converted priest, under an overwhelming sense of his sins, as he says, declined baptism. Last year he, with one of his brethren, attended the association at Too-ho, and begged that I would come over and help them. I went over, accompanied by one of our most approved assistants (Mya-oo,) and spent several days in his village. He still said that he feared to put on Christ by baptism. Two of the converts baptized yesterday belong to this place.

Converted priest.

20. As I was about leaving this morning, the converted priest, Sau Gua-too, and his wife came forward in our farewell meeting, and asked baptism. He said that he desired to preach, and that his not having obeyed this command of the Saviour was a hindrance to him. After a very satisfactory examination they were baptized in the Beling river, on the bank of which their village is situated.

The little band now numbers eight. Still another wished to be baptized, but her examination was deferred on account of the opposition of her husband, who is laying up a store of merit by which he hopes to gain the sublime end of annihilation.

Gua-too wished me to approve of his preaching, and proposed, if I would furnish money to buy material, to build a chapel before the next rains, which should serve both as a meeting and school house. Though a bamboo chapel is a simple affair, it is bearing something of a burden for *two* men to perform the labor of constructing one. Books have since been sent, in Burmese, Sgau and Pwo. Buddhism prevails among all classes in this region. It is a hard soil; but the power of the Spirit is gradually breaking it up. Gua-too's familiarity with the Scriptures is remarkable.

Loving darkness rather than light.

About four, P. M., I left for a Pwo village among the mountains, the headman of which had sent a request that I would visit his village, "as he had never seen or heard one of the teachers." On our arrival found all engaged in a Buddhist festival, so busily playing their games that there was no door of entrance for the gospel. We therefore turned aside to a smaller village near by, and were hospitably entertained in the house of the headman. About a dozen came together, to whom we preached the truth. When we had finished speaking of God as the Creator and Ruler, of sin and of Christ, the Saviour, and finally, endeavored to show the superiority of Christianity over Buddhism, he said, "What you say is good; it all seems just; but still I remain just as I was." Being asked to explain himself, he said, "Tho' I cannot object to what you say, still my desire is to worship the priest as formerly." Find there are three Pwo villages, one Burmese and Toung-thoo, and finally, on the outskirts, a few Sgaus.

21. This morning passed through all the villages one after another, and have finally taken my seat under a clump of bamboos, near the Sgau houses. The coolies are sleeping around me, and Kaunah, Ko-ner-moo, and To-ta have gone out to preach to such as they can find. All that could get away have gone to make their offerings to the priests, and I here await their return.

Evening.—Preached to a large congregation. One man wished to become a Christian, but on further inquiry I found that it was on condition that he could get a lucrative situation.

22. I think we have preached within the hearing of every creature in this village.

Evening.—Have seen no Karens since leaving our lodgings this morning. I now write in the city of Beling. As it is nearly time for the Theological Seminary to open, I shall send back Ko-ner-moo and To-ta from this place to resume their studies. They have been very useful assistants.

Population and languages.

The part of the province thus passed over is inhabited by Toung-thoos, Karens and Burmese, with a few Talings—Toung-thoos by far the most numerous; the Karens rank next to them; Burmese and Talings, comparatively few. Burmese is the language of intercommunication among these different classes; but I am told that even the Toung-thoos have many among them who understand it but very imperfectly. I find but little that would go to justify the remark in the fortieth annual report, page 77, "In some parts the Burmese language seems to have nearly supplanted others." It is a rare thing to find two Karens conversing between themselves in Burmese. It is true, however, that many of the Pwos speak Sgau from choice.

(To be continued.)

TOUNGOO MISSION.

LETTER FROM SAU QUALA.

In introducing the following translation of a letter from Sau Quala, Dr. Wade remarks:—"This letter, will, I think, be read with great interest. It breathes a truly apostolic spirit. What an encouragement to the riends of the mission, to know that God has raised up such men in the *native* ministry to aid the work of evangelization."

The letter was written by Sau Quala, in the month of March, after he had had an interview with the Commissioner on the subject of accepting a government situation. See Magazine for July, p. 292.

To Teacher and Mamma Wade:

My beloved Father and Mother:—May the blessing of God, the Father, and of Jesus Christ, be upon you and upon all your children in the faith, and upon all the disciples, with peace and happiness.

As to myself, I am now well and comfortable.

I hear that the Bghai Karens have built thirty chapels, and they wish for teachers, but there are none for them. The Karens continually come, one after another, calling me to go and teach them. Dear father, what shall we do?

On the ninth of March, the Commissioner of the Pegu provinces arrived. I went to him immediately. He shook hands with me and saluted me cordially. Then he inquired about the several tribes of the Karens; also, about their listening to the gospel and becoming Christians; also, about all the teachers who are assisting me in different places. Having conversed with me about these things awhile, he said to me—"Teacher, I have spoken to government about your becoming a N'Kan (superintendent) over the wild Karen tribes, that you may look after their affairs and report to the Assistant Commissioner. You will get a salary of thirty rupees per month." I replied, "I cannot do that, my lord; I cannot do that *at all*. I have no use whatever for the money. I cannot put the work of God and the work of the Company together, and serve both.—There are others able to do the Company's work; I beg you will employ them, and leave me to do my own work as heretofore."

He then inquired,—"How do you get your support? Why do you not want money? I will give you the money, and you can still be a teacher. Will not this be easy for you?" I replied, "Not so, my lord; I eat my food with the poor people, and am content. I did not leave my beloved wife and child, and come to this distant place, to get money and eat delicious food. I came here to preach the gospel to the poor, that they may be saved. Bear with me, my lord, while I say, if I serve government and perform the duties of a N'Kan, these wild Karens will become my enemies, instead of friends." The Commissioner replied,—"Teacher, think upon the subject two or three days before you decide finally."

I then retired, and urged two of the

Christian headmen, one a Shan and the other a Karen, to accept the appointment, to which they readily consented.

The next morning I presented them to the Commissioner, and he seemed to be pleased with them. I had previously taken these two men to the Assistant Commissioner several times, and made them acquainted with him and with government business, in order to prepare them for this service. Finally the Commissioner concluded to take them and release me, so that I am entirely free.

Don't feel anxious about me, dear teacher and mamma. You see I have no wish for such things as the Commissioner offers, nor has my wife any desire for such things. When I lived in Tavoy and Pyeekyah, the people wanted me to become a government headman over them; but my wife was entirely opposed to it; but when I was ordained to preach the gospel, she was much gratified. I read in the Bible, that "if any man desireth the office of a bishop, he desireth a good work." Therefore I think I am engaged in a good work. How then shall I turn away to those things in which there is no profit? May the Lord lead me by the hand, and guide me to do all his will. May he not suffer me to fall into temptation, but deliver me from cause of reproach, and from all evil while I live. Dear teacher and mamma, pray for me who am still ignorant, and do not understand as many others do; pray for me fervently.

Now that I am in Toungoo, and God has showed me my work, it is fit that I should forget all the allurements of the world. God has opened before me a sphere of labor in which I delight, and labor with great joy. My strength in God increases. Lord, be thou with me, and watch over me continually. I have no power, or wisdom, or righteousness of self. I am a child of darkness, a child of sin, an unprofitable servant; therefore watch over me at all times and in all places. Amen.

My dear teacher and mamma, it is now thirteen days since I was called into town by the Assistant Commissioner, and God has helped me to get my food in the following manner. On the 22d of February, the Karens in Tha-dur district gave me a contribution amounting to eight rupees and a half, and in another place, called Klur-lat, on the 26th of February the Karens made me a contribution amounting to ten rupees,—in all eighteen and a half rupees, which money the contributors directed me to use for travelling expenses. So I used it to buy food while in town, for myself and four young men with me; and I have not been obliged to draw on the funds of the Mission.

Dear teacher, God does not leave me to feel any anxiety or trouble about the things of this world. Shall I then dare to leave his service for any other work? He who can save my body and soul is God. I believe he will feed me continually, as he does the fowls of heaven. From him I will accept both good and evil, as Job did. Pray fervently for me, dear teacher and mamma.

I have heard again, that the Bghai Karens have built thirty-seven zayats, and they come in great numbers calling me to visit them. What shall we do? I cannot refuse them; I must go. Their call is from God; I cannot doubt it. On the Sabbath while in the city, we assemble in the court house. The Assistant Commissioner gives us permission to do so, and no one hinders us.

When the Commissioner was here, and learned that the Karens were listening to the word of God, he was much pleased; also, that they were learning to read gave him great joy. He counselled me kindly on these subjects, just as the missionaries do; calling me to sit beside him, he conversed with me freely. He was not angry because I refused the station which he offered me, but shook hands and talked pleasantly with me, just as the missionaries do. The English here in Toungoo, the Commissioner, the Assistant Commissioner, and the commanders of the troops, are all very good men. They love the Karens, and do not in any manner oppress them. Therefore may the blessing of God rest

upon them, on their country, on their cities and villages, and on their gracious Queen evermore. Amen.

SAU QUALA.

In consequence of the interest prevailing in Sau Quala's field, Mr. Whitaker, with the advice of the Mission, was sent to his aid. Dr. Wade says, "We could not in good conscience turn a deaf ear to his reiterated cry for help." Mr. Whitaker took with him to Toungoo two young men for school teachers, and Dr. Wade sent also one of the best instructed of his theological graduating class, to assist Sau Quala.

HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

Henthada, Feb. 3.—Started on this tour, having for a cook a Burman cooley, and all the rest of my company Karens. Came this morning two miles, to Kalah. I had been here twice or three times before; but still the people seem quite dead in sin. At first the Karens from this place visited us constantly, and made very high professions. But alas, the people who were at leisure were to-day making a feast for the dead. I tried to command their attention, but in vain. Hence I left them and arrived near night at Takuding, five miles from the city, where I expect to spend the Sabbath.—I have had an assistant stationed here for two months. He labors hard, but the work goes on slowly. The people have promised to build a chapel; but it is doubtful whether they will do it. We hope, however, some three families have experienced the grace of God; but none seem ready to profess Christ openly. Still if one becomes a real Christian, it will be matter for everlasting praise.

4.—Sabbath. I have spent the day with profit to my own soul, but I fear I have not done much for the souls of others. The Saviour's words—"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—were my text this morning. At least one besides myself—the assistant stationed here, seemed to feel the preciousness of the words. I have preached three times, in three different dwelling houses, besides conversing a large part of the day with visitors from abroad.

Influence of the headman.

5.—Early this morning came on some five miles to Nahman. The people listened, but could take no decided stand, unless their headman leads the way. This chief lives two miles farther from the city; hence I have come on to his place—Pyakatah. Here I have preached until I can talk no longer, and have given place to my young men, who are now doing well in preaching the gospel. This is a large and populous region. The people are very favorably inclined, but leave all to their chief. This is a peculiarity of the Karens everywhere. For a time, at least, whole regions are kept from accepting the gospel by their headman. Then again, where the headman is favorably inclined, all the people listen readily. After laying open the plan of salvation, and the benefits arising from believing, both in time and eternity, the chief promised to receive an assistant, and to command his people to worship God. But he does this with only half a heart. I see no signs as yet of the Spirit's work.

6.—We turned out of our course this morning, to visit a large region of Karens, lying to the eastward—Turah. Arrived about noon and were cordially received. All were ready to listen, and no promises were wanted that they would at once build a chapel, and sustain an assistant. But it would do me more good to see one believing and worshipping God, than to hear a thousand *promising* to do so.

Light and shade.

At evening, came on to the centre of this region, where I find a few persons whose hearts have evidently been touched by the Spirit of God. They no longer speak of the headman's believing, as a condition of their faith. They seem to feel the power of truth. We have often seen these at our house in the city. An assistant has also visited them several times. O, how easy it seems for men to be saved, when God inclines

their hearts! Now, while writing, within the curtain which covers my bed, I hear the people talking of the joys of heaven. However, the great mass of them are of quite a different temper. I hope some here will soon feel it a privilege to profess Christ.

7.—I have spent this day also in different parts of Turah. All is right in the promises of the people. An assistant must be stationed here. I hope some good may result.

8.—Returned this forenoon to the main road, and have spent most of the day in preaching in Mogoung. A man here from Bassein, who has once been almost a Christian, now exerts a baneful influence over the heathen.

I am now lodged in Thadegwen. The people have no ears for the precious gospel. Since I have left speaking, my young men have been earnestly engaged in preaching to some Karens from the region of Donabew. These Karens seem more taken with the customs of the Burmans, than with the holy religion of Christ. I again feel an indescribable burden of spirit, which none but the minister of the gospel, especially among the heathen, knows.

Taxation sustaining idolatry.

9.—This morning we came to one of the most populous regions of Sgau and Pwo Karens—Pauktau—where we hope something may be done at some time. But the Karens here are Burmanized. To-day the Burman goung-yoke came to collect money to repair the great Shwaydagong pagoda in Rangoon. I knew the people were groaning under enormous taxation. Hence I sent one of my assistants to tell them that they need not pay money for that purpose. But it was of no avail. They replied, "We will pay it; we wish to gain merit."

Towards night, took another direction towards home. Found in one village of Pwo Karens a Burman priest. I asked the people if they worshipped the priest, and when they answered in the affirmative, I tried to show them the folly and sin of worshipping a creature, especially a wicked Burman, instead of the Creator, and exhorted them to believe in Jesus as the only way of life. This was said in Burmese. Both parties seemed to be ashamed. Perhaps, that is all; however, I have done my duty, which I believe will honor Christ, even if these souls are lost.

Inhospitality—Respectful excuse.

I am now seated on the least bit of a verandah of a very indifferent house. Even this place to lodge in I was obliged to take by force, as it was late,—so far are the people from desiring to hear the news of salvation.

I am now in *Nigban*, but I see nothing of Gaudama here. Indeed, it seems about the same as other regions of Burmah. It is a flourishing Burman village, with a few dilapidated kyoungs; while the Karens, the cultivators of the soil, live in little settlements scattered over the whole country.

11.—Came on early this morning, stopping where I could find men to listen. I spent most of the day with the headmen and elders of two villages. All the encouragement I could get was, "We will inquire of our children; and if they wish to study and worship, we will come and let the teacher know"—that is to say—we want nothing to do with the blessed Saviour; we prefer our heathen customs.

Towards night we came on with a quick pace twelve or fifteen miles, and reached home after dark.

Towns to the west and north.

April 10.—Since my return from the tour described above, I have been twice to the jungles—once west of the city for a few days. The other tour was longer, up the Irrawadi, to within two days' row of Prome. I went inland at two or three points, where I might establish assistants if I had them.

Thus I have gone over nearly all the Henthada province. I have already established within its limits seven or eight assistants, while others are engaged n travelling from place to place, searching

out God's elect, now perhaps unknown to men, in these jungles.

But there is still another region equally extensive, lying east of the Irrawadi, called the Tharramah district. Into this I have as yet gone but little, as it has been infested with robbers, led by the famous chieftain Mong-goung-gee. But it has now become more quiet. I have sent thither two men, to teach and preach during the coming rainy season. I hope the people at the tops of the eastern mountains may be found more tractable. Should I remain here another year, I anticipate the pleasure of carrying the gospel to that wide region also. Let us have your prayers.

Church and chapel in Henthada—Baptisms.

We have built a new chapel, in which we met for worship for the first time last Sabbath. There we examined ten candidates for baptism—nine of whom were baptized; the first Red Karen fruit of the Henthada mission. The baptismal scene was one of peculiar interest. Owing to the abruptness of the river banks, we took boats and went out to the middle of the river, where there is, at the present season, a little island of sand. On this, a little free from the noise and bustle of the city, we sang and prayed, none interrupting. As I led these six men and three women into the noble Irrawadi, the city moved on as usual. But our hearts were glad; for we felt the presence of Christ. More will yet follow, we are confident. In the afternoon I administered the communion to these nine with their assistant, who may be called the Karen Baptist church of Henthada.—They live just in the suburbs of the city. Including these, I have baptized seventeen since we arrived at this place.

Our statistics are:—Two churches, numbering twenty members. Three of these were baptized in the days of Burman rule. There are, besides, two or three little churches planted by br. Abbott, and situated in this province near Donabew.

This is a day of small things; but there must always be a beginning. The Henthada mission is weak; but if prayers are offered to God in faith, it will increase.

Br. Crawley has baptized his first Burmese convert, while others are asking baptism.

I hope still to make short trips into the jungle where I have assistants stationed, and you may hear of others joining themselves to the people of God soon.

FRANCE.

LETTER FROM MR. WILLARD.

Success and tranquillity—The Mission not to be abandoned.

Paris, July 2, 1855.—Affairs in the north move on as they have done. There are frequent baptisms, and the general prospect is encouraging. Our meeting at Paris becomes continually more and more interesting, and for some time past the attendance has not been below fifty. We enjoy perfect liberty, and since br. Arnold was here, no visits of the police have been received.

But no one can foresee or imagine what may happen in the Departments. It is not long, since an authorized agent of the church of Tours was condemned for holding a meeting of long standing in a village near that town. The *meeting* was not authorized; the director of it was delegated by the consistory. The nature of this case is such as to show that if persons of any consideration in the eyes of the government, for any reason, interest themselves in such instances, said persons will find their views favored; circumstances will decide.

As for the Emperor's views of justice and of religious liberty, this does not seem to me to be a reason for abandoning France. A beginning such as is made here is not so easily made; and, if abandoned now, no Baptist will ever put his hand to the work again. The prospect of increase the present year is flattering. I should as soon think of abandoning any other mission however prosperous.

Letters from native assistants—Additions to the churches.

On the 30th May, br. ——, of ——, wrote me:—

"Last Sunday was a good day for us. We had the pleasure of seeing our church augmented by two new members, who made a public profession of belonging to Christ, and of wishing to live for him. If God permits all to go prosperously, and if the persons who manifest Christian sentiments continue therein, I hope we may have more baptisms this year. God grant it may be so. Our meetings are almost always numerous. There are Sundays when our chapel is too small. I continue my visits to ——, one league distant, and I please myself with the hope that we shall have something there. Several persons of that place come every Sunday to our worship."

Br. —— is the only one in the northern Department who has not been troubled by the interference of officials of any sort. The prospect is cheering in his field. May God continue to bless him and his work.

Mr. —— wrote me, June 25, the following:—

"We had, God be praised, a very good day last Sunday. Four persons made a public profession of their faith by baptism, and were received into the church. We hope to baptize again this year, perhaps; one of our new friends of ——, who has made most satisfactory progress for some time, would have presented himself as a candidate, had he not lately fallen. Mrs. ——, of ——, was to present herself also. She had indeed intended to do so; but we having learned on Friday that on Sunday after worship she expected to receive the money given by the dancers to her husband, who is a fiddler, told her to wait and to do all in her power no longer to participate in that sin, and violate the day of rest. It is true her position is a difficult one; for by refusing to receive that money, she will be turned out of the house by her husband. She has need of our prayers. Yet I hope that by the help of the Lord she will surmount this difficulty, as she has surmounted others.

"Mr. ——, of ——, who has long refused to accomplish the commandment, was deeply impressed Sunday morning by my discourse upon baptism. I hope that the next time he and his wife also will be baptized. The wife of my landlord will not, I think, long delay to join the church.

"One of the friends baptized was Mrs. ——, of ——. She has great need of our prayers; for her husband's relations have succeeded in rendering him a persecutor. He threatens to turn her out of the house or to leave her. Day before yesterday morning he did all in his power to prevent her coming to ——.

"We had many people in the morning, and in the afternoon about sixty, who were all very serious. —— furnished us from twelve to fifteen; they are nearly all persons whom I have visited. That place promises much. The sister-in-law of the mayor of —— reads the Bible continually with her daughter-in-law, who came to meeting Sunday, and whom I had seen at —— last Friday. She is very serious. I have great hope of her. There is also a new family which I propose to visit soon. I was told last Friday at ——, that a workman in thatch of that place, a serious man, has for some time been very desirous of seeing me, to converse upon religion."

The work advances in that place; new persons are continually presenting themselves. O, if we could have the liberty of preaching publicly! Still, perhaps it is preferable that souls should be visited, and detached insensibly from their errors.

"July, 1855.—Blessed be the Author of every excellent grace and of every perfect gift, for all the favors which He poured out upon us day before yesterday. We passed the day without hearing clamor and in perfect peace. Six persons,—four men and two women,—were added to the church by baptism.

The effect produced upon the hearers will be durable, I doubt not, sanctifying to some, awakening to others. Mr. ——'s brother said to me at the end of the services—'When you write to my brother, tell him that I have this day been by anticipation in paradise.' One of those considered curious, who follow us even into our woods every Sunday, said to me yesterday morning,—'I was unable to sleep last night, I was so startled by all I saw and heard.'

"We scarcely ever knew a baptism among us, without some soul being led to the feet of Jesus by seeing it. Among those whom we baptized was one whose awakening dates from one of our baptisms. He saw, heard, returned home full of emotion, borrowed a bible and read it again and again. Three years after, he came a second time to hear us, not by the baptismal waters, but in our protecting woods. I spoke with him, and found him near the kingdom of God. He followed us eighteen months, glorifying by his conduct and conversation the Saviour who had made himself known to his heart, and whom he has just followed into the baptismal waters.

"Mrs. ——, of ——, came with our brother and our friends of ———. When we were about to separate, she said to me,—'The Lord has done me good to-day; I wish also to be baptized.' That woman's heart was indeed melted."

In the village of ———, lives a man named ———, who wished his wife to abstain from going to worship with the Baptists; and she, following the advice given her, did not insist on doing so, wishing to act prudently and to overcome the objections of her husband. But the contrary effect seemed to be produced. He sent for a nun, a cousin of his wife, living twelve or fifteen leagues distant.

"When the woman saw the nun arrive," says Mr. ———, "she went into her closet, and falling upon her knees prayed that it might be given her to reply with wisdom to the enemy of the cross of Christ, who had come to attack her. God heard her prayer. But when the nun saw herself vanquished, she took from her pocket a little crucifix and said to her adversary, 'If you love Jesus Christ as much as you say you do, embrace him.' The woman replied, 'My Jesus is in heaven. He is not carried about in one's pocket. I cannot embrace a piece of wood.' Then the nun picked up a stick, and presenting it to the man said, 'There is a stick—strike—fear nothing—I command you to do it—force my cousin to go to mass.' Mr. ———, profiting by the hint, endeavored to compel his wife to go to mass. But seeing that she would not consent, he threw her to the foot of the stairs, drawing the people together by his cries. Mrs. ——— went away. Her husband cried after her—'I drive you away only because you will not go to mass; if you will go to mass, come back, I will give you all I possess.' [They are wealthy.] 'One half, at least, of what you have belongs to me,' she replied, 'but keep the whole. I have a treasure in heaven much more precious than that you offer me.'

"The woman, thus abused by her husband, went to another village, and lodged with one of the brethren. One of the sisters went to see if the wrath of Mr. ———, was calmed; but he turned her out of the house before she had time to speak. Yet he wrote to the Mayor of the village where his wife was, to send her back. Mrs. ——— called on the Mayor, and told him that her husband had driven her from the house; but if he would receive her, she desired nothing more than to return to him."

"A man's foes—they of his own household."

"—— seems to be waking up. There is a perceptible progress in the work. I spoke just now of a man named ——, who rejoices us, and of a woman who seems about to set out in the good way. She has left the Roman church. She knows the truth and feels herself a sinner, and has found the sinner's refuge;

but her husband hinders her, and will hinder her from advancing. Last Thursday she told me she had not yet the courage to declare her sentiments to him; for she is persuaded that from the moment she decides to follow the truth, especially to cease from working on Sunday, she will be beaten and driven from the house. I pointed out to her the path of duty, and spoke of the peace she would enjoy when her conscience should bear witness that she was suffering for the cause of Christ. I told her she would have the hope of heavenly bliss, and exhorted her to commit her case to the care of the Eternal. She was to make known her sentiments to her husband on Sunday through a neighbor. This neighbor, whose son, a young man of eighteen, very intelligent, is decided also to study the word of God, was to endeavor to appease the husband, to give him good advice, and to tell him that he would himself rejoice if his wife and son should become Protestants. I do not know the result. The woman has much need of our prayers. V——'s sister, with whom the above named woman sometimes converses, and to whom she has been of service, begins to pay attention to the things of religion and reads a great deal. She came to the meeting at ——, last Sunday. His mother receives us gladly. God blesses us, and if we were men of prayer, he would bless us still more."

This will give our friends in America some idea of the difficulty of becoming disciples of Christ in this country. It is rare that one escapes severe persecution, if he decides to follow the Saviour. Mrs. ——, mentioned by the writer of the above letter, and the woman at ——, who is obliged, *literally*, to decide upon the loss of husband and home if she will obey the Redeemer, are no uncommon cases at all. Could our friends in America, amid the abundance of their prosperity and enjoyment, find a moment to consider what toil and care it costs our brethren here to conduct one soul to God,—then of the sufferings of that soul for Jesus' sake,—they could not avoid feeling their souls drawn forth in supplication, earnest and deep, that God would comfort and sustain us.

I cannot express the pain occasioned me by the demonstration of a spirit of accusation and contention among the brethren at home. With such a spirit no one can pray—the poor persecuted converts cannot be benefitted by the intercessions of brethren possessed of such a spirit. May we hope that the time of accusations and fault-finding is past, and that the time of prayer and supplication is come?

V——, just mentioned, was persecuted at the time of his making a profession of Christ, and perhaps more or less till the time of his departure. He was baptized three years ago last February, and we hoped the Lord would have given us this youth, as well as ——, for the ministry. But he was taken for a soldier when his class drew lots last February, and in March was obliged to leave.

Colportage in Paris.

Below is a sketch of two months' colportage in this city:

"Before commencing I was greatly disquieted. I was very apprehensive; but, thanks to the Lord, all has turned out better than I could have expected. One finds a great number of infidels with whom it is often necessary to talk a long time without selling anything. Yet I do not like to yield to them. I wish them to understand fully that if we believe, we have motives for believing. This does not convert them; but I have already observed that they do not talk so boldly when we meet a second time. I noticed this difference between Paris and the provinces, that in the latter I have found more infidel men than women, while at Paris I seem to find more infidel women than men. In order to form an idea of this, one has only to enter the linen-draper shops. Often they have not the least idea of the religion in which they are born. They mock at everything and know nothing. I have had great disputes in some of these shops within a few days. Religious education seems yet entirely to be begun.

"After very many words, we agreed rather better. One of the females bought a New Testament, and I distributed some tracts to the others. Now, when I visit them, they all wish for more.

"I find in the capital of France, in the middle of the nineteenth century, many men who have told me that they knew no other God than the sun. I found one who told me he prayed to it. 'It is,' said he, 'the only natural God; without him nothing could be produced.' I offered a bible to an employee of the town dues (octroi);—'I do not want it,' said he, 'I am not a Catholic, I believe nothing.' 'On the contrary,' said I, 'you are a Catholic; for often a Catholic believes nothing.' 'That is true,' said he, 'we see so many abominations in that religion, that we unfortunately reject all.' 'Well, then,' said I, 'you must take the gospel, there is no sophistication there.' In a family where I sold a bible at my arrival, they said, 'We would that you were within our reach; we would give you our children to teach. The priests teach them neither the fear of God nor respect for their parents. They are hated by all the world. It is a religion that would fall with the slightest upheaving that should happen.'

"It is truly surprising to hear such language from persons who are unacquainted with prophecy. But so it is; they judge from what their eyes have seen. I find also many well disposed persons from the provinces. They have bought the greater part of the fifteen bibles and sixty New Testaments sold in the last two months. I find others who have had the Scriptures for a long time, to whom I recommend the reading of them. Others desire to possess the bible, but wait till they shall have the means to buy. I give religious tracts to all these classes of persons. In this way I count one hundred and seventy-five persons at present. I have visited about sixty for the second time, and have renewed their tracts. With the exception of four or five, all are pleased and read with interest."

We hope the labors of this brother will result in leading some souls to God. The preceding report shows the man. He is an excellent colporteur, and it was a colporteur we needed.

Our meeting yesterday was numerous for us. The members of the church walk generally in a satisfactory manner, and the Lord is evidently in the midst of us.

I hope not only that the mission will be continued, but that, if it please God, we may not be left to suffer for want of means.

GERMANY.

REPORT OF MR. WEISS.

Additions to the church—Opposition.

Stolzenberg, April, 1855.—During the past year the Lord has graciously accompanied our labors with his blessing, and, in reviewing the past, we receive new courage for the future. Fifty believers have been added to our church (including outstations); and, were it not that the number of laborers in East Prussia is quite inadequate to the wants of the people, our increase would doubtless have been doubled.

Such advances on the part of our denomination cannot fail to be regarded with displeasure by those who consider church and Christianity as synonymous, and who think that by upholding the former, they best serve the interests of the latter. To this cause, therefore, must be traced the ungenerous treatment we continue to receive at their hands. Quite recently, fines of from five to eighty dollars have been imposed on brethren Amst, Matthias and Stangnowski, besides eighteen persons from Albrechtsdorf, partly for opening their premises to us, partly for joining our services.

Hitherto the Court of Appeals was in our favor, and in several cases cancelled the decrees of the minor courts against us; but now the above court has declar-

ed its concurrence in the proceedings adopted against us.

Awakening—The evil spirit gone out.

During the latter part of 1854, the divine presence was especially felt among us. Our meetings in and around Stolzenberg were crowded, and among those who listened with meekness to the word were several formerly avowed enemies of the Baptists. Several of those who had gone astray were also restored to the fold of Christ. At Bladeau and Rositten the way of life is much inquired for, and our chief difficulty is the want of a sufficiently spacious meeting room. In the month of December a new opening offered at Galitten, where large meetings were held. There was a young applicant for baptism, whose experience verifies our Lord's word. He had formerly made a livelihood by feigning to fall into fits; and had found much sympathy and aid from wealthy persons. With this deceitful practice he had travelled through the greater part of Germany, and was finally imprisoned at Elbing. Here his degradation was revealed to him by the Spirit of God, and filled him with horror. At his release he sought intercourse with the Pietists, and the earnest admonitions of br. Lehmann, of Berlin, who was visiting the church here, served to bring him fully to a decision. He now gives evidence of his sincerity by the diligence with which he serves both his earthly and his heavenly master.

Bible circulation—Wide field.

Bible circulation in East Prussia has considerably increased since br. Amst has received help, and both bibles and tracts are in great demand. All things promise a rich harvest. The field is white. The cry for help ceases not night or day. May it be ours therefore to be "up and doing," that the name of the Lord may be magnified in the ingathering of many ransomed sinners.

REPORT OF MR. PRIEDEMANN.

Mr. Priedemann, at Voigtsdorf, Silesia, writes:—We have dwelt securely beneath the shadow of the Almighty, and have been enabled, unmolested, to proclaim the truth to our fellow creatures. My time has been chiefly occupied in travelling, as br. Straube's delicate health prevents him from going far from home, and br. Klinker, our nearest missionary, has a district of his own too extensive to admit of his visiting our stations.

Scattered brethren—Power of the Bible.

The brethren here live far apart, and it is difficult to find a central meeting-place. Visits from a missionary are, therefore, at all times very acceptable, and while a hearty welcome has often cheered me, I have likewise been gratified to see, that though far from the encouraging influence of Christian intercourse, and with no other source of instruction than the word of God, our brethren in the Silesian mountains are grounded and rooted in the knowledge of Christ.

Catholic population—Converts.

Among the Roman Catholic population there is not much improvement.—Especially where the priests have the ascendency, we are regarded with distrust and contempt, and it is only such stray sheep as have found no relief for their troubled conscience either in penance or prayers, who listen to the message of mercy from our lips. Of these, several have been awakened; but not having sufficient courage to bear the full reproach of the cross by putting on Christ in baptism, they have joined other churches. Yet we rejoice if, "by any means," they are saved. Two Roman Catholics, who long halted between two opinions, have recently come to the decision to be baptized and join our church.

Sabbath School.

Our Sabbath school is well attended in summer, and the little ones gladly come down from the mountains to us for instruction. In winter the bad roads and want of warm clothing prevent

them from coming. A young girl, who was lately baptized on a profession of faith, is among the fruits of our labors in this school.

Peace has also been preserved within our borders, a blessing for which among many others we desire to render thanks to Him, from whom cometh every good and perfect gift.

REPORT OF MR. VON DER KAMMER.

Unexpected advocate—Ladies' Society.

Wolgast, April.—During the past month, after having sold books and distributed tracts at an estate near Anklam, I proceded by the chaussie to Wolgast, where I was met by a gens d'armes who had evidently been expecting me; and on my offering tracts, said he must give notice of this to the authorities. Whether or not he carried this threat into execution, I did not know until some days later, when, on again visiting this village, I called on an inspector, a pious man. He told me that shortly after I had left Wolgast, the gens d'armes had called on him, and seeing a New Testament and tracts lying on the table, inquired of whom he had bought them? On hearing I had sold them, he said he must acquaint the authorities with it; but Mr. T. completely silenced him by saying—"Would you betray these men, who seek the welfare of our people, and are ready to sacrifice all for the good of their fellow-men?" No complaints were made against me.

15.—I went from Zingst to Domgarten, and met with many persons willing to listen to the word of truth. I reached Domgarten sufficiently early to conduct the closing service of a female missionary association. This little company of Christian women meet once a week to prepare various articles for sale, the profits of which, (although these friends are not Baptists,) are devoted to our mission. The association was formed at the instigation of our sisters at Stralsund, who are likewise zealous of good works, and cause us much joy. But even this little society has drawn upon itself the jealousy of those who do not wish us well. Our friends have received repeated requests, not to let their good deeds become sinful by making them accessory to our evil purposes; but to allow their contributions to flow into the right treasury, i. e. that of the Church. Such requests have, however, hitherto received no regard.

Last Sabbath four persons were baptized, and at Whitsuntide we had a love-feast, at which the brethren for many miles around were assembled, and we felt the happiness of those who dwell together in unity.

CORRESPONDENCE ON THE BAPTISM OF AN INFANT.

Mr. Engel, a senator of Domgarten, has lately received a command to have his child baptized, but has entered a remonstrance against it. The correspondence on this subject is as follows:

From E. Stolzenburg, clergyman of Domgarten.

"At the instigation of the royal consistory at Stettin, I herewith respectfully request you to have your daughter, born September 19, 1854, baptized within a week. I should prefer to perform the ceremony on Easter Monday in the parish church; but shall await your reply, specifying the day and hour you may decide upon."

Reply of Mr. Engel.

"In answer to the favor of your reverence of April 4, I beg to state that in matters of faith I acknowledge no other consistory than the Lord Jesus Christ, and can submit to no other command than his. Consequently, I cannot, as a Baptist, with whose principles you are already acquainted, obey the command of an earthly consistory, which is opposed to the word of God and my conscience, and shall not present my daughter 'Mary' for anti-biblical baptism. At the

me I beg to refer to the royal let-
tent of March, 1847, in accord-
ith which the birth of my child
n legally announced to the au-
s. Further, I refer to the royal
tion of November, 1803, by which
ne is authorized to act towards
d according to conscientious con-

At the same time, I cannot con-
surprise at the mandate I have
d, as it is well known my whole
with the exception of my wife,
longer members of the National

Should a similar annoyance
n future, I shall feel induced to
n to the highest authorities."

subsequent interview with Mr.
burg," adds Mr. Engel, "I
that in case of my refusal to
r child baptized, he was instruct-
ve information of it to the con-
so that they might appoint a cu-
ho would be held responsible for
ormance of the ceremony. This
nce induced me at once to ad-
remonstrance to the consistory,
I laid special stress on the fact,
1847 a royal circular was sent
erical bodies, in which they were
exempted from performing cler-
on dissenters, and that an as-
of clerical power towards them
t be legally recognized.
is remonstrance I am now await-
ly."

unfavorable impression against
h," says Mr. Engel, "which such
l has made on persons who were
towards the truth, but were still
, may readily be imagined."

EMN PROTEST AND APPEAL.

a by letter from Mr. Oncken, dated
t twenty-six brethren and sisters of
rg, wearied out by the severe per-
f several years, had taken the res-
migrate to America. They passed
amburg on their way, spending the
ly 1, with the church there. Mr.
dressed them in the presence of a
d deeply affected auditory, and on
ng day the brethren accompanied
them to the ship. They have with them their pastor, Mr. Kleppe. Before leaving their native land, they addressed the following solemn protest and appeal to the Grand Duke, and to Mr. Kliefodh, Upper Church Councillor.

To his Royal Highness, the Grand Duke of Mecklenburg:

The undersigned, hitherto subjects of your Royal Highness, are compelled by the persecutions for conscience' sake to which they have been subjected in their fatherland, and the positive impossibility of living according to their religious convictions, to emigrate to America.

Before their departure, however, conscience constrains them before God to submit to your Royal Highness a solemn protest against the supposition that they are voluntarily leaving their native shore.

We go not voluntarily, but forced by the severe, relentless measures adopted against us, which have both hindered our efforts for the extension of the kingdom of God, and our practical fulfilment of the Divine command to love our neighbors as ourselves;—for our assemblies have been broken up, and men and women imprisoned, threatened with severe punishment, and bereft of their property.

Against such measures on the part of the government of your Royal Highness, we have—assisted by a deputation of the Evangelical Alliance—made repeated, but ineffectual remonstrance. Our hearts were knit to our fatherland, and it required seven years of oppression and annoyance to suggest the thought of emigration.

Your Royal Highness has sanctioned these measures, and undertaken all responsibility. There is within us the consciousness of having ever revered and loved your Royal Highness as our sovereign, (Landesvater, literally—father of the country,) of which we deem no higher proof can be given than by reminding you, Sire, of this responsibility as held towards the King of kings.

As regards ourselves, we no more come with a petition to your Royal Highness; for, driven from our native country, we go to seek a new home on free American

soil. Yet on behalf of our brethren who remain, we venture to pray that your Royal Highness would be graciously pleased to free them from the yoke which has forced us to depart.

We venture this request, not only because every persecution for conscience' sake is unrighteous, but because no Protestant country in Germany can less afford to dispense with Christian men; and the most effectual supporters of a throne are God-fearing subjects. And those are, in our estimation, truly God-fearing subjects, who in temporal matters render unto Cæsar what is Cæsar's, and in all things spiritual unto God what is God's. We look with more confidence to a compliance with our petition, inasmuch as it involves the highest interests of the throne, as well as those of our brethren, and the kingdom of Christ generally.

We abide, with profound veneration, &c. &c.

Signed by twenty-seven brethren and sisters.

To His Reverence, the Upper Church Councillor, Rev. Mr. Kliefoth, Schwerin:

On the eve of our departure from Europe, we feel constrained to utter a few words of earnestness and meaning to one to whom we must more immediately attribute the cause of our involuntary exile from our fatherland.

We are now driven from our country, our connections and many loved ones, with whom we are united by the most sacred bonds. Wherefore? Because we could not do otherwise than serve the Lord Jesus, in whom you also profess faith, in the way which we conceived agreeable with the word of God and our consciences, and because, unhappily, the former does not agree with the principles of the state church.

The Lord our God grants to all confessions—even when they prove to be tares—an undisturbed growth until the final harvest, when He, the Lord himself, will gather the wheat into his garner, and cast the chaff into everlasting fire. The representatives of the state church of Mecklenburg take upon themselves to effect this separation now already. The Lord Jesus commands all his disciples to preach the gospel to every creature. The state church of Mecklenburg protests against this, and confines the precious privilege of all God's children to a self-constituted, self-elected, priestly caste. The Holy Spirit speaks by the mouth of the apostle to Christians:—"The weapons of our warfare are not carnal." The state church in Mecklenburg enters on the warfare with staves, prisons and fines.

It is unnecessary for us to go far back into the ecclesiastical history of Mecklenburg, in order to prove this. We ourselves afford tangible evidence of the truth of our assertions.

But this condition of things in our fatherland is too momentous and disastrous in its consequences not to affect us painfully. Does not the Lord pronounce the most fearful threats against those who add to or detract from His word? Does he not denounce the false prophets, who teach dreams and human inventions instead of the word of God? And will not our deluded fellow-countrymen, together with their blind leaders, fall into the pit? Upon whose head will their blood come?

We shake the dust from our feet; for we know and can testify that we have sought not our own temporal interests, but the spiritual welfare of our brethren, and have desired to preach the word of God to them. As servants of Christ, we wished to proclaim the forgiveness of sin in the blood of Christ which we have ourselves experienced, and in this work of our Master you have hindered us.

In the name of the Most High we herewith enter solemn protest against the justice and competence of the ecclesiastical authorities of Mecklenburg to issue such edicts regarding us as now cause us to leave our country.

And you, reverend sir, who are at the head of the ecclesiastical affairs of this country, and are the instigator of the persecutions against us, we entreat, on behalf of our brethren who remain, and of your own soul, think upon what you do.

It is to the King of kings, the Head of His church, that you will be called to render an account for the wrong done us. May the Lord by His Holy Spirit give you to see that you have violated both the spirit and the letter of the gospel, so that you be not found as one who has warred against the Lord.

In conclusion, we beg to give the assurance that not hatred or animosity, but love to your soul, has induced us to pen these words. Our parting prayer for you is that of the first Christian martyr, "Father, forgive them this wrong."

Signed by twenty-seven brethren and sisters.

LABORS OF MR. MOLLERSWERD IN SWEDEN.

From former reports the readers of the Magazine will remember Mr. Forsell, who was baptized in Hamburg.* After the taking of Bomarsund, this brother made an excursion to the islands of Aaland, to see the demolition effected. He found there not only the ruins of human architecture, but the remains of grace in some hearts. After his return home, an opportunity offered to do something for the islands. A brother named Möllerswerd being out of employment, Mr. Forsell determined to send him to Aaland with provisions to be sold to the English, the profits of which were to be Mr. Möllerswerd's. But the latter could not content himself with a merely temporal undertaking; he began to preach the truth in places where anti-Christian influences had rendered the old life torpid, and kept distant the new life. A thirst for the long foregone waters of the word of life soon became manifest. A spacious hall was put at Mr. M.'s disposal for religious meetings, and large numbers flocked to hear the glad tidings preached in power and demonstration of the Holy Ghost.

Many persons were awakened and renewed in their minds, and Mr. M. continued to labor here, until the English quitted Aaland, and Russian power again made itself felt. He was speaking at a large meeting, when a Lehnsmann, or district police man, entered, with the intention of arresting our brother and breaking up the meeting. Mr. M.'s earnest request, however, that the officer would wait until the service was ended, was granted. But suddenly the speaker was interrupted by the cry, repeated from mouth to mouth, "the English are here again." The power of the Russian police was paralysed by this intelligence, and Mr. Möllerswerd, hastening to the shore, finds there the captain and crew of an English man-of-war. The former, a pious man, was at once ready to come to the aid of our brother. He accompanied him to the assembly room, and declared that as long as Englishmen were on the island, no one should lay hand on Möllerswerd, on pain of arrest. An objection was offered. "This man stirreth up the people;" but the captain replied, "There is another enemy besides the Russians to be combatted here, and he can be vanquished only by the word of God.

"Cast down, but not destroyed."

At length Aaland was deserted by the English, and Russian influence once more gained the ascendency. The Jeroboam-like arm of the priesthood had been paralysed only to regain greater might, and they tarried not to cry, "take him!" Möllerswerd was compelled to flee to a solitary farm-house. But even here he could not keep silence, and he had succeeded in gathering a congregation, when he was told, "the Lehnsmann is at hand." Dismissing the assembly, therefore, he retired to a garret, which was locked, and the key removed by his host. Late in the night the Lehnsmann made his appearance. But some time elapsed before he could obtain a light from the unwilling servants, and then no one would give up the key of the room where Möllerswerd *must be* concealed. Nothing remained but to force open the

*See Magazine, Sept. 1854, pp. 388, 389.

door. Not yet, however, were the Lehnsmann's difficulties ended. He bade our brother rise and follow him, as a vehicle was waiting below to remove him; but on reaching the yard, no conveyance was to be seen. The driver, who had brought the Lehnsmann hither, had heard the truth. While waiting for his master, conscience reproved him for being accessory to this wicked transaction, and, unperceived, he had driven away. The embarrassment of the Lehnsmann was great. He would not remain in the house until morning, and br. M.'s host would give him a horse only on condition of his not returning that night. The Lehnsmann, compelled to make a virtue of necessity, took his departure; and an hour afterwards, Möllerswerd was fast coursing in an opposite direction, to the house of Christian people. But here he was met with the unwelcome tidings, "you are watched," and was obliged to ride on, until, after crossing a ford and several islands, he at length reached a small place on the coast, which promised security from his pursuers. Here too he declared the way of salvation, and saw many turn from their evil ways unto the Lord. When it was no longer safe to remain, a Swedish fishing boat carried him home in safety.

Employed by the Evangelical Union—Remarkable awakening.

In Stockholm, there is an Evangelical Union, whose members not only assemble for edification, but also send forth evangelists. Up to this time, only such as agreed with the Evangelical Confession of faith had been sent forth; but the Union being composed of Christians of various denominations, it was thought desirable to send out an evangelist not a Lutheran. Mr. Forsell, who is a member of the Union, named Möllerswerd, and undertook to defray all expenses. This proposition was accepted, and Möllerswerd despatched as a missionary to the northern part of Sweden — Norland,—about one hundred Swedish miles *in length.*

The Almighty, who in Aaland had crowned our brother's labors with such signal success, in Norland poured forth still more abundant streams of blessing. As a member of the Evangelical Alliance, Mr. M. was permitted to preach in six large churches. From town to town, from village to village, he carried the "glad tidings," and the working of the Holy Spirit was marvellous. In the town of Sundswalde, especially, great things took place, two thirds of an entire parish being awakened.

The fact of br. M. being a Baptist was not yet known by many in Norland, as he preached only the doctrines of salvation. But when later it was ascertained that he was truly a Baptist, prejudice against us was removed from many thousands of hearts, and only a desire for br. M.'s return was heard.

In the east of Sweden, two Baptist churches have been organized; one consisting of one hundred and forty, the other of eighty members. In Stockholm their number is twelve; but about two hundred persons attended the public services of our brethren. In other parts of the country, many are investigating the subject of believers' baptism, or waiting to have the ordinance administered to them. Br. Forsell sustains three evangelists, and preaches himself as opportunities offer.

CHEROKEES.

LETTERS FROM MR. JONES.

Additions to the churches.

Cherokee Nation, June 25, 1855.—So far as I can learn, all the the labor that has been judiciously expended for the spiritual improvement of the Indians has been richly rewarded. It is true that in this portion of the Indian field, we have had to encounter many and severe trials; but God has not failed to bless, and to bless abundantly, every portion of our labor, on which, in the honest judgment of conscience, we had any right to look for a blessing. Year after year we have

had the happiness to see men and women added to the church, on confession of their sins and faith in the Saviour,—backsliders restored to the path of holiness, and believers dying with hopes full of immortality.

In these humble labors so graciously accepted by the God of all grace, our beloved and faithful brethren, the native preachers, have borne a large part, and God continues to bless their work.

Immediately on my return from Chicago, our brother Downing visited me and gave an interesting account of his preaching tours, the earnest attention of large congregations, and of a number of eager inquirers after the way of life. Before br. Downing left, brethren Tanenole and Gasannee with another brother came. They had just finished two preaching tours of more than four weeks, in the southern part of the nation. Their narrative was encouraging in a high degree. The congregations had generally been large and attentive. Great seriousness was manifested by a number of inquirers who came up for prayer and instruction. In the course of their excursion, seven Cherokee men and three women were baptized on profession of their faith in the atoning blood of Christ. A number more are expected to make a profession of their love to the Saviour on their next visit. Br. Downing gave an equally animating account of the progress of the work.

July 9.—I have now the pleasure to mention five more, who, I trust, have been added to the trophies of divine grace, viz: One Cherokee woman, "buried with Christ by baptism" at Flint, February 18, and one at Adsinohee, March 13, both by br. Downing. One Cherokee man at Dsiyohee, June 8, by br. Toostoo;—one woman at Long Prairie, June 13, and one man at Dsiyohee, July 1, by br. Tanenole. Other churches have also been blessed with several cases of hopeful conversion, the particulars of which I have not learned.

Our brethren who have lately visited various parts of the nation, have found encouraging indications of the presence of the Holy Spirit in their meetings, and we entertain the hope that quite a number of persons, in several congregations, are almost persuaded to be Christians, and others are uttering the penitential cry, "God be merciful to me a sinner!" We need only more help of the right character to carry the living word into every corner of the land; and more prayer and more entire reliance on the aids of the blessed Spirit, in order to gather in abundantly from these fields, which are already white unto the harvest.

DONATIONS.

RECEIVED IN JULY, 1855.

Maine.

A friend of missions 5; Bangor, 1st ch., Royal Clarke, tr., of wh. 51 is for the def., to cons. Hiram B. Stewart L. M. 101; Jefferson, 1st ch., of wh. 2 is for the def., 10; Searsport, ch. 5; Canton, ch. 3.04; Bethel, ch. 6; Individuals 5; Wayne, ch., for the def., 10; Dexter, ch., for the def., 7.78; St. George, 2d ch. 7; Harpswell, ch. and cong. 19.55; Auburn, ch. and cong. 11.75; S. Sch. 1.65; Brunswick, Main st. ch., for the def., 12; per Rev. H. C. Estes, agent,	121.00	
	77.77	
		198.77

New Hampshire.

Pittsfield, ch., for the def., 16; Northwood, ch. 1.66; J. L. Crockett 2; Deerfield, Hannah Takesbury 1; a friend 34 cts; for the def.,		21.00

Vermont.

Waterbury, "a few individuals" 11; Brookline, ch. 10; Saxton's River, ch. 20.25; Windsor, ch., P. C. Skinner, tr., for the def., 30.21; Thetford, Silas Follett, to cons. Lyman Hinckley L. M. 135;		206.46

Massachusetts.

Boston, Rowe st. ch., for the def., of wh. 118 was from the S. Sch. 1020; Union ch., Rev. William Howe, for his pledge towards the		

def., 100; Charles st. ch., a member, for the def., 50; Cambridge, 1st ch., of wh. 132 89 is for the def. and 25 fr. Mrs. H. J. Allen, for German chapels, 157.89; Rowe, ch., for the def., 4; Chicopee Falls, ch., M. Robinson, tr., for the def., 11; North Wrentham, ch., for the def., 7; friends, for the def., 3.50; Lowell, Worthen st. ch., to sup. a child in one of the mission schools, 25; Shirley Village, ch., Caleb Cutter, tr., for the def., 7.04; New Bedford, 1st ch., Luther G. Hewins, tr., for the def. and to cons. Silvanus Thomas L. M. 172; Charlestown, 1st ch., G. W. Little, tr., for the def., 173.06; Boardman Miss. Soc. of do., J. W. Roberts, tr., 75; Dorchester, North ch., J. Davis, tr., 28; Northborough, ch., for the def., 22; Lynn, Rev. J. H. Tilton, for the def., 10; Sharon, ch., for the def., 11; Gloucester, ch., for the def., 22; Haverhill, 2d ch., of wh. 12.09 is for the def., 20; East Haverhill, a friend, for the def., 4; Lee, ch., for the def., 5; North Cambridge, R. Henderson, 2.50; West Dedham, ch., of wh. 20 is for the def., 25; 1954.99

Worcester, Pleasant st. ch., mon. con. 7.50; Sterling, ch. 20; Plymouth, ch 31.79; per Rev. J. Aldrich, agent, 59.29

2014.28

Rhode Island.

Providence, Pine st. ch., for the def. and to cons. James Brown L. M. 100; 3d ch., S. Sch., A. W. Codding, supt., to cons. Rev. James B. Simmons L. M. 100; 200.00

Connecticut.

New London, a friend, for Nowgong Orph. Sch., 25; Peter D. Frish, for the def., 5; Litchfield co., a friend 5; 35 00

Thompson, central ch., per Rev. J. Aldrich, agent, 19.00

State Convention, W. Griswold, tr. 16.41; Middletown, 1st ch. 52.10; Wallington, ch. 64.32; New London, 1st ch. 10; S. Sch. of do., to sup. a Karen boy, named Charles Willett, 25; Danbury, 2d ch., to cons. Silas M. Hoyt L. M. 107.35; Watrous Chapman 1; East Killingly, ch. 3; Brooklyn, ch. 10 97; Tolland, ch. 7.50; Hartford, 1st ch. 397.42; South ch., of wh. 83 90 is for def., and to cons. L. F. Pearson and Mrs. Joseph Winship L. M. 523.07; Suffield, 1st ch. 5; Waterbury, ch. 40; Clinton, ch. 7.44; Sarah Linsley 1; South Windsor, ch. 10; the following is for the def., Mrs. Daniel Dayton 1.50; North Colebrook, ch. 3.41; Waterbury, ch. 14.45; Essex, ch. 50; Plainville, ch. 10; Rev. A. Gates 2; Rev. Erastus Denison 2; 1364.95

1418.95

New York.

New York city, R. Reed 5; Oliver st. ch., For. Miss. Soc., William H. Chapman, tr., for the def., 515.98; Tabernacle ch., for the def., 521.51; Syracuse, 2d ch., for the def., 6.30; Fayetteville, ch., for the def., 20; Buffalo, German ch., for the def., 9; Nunda, ch., for the def., 81; Ogden, ch., for the def., 30; Guilford, 2d ch. 6; Fayette, ch., mon. con. 2; Frankfort, ch. 15.17; Salisbury, ch., for the def., 10; Cazenovia Village, ch., for the def., 43.41; Ft. Covington, ch. 20; Henderson, ch. 3; Cassville, ch. 20; North Norwich, ch., for the def., 4; Braman's Corners, Miss P. A. Jones 2; Mrs. Howard 1; Mrs. H. Rockwell 50 cts; Mrs. Quick 50 cts; Miss Martha Quick 1; Miss C. A. Quick 1; Mrs. Young 25 cts; Corning, ch., for the def., 15; 1333.62

Chenango Asso., Ralph Johnson, tr., Norwich, ch., to cons. Mrs. Eliza Slater L. M. 100.00

Oneida Asso., Ladies of Clinton ch. 1.75

Niagara Asso., Burt Van Horn, tr., 45.50

Ontario Asso., Middlesex, ch., per Rev. J. D. Cole, agent, 6.00

Franklin Asso., East Meredith, ch. 2; Gilbertsville, ch. 1; Hamden, ch. 25 cts; Milford, 1st ch. 2.50; per Rev. O. Dodge, agent, 5.75

Hudson River North Asso., Troy, 1st ch., for the def., 50; North ch., for the def, 10.61; per Rev. O. D., agent, 60.61

Hudson River South Asso., Brooklyn, Pierrepont st. ch., B. F. M. Soc. 7.50; Union ch. 7.50; per Rev. O. D., agent, 15.00

New York Asso., H. Sill 1; Miss H. Miller 2; F. Doggett 1, Oyster Bay, ch. 6.29; per Rev. O. D., agent, 10.29

Union Asso., Bedford, ch. 20.25; Banksville, ch. 13.50; Carmel, ch. 50.32; Kent, 2d ch. 13.63; Patterson, ch. 21.20; John M. Towner 5; per Rev. O. D., agent, 123.90

Washington Union Asso., Whitehall, ch. 10.50; Fort Ann Village, ch. 13.25; Sandy Hill, ch. 50; Hebron, ch. 29; Granville, ch. 12.38; Rupert, ch. 5; West Greenwich, ch. 34.67; Ft. Edward, ch. 6.38; Ft. Edward Village, ch. 20; to cons. Rev. William Grant L. M. Bottskill, ch. 92.32; S. Sch. 25; to cons. Morgan Heath L. M., per Rev. O. D., agent, 289.50

Worcester Asso. 17; Richmondville and Fulton, ch. 7 35; Harpersfield, ch. 2.50; Middlefield, ch. and Female Miss. Soc. of do., for the def., 24.15; W. Goddard 4; Peter Taber 1; Summit, 1st ch. 23; Westford, ch. 3; Rev. A. Butler 1.50; John Cook 25; to cons. Timothy B. Rice L. M., per Rev. O. D., agent, 108.50

Livingston Asso., J. H. Norton, tr., Avon, ch. 3; Hemlock Lake, ch. 12; Mt. Morris, ch. 32; York, ch. 64.25; Lima, ch. 19.41; South Dansville, ch. 6; Lakeville, ch., Mrs. Howard 1; a friend 50 cts; per Rev. S. M. Osgood, agent, 138.16

Monroe Asso., W. N. Sage, tr., Rochester, 2d ch., A. G. Fitch, for German chapels, per Rev. S. M. O., agent, 15.00

Niagara Asso., B. Van Horn, tr., Ransomville, ch., for the def., per Rev. S. M. O., agent, 11.00

Orleans Asso., Kendall, ch., Mrs. Paine, per Rev. S. M. O., agent, 1.00

Seneca Asso., Danby, ch., Mrs. J.

r, for the def., per Rev.
gent, 1.00
Asso., Adams Centre,
Watertown, ch. 18.07;
aker 1; with other do-
ons. Mrs. Cyrus W.
M., per Rev. H. A.
ent, 46.07
., Ira, ch. 4.50; Victo-
Sterling, ch. 3.50; with
as. to cons. Rev. Wil-
ecker L.M., perRev. H.
nt, 13.00
sso., Syracuse, 1st ch.,
I. A. S., agent, 21.25
o., Warren, ch., of wh.
German chapels, 15;
urlington, ch. 16.37;
s, ch. 25 cts; New Lis-
1; Hartwick, ch., Fe-
. Soc. 8.01; per Rev.
gent, 40.63
o., Brewerton, ch. 1;
uare, ch. 2; Colosse,
nnibal, ch. 1; Mexico-
2; Pulaski, ch. 5.58;
ch. 2.50; Sandy Creek,
South Richland, ch. 2;
est Oswego, ch. 2.59;
H. A. S., agent, 23.97
ce Asso., Russell, ch.
rmon, ch. 3.65; Ed-
. 5.16; W. Harmon 85;
ble 1; per Rev. H. A.
50.09 — 2461.59

New Jersey.

ntion, P. P. Runyon,
ersey Asso., Cohansey,
r the def. 25.50; 2d ch.
nden, 1st ch. 35; Moores-
, C. Heaton, for the
er Rev. S. M. Osgood,
98.00
w Jersey Asso., King-
66 49; Cherryville, ch.,
; Sandy Ridge, ch., for
3 35; by P. P. Runyon,
State Conv., per Rev. S.
ent, 91.84
wick, 1st ch., Youth's
. Soc., S. Van Wickle,
ev. S. M. O., agent, 750.00
Inlet, Charles Brooks
omingdale, ch., for the
'aterson, A. W. Rogers,
: Bloomfield, Rev. J.
10; 67.50 — 1007.34

Pennsylvania.

ia, 1st ch., Female Miss.
y Hallman tr., of wh.
ip. Ann Rhees and Ma-
an in Nowgong Orph.
or sup. of a native Ka-
her under charge of Mr.
nd 45 for Karen sch. at
in charge of Mr. Vin-
135.00
ia, William Bucknell,
sf., 300; Solebury, ch.
309.00
ia, Tabernacle ch., for
5; Rev. M. G. Clarke,
it. on his Life Member-
the def. 10; P. H. Cas-
er ct. on his Life Mem-
or the def., 10; 5th ch.,
sf., 45; Calvary, ch.,
McIntosh, for the def.,
and to cons. Richard H. Tilburn
L. M. 100; Schuylkill Falls, ch.,
for the def., 15; Lower Dublin, ch.
34.50; Reading, ch. 24; S. Sch.
13; Broad st. ch. 181.31; per
Rev. S. M. Osgood, agent, 457.84
Central Union Asso., Holmesburg,
ch., S. Sch. 4.04; Milestown,
Union ch., for the def., 9.04; per
Rev. S. M. O., agent, 13.08
Northumberland Asso., Dansville,
ch., for the def., per Rev. S. M.
O., agent, 5.00
Pittsburg Asso., McKeesport, ch.,
per Rev. S. M. O., agent, 5.00 — 924.92

Ohio.

Cincinnati, 5th st. ch., Caleb Tre-
vor, tr., 27; S. Sch. 28; Mariet-
ta, ch. 72.36; Good Hope, ch.
497; Sandusky, 1st ch. 6; Ho-
mer, ch., two members 3; 141.33
Zoar Asso., Samuel Garrett, tr., 85.00
Cleveland or Rocky River Asso.,
Columbia, ch. 10; Female Be-
nev. Soc. 4.18; Westfield, ch. 3;
L. Chapman 25 cts; 17.43
Columbus Asso., Berlin, ch. 10;
Granville, ch. 8; per Rev. J. Ste-
vens, agent, 18.00
Maumee Asso., Spencer, ch. 5;
Perrysburg, ch. 5; per Rev. J. S.,
agent, 10.00
Lorain Asso., Jackson, Rev. J. B.
Cresinger 25 cts; Elyria, Rev. A.
Heath 5; Grafton, Rev. William
J. Nesbitt 3; Henrietta, ch. 1;
Birmingham, ch. 1.33; Avon, J.
B. Jameson 3; Mary Jameson
2; Anna Ross 5; Eunice Moor
2; H. H. Williams 1; E. A. Wil-
liams 25 cts; D. L. Sawyer 50
cts; per Rev. J. S., agent, 24.83
Miami Asso., Miami, ch. 3; Ham-
ilton, ch., for the def., 44; Day-
ton, Wayne st. ch. 1.97; S. Sch.
4.03; Cincinnati, High st. ch.
2.70; Ninth st. ch., of wh. 159.85
is fr. S. Sch. and 106.75 fr. B. F.
Ed. Soc., 345.14; per Rev. J. S.,
agent, 400 84
Cleveland, 1st ch., of wh. 25.75 is
fr. S. Sch., 101.99; Duck Creek,
ch. 5; Lancaster, ch. 5; Woos-
ter, ch. 24.75; Fredericktown,
Rev. F. Remington 1; per Rev.
J. S., agent, 187.74 — 785.17

Indiana.

Door Village, ch., Female Miss.
Soc. 12; Evansville, 1st ch.,
misc. coll. for the def., 22; Rev.
A. Marsh 8; Fort Wayne, ch.,
for the def., 10.32; 52.32
Aurora, ch., for the def., per Rev.
J. Stevens, agent, 20.00 — 72.32

Illinois.

Jerseyville, a friend, for the def.,
7; Fidelity, Mary Rich 3; Wood-
burn, ch. 7; Brighton, ch. 1; De-
catur, ch., for the def., 20; Paw
Paw, ch. 5.43; Mt. Palatine, ch.

2.70; Bristol, ch., for the def., 25; 71.13
Galena, ch., per Rev. O. Dodge, agent. 5.00
Carrolton Asso., Winchester, ch. 10; Chester, Mr. Miller 1; per Rev. J. D. Cole, agent, 11.00
Chicago Asso., Benton, ch. 1.75; Bloomingdale, ch. 9; Wauconda, ch. 3.95; Huntley, ch. 2.50; St. Charles, ch. 12.75; Lake Zurich, ch. 2.99; per Rev. J. D. C., agent, 33.94
Edwardsville Asso., Alton, ch. 20; Upper Alton, ch. 6; per Rev. J. D. C., agent, 26.00
Illinois River Asso., Canton, ch. 68; Morton, ch. 7; Metamora, ch. 14; per Rev. J. D. C., agent, 89.00
McLean Asso., Clinton, ch., for the def., 3; Versailles, ch. 2; per Rev. J. D. C., agent, 5.00
Fox River Asso., Kaneville, ch. for the def., 10; Hadley, ch. 1; Clark Davis 2; Joliet, ch. 10; Batavia, ch. 53 cts; Wheaton's Station, John M. Scott 100; Aurora, ch., for the def., 13.12; S. Sch., for Nowgong Orph. Sch., 3.60; Thomas Wilson, for the def., 50 cts; per Rev. J. D. C., agent, 140.75
Ottawa Asso., Paw Paw, ch., for the def., 50; Granville, ch., for the def., 16.12; New Michigan, ch., for the def., 2; Farm Ridge and Deer Park, ch., Mrs. Hallock 1; Mrs. Wood 50 cts; Lamoille, ch. 8.40; Princeton, ch., of wh. 15 is for the def., 22; Harding, ch. 8.33; per Rev. J. D. C., agent, 108.35
Quincy Asso., Griggsville, ch., of wh. 46 is for the def., to cons. A. W. Jones L. M. 100; Barry, ch., for the def., 12; per Rev. J. D. C., agent, 118.00
Rock Island Asso., Cordova, ch. 6.50; Johnson's Creek, ch. 6; per Rev. J. D. C., agent, 12.50
Rock River Asso., Rockford, ch., of wh. 9.75 is for the def., 64.75; S. Sch., to sup. a child in Nowgong Orph. Sch., to be named James M. Goodhue 12.25; Rev. Ichabod Clark, for the def., 50; to cons. Rev. William D. Clark, L. M., Rev. William Gates, for the def., 5; Rock Run, ch., of wh. 12.50 is for the def., 21.25; Belvidere, ch. 13.50; Coral, ch. 9; Pekatonic, ch. 1; Roscoe, ch. 25 cts; Dixon, ch. 13.50; per Rev. J. D. C., agent, 190.50
Salem Asso., Fall Creek, ch. 27; Monmouth, ch. 7; per Rev. J. D. C., agent, 34.00
Springfield Asso., Stonington, ch., per Rev. J. D. C., agent, 15.00 — 859.07

Michigan.

State Convention, H. Glover, tr., 32; a friend 25 cts; York, ch. 5.25; Woodland, ch. 1; Lawrence, ch. 50 cts; Troy, ch. 5; 44.00
Algonac, Mrs. Helen P. Raymond, for the def., 2; Schoolcraft, Rev. R. R. Prentice, for the def., 25.39; 27.39
Shiawassee Asso. 7.00
Kalamazoo River Asso., Rev. Thos. Z. R. Jones, tr., Ceresco ch. 10.51; Bellevue, ch. 5; Burlington, ch. 5; 20.51
Kalamazoo River Asso., Paw Paw, ch., per Rev. J. D. Cole, agent, 3.00
Lenawee Asso., Fairfield and Seneca, ch., per Rev. J. D. C., agent. 3.00
Shiawassee Asso., Le Roy, ch., per Rev. J. D. C., agent, 1.00
"Two female friends"; per Rev. J. D. C., agent, 1.30 — 107.30

Wisconsin.

La Crosse, a friend, for the def., 2.00
Racine Asso., Racine, ch., of wh. 2.17 is for the def., 10.43; Chas. Wright 5; Kenosha, C. B. Lewis 3; per Rev. J. D. Cole, agent, 18.43
Walworth Asso., Janesville, ch., for the def., 17.12; Rev. O. J. Dearborn 1; Mrs. Thatcher 2; Union, ch., for def., 15; per Rev. J. D. C., agent, 35.12
Milwaukee Asso., Sheboygan, ch. 6; Barton, ch. 7; Fox Lake, ch. 15.75; per Rev. J. D. C., agent, 28.75
Dane Asso., Baraboo, ch., per Rev. J. D. C., agent, 6.00
Beaver Dam, ch., per Rev. O. Dodge, agent, 3.65 — 94.00

Iowa.

State Convention, J. M. Witherwax, tr., Davenport, 2d ch., of wh. 50 is for the def., with other donas. to cons. C. G. Blood, L. M., 70.00
Rossville, ch., Rev. James Schofield, for the def., and to cons. Rev. James V. Schofield L. M., 100.00 — 170.00

Maryland.

Taneytown, ch., Daniel Cumming 5; William Fream 1; 6.00

Virginia.

A lady 1.00

Canada.

St. Armand, ch. 5.80; Stanbridge, friends of missions 2.20; Toronto, Bond st. S. Sch., towards the sup. of native preachers, 44; 52.00

$10,698.05

Legacies.

Ludlow, Vt., Mary E. Bennett, per N. Cudworth, Ex'r, 222.00
Seekonk, Ms., Lydia Monroe, per William S. Monroe, Ex'r, 50.00
North Branford, Ct., Betsey Smith, per W. Griswold, tr. Conn. St. Conv., 900.00
New Jersey, Mrs. Luke Davies, per John M. Davies, Ex'r, 20.20
Adrian, Mich., John Babcock, per Rev. M. Allen, by H. Glover, tr. Mich. State Conv., 20.00 — 1212.20

$11,812.87

Total from April 1st to July 31, 1855, $29,346.69.

Donations in Clothing and Goods.

Boston, Ms., Sundry friends, 1 box clothing, etc., for Rev. Wm. Ward, 73.66

THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

AVA MISSION.

LETTER OF DR. DAWSON.

Visit to the Capital—Passage up the Irrawadi.

The account of the beginning of this trip is published in the Magazine for August, p. 343. The letter of Dr. Dawson, March 29, left the missionaries at Men Khla, on the right bank of the Irrawadi, about forty miles above Meaday, which is the frontier English post in Pegu.

Ummerapoora, April 17, 1855.—We reached the royal city of Ummerapoora on Wednesday, April 11th. The first object was to procure lodgings for a few days. Through the kindness of Mr. Isaac Jacobs, an Armenian gentleman, we were accommodated with a room in his brick house.

Including the day spent at Thayet, where an out-station of the Prome mission has now been commenced, and our necessary detention for religious rest on the Sabbaths, our journey from Prome to the capital occupied us nineteen days. Nearly the whole way up, the winds were light and baffling. The sail of our boat was, in consequence, of very little service. For miles together we had repeatedly to pass along the margin of immense, dangerous sand-banks, which every now and then would send forth near our boat an avalanche that threatened to bury us in the waters. As we passed these threatening dangers, our memory took us back to the sad calamity which terminated the valuable life of the lamented Thomas, in Upper Assam. In our progress against the current of the Irrawadi, we were dependent wholly on the use of poles and ropes, like the boats which traversed the Ohio and Mississippi before the introduction of steam. At several spots along the river, we found large and populous villages and towns. At night we usually came to, near some settlement, in the midst of a crowd of boats. Soon the boatmen kindled up their cooking fires on the bank, and these attracted around us a goodly number of the people. To them we talked and preached, till we felt tired out, about "Jesus and the resurrection." In all our experience among the heathen, we never saw more attentive or respectful listeners. On many of their faces a deep solemnity was manifested, and occasionally a remark would be uttered by one and another, "This is true," "This is the right religion," "The law of the eternal God shows the straight road to happiness." Many asked for books and tracts, but having only a very small stock with us, we were compelled to be very sparing in our distribution.

At Yai-nan-ghyoung, or the village

of the earth-oil wells, I was urged by several of the principal men, whom I met in a shed near a pagoda, to visit the governor of the district. I accordingly went, and was received with much apparent cordiality. He is quite a young man, and had arrived but a few days before from the capital to take charge of his new office. He is the son of one of the woongyees at court. After requesting me to be seated on a red cushion on the floor, a desultory conversation ensued for a few minutes. Inquiring what my business was, he gave me an opportunity to call his attention to the interests of his soul.

Earth-oil wells.

When I expressed a wish to see the earth-oil wells, before leaving that locality, the governor apologized for his inability to furnish a pony, but was kind enough to supply me at once with a guide. These petroleum wells of Burmah are somewhat celebrated throughout the scientific world. The oil is regarded as the product of the decomposition of organic or vegetable matter beneath the surface of the earth, and in situations where the conditions of contact with water and nearly total exclusion of atmospheric air are fulfilled. They are situated at a distance of about two miles and a half, or a full half-hour's walk, eastward from the village. In proceeding to them, you tread along a very remarkable portion of elevated country, of a dry brown, barren aspect, intersected by fissures, or shallow ravines, running in every direction. Two or three species of cactus appear to be indigenous to that region. The soil is hard and compact, and of an orange-brown color. A few huts for the workmen and their families, having a thorny enclosure surrounding them, stand in the vicinity of the wells. The natives said, in general terms, that there were a great many of these wells, but they could not tell exactly how many. At a random guess, one might state there were between two and three hundred. These wells are not natural, but are dug by the people, and the expense of digging is considerable. About eight or ten of them only were being worked while I was present. The mouth of the well is a square of four feet, and from top to bottom they are lined with thick plank. As the rope passed out of one of the wells over a clumsy wheel with an earthen vessel full of oil attached to it, I measured it with my umbrella, to ascertain as nearly as possible the exact depth. The rope, which was only of sufficient length to touch the bottom, was one hundred and ninety-seven cubits long. Toward the bottom, the size of the cavity diminishes; and the oil, as it reposes in the well, presents the appearance of a mirror. The produce for twenty-four hours, of a single well, which is worked throughout the day and night, is one hundred and fifty chatties, each chattie holding ten viss.*

On first reaching the surface, the oil is of a yellowish-green color, thin and decidedly liquid; but after exposure to the air, it becomes thick and semi-solid, and assumes a dark olive-brown color. It is carted off to the village in the same vessels with which it is drawn up out of the ground. Throughout the whole Burman empire it is used by the people for burning in their lamps at night. To preserve bamboo mats, with which the walls of most houses are formed in this country, it is rubbed on them like paint. It is now becoming an article of export in large quantities from Rangoon, and is found to be exceedingly serviceable in the preservation of sleepers on the rail-road lines in Bengal and Europe.

In working these earth-oil, or rock-oil, wells, the same amount of manual labor is expended that was required hundreds of years ago, when some of them were first opened. Two persons pull the rope down an inclined plane, while one also assists at the mouth of the well, and attends to the changing of the chatties. With two or three small wheels, properly arranged, the whole operation could

* Reducing the Burmese viss to our standard, the yield of twenty-four hours' labor, at a single well, is 4900 lbs.

be conducted by a lad eight or ten years old; but as the mechanic arts among the Burmese are stereotyped, there is no hope, notwithstanding my suggestions to the workmen, of any immediate change taking place for their own relief. To students of chemistry, these observations and facts relating to the earth-oil wells of Burmah, obtained by a visit to the locality where they are found, may prove to be not wholly unacceptable.

In the evening, one of our young Christian boatmen asked if he might take a bound volume of tracts to the governor. I replied, "yes," and directed him to present it with my respects. In the course of an hour he returned, with a gift of two and a half ticals of silver for the teachers. We gave it to the boatmen to buy rice.

Ruins of Pa-ghan.

At the old city of Pa-ghan, which was once the residence of the kings of Burmah, we stopped for an hour or so, while the boatmen prepared their morning meal, to catch a glimpse of the ruins which are to be seen there. As far as the eye could reach, were piles of old crumbling pagodas, of temples and brick images. Bricks enough are scattered about, of a very superior quality, to build a magnificent city. The poongyees have several fine locations there. Their monasteries are large, commodious and elegant, and the premises on which they stand are cleanly swept, and studded with fruit trees. On the opposite bank of the river stretches a chain of picturesque mountains, on the highest summit of which was to be seen a white pagoda. Here it was, as tradition reports, that Gaudama perched himself in the heat of the day, when he passed over Burmah in the form of a bird.

Burman example.

Higher up the river, and beautifully situated, is the flourishing village of Peko-ko. The approach to it, however, from a boat is awkward, unless when the river is flooded; a huge sand-bank reposes immediately in front, which is gradually assuming the character and dimensions of an island. On the sand-bank the body of a poor criminal, who had been executed probably some three or four weeks before, was still tied to the bamboo frame on which he died, to be preyed upon by dogs, vultures, and crows. The miserable man had stolen a cow and killed it, and his life was the forfeit.

The villagers mentioned that though young in years, being only thirty, he had been an old offender. At the age of thirteen, he commenced pilfering and stealing from the neighbors. What a lesson it was to the youth of the village! Ignominy and death for stealing and killing a cow!

Yandabo and its treaty.

Opposite to the village of Yandabo, we saw the mouth of the Kyendwen river, at its junction with the Irrawadi. This tortuous and rather shallow stream rises in the hills of Upper Assam, as it is supposed, at no great distance from Sadiya, where there was once a mission station. The Kyendwen is an outlet for timber brought from the western districts of Burmah proper.

Yandabo, which is in a somewhat thriving condition as a village, is noted for its pottery, and as being the place where negotiations were conducted between the English general, Sir Archibald Campbell, and the Burmese commissioners at the close of the first war, in February, 1826. The treaty there made and signed resulted in the establishment of peace between the governments, and that document was commonly called throughout India the "Yandabo treaty."

It continued in force for eleven years; but in 1837, when king Tharrawadi ascended the throne, he tore it into shreds and expelled the British resident, Col. Burney, from the country. At that time the prestige of the English arms in Affghanistan had become clouded; reverses had set in, and, in consequence, that great national insult to England was overlooked by Lord Auckland. Sel-hai, Sin-ghyee, and The-mee-dine are also

large and important villages on the river.

Quiet state of the country.

During the entire distance up, we found the country remarkably quiet, orderly and apparently prosperous. After leaving the frontier, we did not hear of any robbery or plundering. One night, between two and three o'clock, we were disturbed in our boat as it lay moored on the bank, by what we supposed to be a thief trying to steal something. A sort of scratching, scraping noise on the cover and sides of the boat awoke me. I sprang outside to see who it was, and to my surprise a half-grown elephant was standing along-side, rubbing the tip of his trunk against the window mats. He appeared anxious to get at our bread bag, of which he obtained a smell as he strolled along in search of food. Seizing a long bamboo, I made sharp use of it against his inquisitive trunk, and drove him off. Fortunately, he had not succeeded in getting his trunk through the window before he was discovered; to get at the bread, he would have torn the cover off our boat, and sent it flying to the winds. All elephants in Burmah, being the property of the king, are privileged characters. Though exceedingly mischievous, the villagers dare not hurt them. To kill an elephant would more certainly result in the death of the offender, than to kill a human being. The one we drove off was only half-grown, but tame. The poor brute seemed to be starved. In regard therefore to the state of the upper country, I feel great pleasure in saying that this young elephant was the only marauder we saw.

Burmese New Year.

The day after our arrival at the capital, the firing of cannon at the seventeen different gates of the city ushered in the Burmese new year. The rejoicing commenced at three o'clock in the morning, and thus dawned upon the kingdom of Burmah the year 1217. New year's day, with the Burmese, begins at the full of the moon, in the month of Tagoo, corresponding with April 12, 1855. The Jewish year, 5616, commences on the 13th of September next. There is but one Jew in this capital. The year 1272 of the Mohammedan era, which dates from the flight of Mohammed from Mecca, commences also on the same day as the Jews' new year.

At the commencement of the new year, a water festival is held for three days. It is national in its character, and is observed by the population throughout the whole Burmese empire. Everybody has then full liberty to throw as much water as he pleases on every other person. The boys and girls have fine sport with the passengers in the streets during its continuance.

It is a special season of visiting and congratulation among the people. All the public offices are closed, and the Court, if liberal, as the present one is, indulges in festive meetings and theatrical exhibitions.

Population of the capital.

The foreign population in this city consists principally of Chinese, of which people there are about ten thousand persons. Next in numerical strength follow the Kathays and Manipurians, who were captured in former wars with the rajahs of those tribes in Assam. Of Mussulmans and Hindus, there are only a few hundred. The Armenian community number about from twenty-five to thirty. They wear the dress of Europeans.

Description of Ummerapoora.

The city proper of Ummerapoora, in which stand the king's palace and the mansions of the princes, noblemen and high officers of the government, is entirely surrounded by a high, solid brick wall, the top of which is arranged into notched parapets for military purposes. Outside of the wall is a trench, forty or fifty feet wide. The trench is now undergoing repairs; the bottom and sides of it are being built up of brick. Over each gate leading into the city is a building of wood, resembling the roof of some

of the finer zayats. The streets are broad and clean, but there has been evidently very little effort at road-making. The foreigners' quarter is on the southern side of the city, and forms rather a suburb than a part of the city proper. A great many massive brick buildings are here, and the privilege of occupying them seems to be extended only to foreigners. Some of the streets are five and six miles long. The population of this royal city is estimated at about three hundred thousand people. On the north side of the city is a beautiful lake, and the country around looks fruitful and verdant. Trees are to be seen in abundance; — the palmyra, cocoanut, tamarind, mango and other kinds are among them. The fields yield generally large crops of wheat, grain and rice. Besides these, cotton, cutch, indigo and tobacco are brought in from the districts in large quantities. Some of the finest sugar grown in India may be procured here. Leading out of the city into the country are several fine wooden bridges, one of which we found to be between two and three miles long.

The circulating medium of this kingdom is silver bullion; and for fractions of a tical, lead is received in exchange. When you make a purchase, you must chop off the necessary weight of silver. This truly is a most inconvenient and perplexing custom to a stranger.

The surviving convert in Ava.

After getting our things brought up from the boat to our lodgings, Mr. Kincaid despatched the two native assistants, Ko En, who is now an ordained evangelist, and Moung Pan-te, to seek out the members of the little church which was formerly in Ava. After a search of more than half a day, they found one individual, by the name of Ko Shway-nee. I have not language adequate to express the feelings with which we were all possessed, at greeting this excellent man. Amid all the trials and struggles to which he has been exposed during the long period of seventeen years, his faith and hope as a Christian have remained unshaken. Many a bitter blast of temptation, of persecution and of worldly scorn has swept over his soul, and in the loneliness of his lot he supposed that God had forsaken him. But, casting away all fear, he has fought the good fight of faith and remained steadfast in Christ. When he heard that teacher Kincaid had arrived, his heart was filled with gladness, and down his furrowed cheeks flowed tears of joy! Of the old members of the Ava church, three of the venerable and aged had gone to their home in heaven. Others have left the city and settled elsewhere. A brother of Ko Shway-nee's wife had for a long period been an inquirer, and by gradually receiving instruction from his relative and looking to the Saviour for guidance, he finally settled down in the conviction that he was a Christian. His case was particularly interesting, inasmuch as it showed that God sometimes honors a very humble instrument to convert the heart of an unlettered Burman. This man proposes to accompany us down the river to Prome, where he wishes to be baptized. We rejoice in this first trophy of redeeming grace which has now become known to us, in the golden city of Ummerapoora.

Object in visiting the capital — Jesuitical plot.

The intelligence of our arrival at the capital was soon communicated by the proper officers to the king. But the three succeeding days being occupied by the water festival, we had to wait very patiently for an interview till it terminated.

One of the objects of our visit was to wait on his Majesty and pay our respects to him, and to ascertain, by a personal conference, the feelings and policy of the reigning monarch towards American missionaries. Subsequently we learned that the occurrence of a national feast did not necessarily interfere with our being at once introduced at the palace. On hearing that we had come, the Jesuit priest, Mr. Ahbona, immediately went to work to raise an influence

against us. This was the real cause of our not having an earlier interview. An influential officer at the Court, who is a Portuguese, is a Catholic; and, through the instrumentality of this official, the arrangement for an introduction was retarded. The priest desired first to see the king. Monday being the most convenient day for him, he went yesterday morning to the palace. We have been told what transpired there concerning us between the king and the Jesuit priest.

After delivering a letter which he had received from a French adventurer in Calcutta, with a Burmese translation, intimating that the Emperor of the French intended, in the course of a few months, to send an embassy to the court of Ava, (which to many seems very doubtful,) he begged the permission of his Majesty to quit the country. The king inquired why he asked to leave the capital? The priest rejoined that he was now anxious to go away. Not satisfied with this evasive reply, the king put the question pointedly, to know his reasons. "Are you sick?" "No."— "Have you any special business to attend to abroad?" "No."— "Then what is your motive for desiring to quit Ummerapoora?" The priest now explained that "there were two Protestant teachers just arrived, and he did not think it best for him to stay." His Majesty smiled and said, "What cause have you to dislike, or be afraid of these men? They cannot hurt you;" and he endeavored to turn the whole matter into ridicule. With these remarks the Jesuit was evidently foiled, and disappointed in his plan. It was a trick; he supposed that his Majesty had so strong a regard for him, that he would not allow us to remain, but would at once order us to withdraw from the capital.

Another effort to effect our expulsion was now made through the officers. It was represented to the king that we were living in Rangoon before the war; that we had written pamphlets and had written to the newspapers in India, advocating that the Burmese monarchy should be abolished and that the whole territory of the Burmese should be annexed to British India. I need scarcely remark that, so far as I am personally concerned, these statements are utterly untrue. But his Burmese Majesty, without displaying any surprise or anger, very coolly observed to his informer, "Well, what have I to do with that?" "In time of war," continued the king, "it is very natural for men to take one side or the other; and as these Protestant men were down in Rangoon with the English army, it is not strange that they should hold the same opinions as the British authorities. But if they come up here to live, they must obey me, or quit the capital and my kingdom." How noble, dignified and just was this answer from the king, to those who by stratagem sought to do us evil! These observations, however, which were communicated to us by a most worthy person who was present when they were made in *open court*, and before hundreds of people, will convey to our beloved brethren at home a correct idea of the independent and upright character of the man who now sits on the throne of Burmah.

The royal palace.

Towards noon, the king gave directions that we should be brought to the palace to-day, and the shahbundar, or collector of customs, sent us a message to say that we should be wanted at ten o'clock. According to appointment, we proceeded to the residence of the collector, and thence walked to the palace within the city.

To attempt any description of this magnificent establishment would require more time and space than I am now able to give it. It will suffice to say that it is built almost entirely of teak wood, lacquered, carved and gilded in a manner to make it an exceedingly imposing structure in the eyes of a stranger. Over the throne-room projects a spire, at once gorgeous and attractive. The height of it is probably about two hun-

dred feet. The wings of the main building represent the figure of a cross. Next to it is the treasury, containing the crown-jewels; back of it is the garden; on one side is the royal tower, surmounted by a cupola; farther on is the royal stud, and at its side stands the palace of the "white elephant." Within the same enclosure are the arsenal and sheds for a great many guns. In front is a spacious building, constructed in the same style as the palace, known and occupied as the king's court. Here sit the woon-gyees, or ministers of state, hearing and deciding cases, and administering laws which affect the entire kingdom. Surrounding the whole establishment are three walls, the outermost being a wooden palisade; the others are of brick.

Interview with the At-wen-woons.

Our first interview was with two of the At-wen-woons, or privy councillors, to whose private office we were led by Mr. Anthony Camarata, the collector of government customs. These functionaries received us with much friendliness, bade us sit down on the floor, and inquired into our business with the king. Mr. Kincaid mentioned that he lived in Ava during the reign of Noung-dau-pra, and left the capital soon after the accession to the throne of Tharrawadi. We had now come simply to pay our respects to his Majesty, and to ascertain whether we might come up hereafter, and take up our abode near the "golden feet." Several other inquiries were then made of both of us, as to our particular professions, the kinds and cures of different diseases, surgical operations on tumors, on the limbs, and on the eyes; and other things pertaining to medicine. Appearing rather pleased, the two privy councillors rose, and, after adjusting their dress, said they would go up into the palace, to see whether the king was at leisure, and requested us to remain for the present where we were. A crowd of people that thronged the office now broke away, and the officials passed out.

The king's presence.

At half past twelve, the collector called for us, remarking that the king was unengaged. Dropping our shoes at the bottom of the steps, we walked up, and were at once ushered into the royal presence. The moment was intensely exciting. From what I had heard, I was convinced that this personage would neither harm, nor revile, nor insult us. But there are few whose privilege it is to spend their days in "the land of the free and the brave," who understand the real position of an oriental sovereign. He is emphatically supreme in everything which concerns the welfare of his people. Law, justice and right, the eternal safeguards of every free people, are here dependent wholly on the will of the king. Without consultation or the approbation of a solitary mortal, he can confer office, or honor; use the sword, or bestow money, just as he pleases.

His Majesty, the king of Burmah, was now before us!

His age is about forty-one; his height is five feet seven inches. He is full and fleshy, without being fat, has a large well developed head, particularly in the frontal region, and a noble brow. His countenance is pleasing, expressive of a thoughtful mind, cheerful temper and benevolent heart. He wore a rich silk "patso" round his waist, but he had neither jacket nor head dress. His long black hair was rolled up into a knot at the top of his head. His features and complexion are of the ordinary Burman type.

Seating ourselves on the floor, as did everybody else except Majesty, and throwing our feet back into a most awkward and painful posture, with our hands upraised, we made our bow in the usual fashion observed at this court. The king nodded, as indicative of recognition. About thirty persons were in the chamber, who sat around, in a semi-circle, and four sword-bearers, with their swords before them. The monarch was seated on a crimson velvet carpet, fringed

with silk, and spread out on the elevated floor of the adjoining, but open apartment. A bolster reposed against one of the gilded posts of the room, against which the king reclined as he saw fit. We were formally introduced by the privy councillors as two American sayahs, (teachers), one of whom (pointing to me) has some knowledge of medicine.

The conversation with the king.

His Majesty opened the conversation by inquiring our object in coming to the capital? Fearing some impropriety in the expression of court terms and mode of address—words which are seldom or never pronounced in free America — we replied, mostly though not entirely, through Mr. Collector Camarata, that we had come up to present our respects to the king, and to get his authority to move up to the capital by and by with our families. He asked what we proposed doing? Our answer was, "To instruct the people, to have a school for children, and to open a medical dispensary for the sick and suffering." He then inquired how far America is from Burmah, how long it takes sailing vessels and steamers to make the passage out, the geographical situation of the continent of America, of Europe, and of various countries. He next spoke about the political relations existing between France and the United States, between France and England, and between England and America. Had England and America ever been at war? "Yes, twice." "What was the result of those wars?" We replied, "The American people got what they wanted. The first war obtained for them their independence; the second procured for them justice in regard to their commerce on the seas." "Have you a king in America, or what form of government have you there?" "The government of the United States is a republic,—all the officers being elected by the people. The president, or chief magistrate, is elected every four years." He shook his head, when told that the president is so frequently changed, and remarked that it was not a wise arrangement. He wished for information about the war now in progress with Russia, and the views entertained concerning it in the United States,—"because," said he, "not being mixed up in it, they would speak the truth." He next asked, whether our coming up to his capital, and residing in it, would affect our political relations with our own government, or our right of citizenship in the United States? "Not in the slightest," we replied. He then inquired, "Whether, if he wished us to go—one or both of us—to America upon his business, we would be willing to do so?" We answered that if his Majesty urged us to proceed to the United States on any important national business, for a short season, we could hardly refuse; that we would of course go; but we hoped the king might have no reason for such a step.

He now repeated his question about the object of our visit to Ummerapoora, intimating somewhat pleasantly, that merchants, he knew, wished to acquire property and riches,—that scientific travellers passed through the country to observe its formation, and to notice curious and striking natural phenomena; there are others, whose design is not quite so clear, or creditable. By the latter class he evidently meant to say "spies"—whose object is disreputable. This was the hardest remark that he made, and we could not fail to allow the credit of it to the wily Jesuit. We answered as before. "But," continued the king, "Burmese children do not desire to study English." We replied, that we never intended to teach them English; that there were a few foreigners' children who might wish to study it, but the Burmese ought to be taught knowledge; and there was a great deal of useful knowledge to learn. He then wanted to know when we would come up. We informed his Majesty that we could not leave our present stations at Prome and Rangoon, before other men from America should come to take our places. We hoped it

would not be long, and that we should certainly, if Providence permitted, return again, at least to remain for a short period, during next cold season. Turning to his officers on the opposite side, he observed, "The white races are generally learned people; they are fond of books."

The king now spoke about commerce, and said that he wished to encourage trade as much as possible. He requested us to write to the newspapers in America, and to inform our fellow citizens, that he would do everything in his power to promote trade. He hoped merchants would come and settle in his kingdom, that he would afford them every opportunity to obtain riches. We promised that we would make known his Majesty's sentiments. Mr. Kincaid offered to send him regularly the "New York Weekly Tribune." There are foreigners here who can translate it for him. "He would be glad to see it, for," said he, "we can rely on it for particulars about the Russian war."

His attention was next directed to a "free-will offering" of books, which we had taken for the king's acceptance. He inquired what they were? We told him, calling out the names,—The "Historical Instructor," translated into Burmese by Mr. Stevens for the government schools at Maulmain; a copy of Mr. Stilson's arithmetic in Burmese; a work by the same author on geometry, also in Burmese;—a little book on "Human Anatomy," translated by Mrs. Bennett,—and a richly bound copy of the Bible in Burmese. Speaking about books, he advised us to give no tracts or books to the Burmese; it would, he thought, be labor in vain. Some observations were now made respecting Burmese books, when the king remarked, that no man could read them all, they were so numerous, and not one in fifteen thousand could comprehend half of what he did read. His grand uncle, who was the most learned man in the empire, the celebrated Mekara prince, had read all the Burmese sacred books but one; though a most devoted student, he could not accomplish so great a task.

The King's expression of welcome.

Our interview had now lasted nearly two hours, when his Majesty rose, and throwing his arms across his chest, and looking towards us, he said, "If you have any feelings of regard for me,—in short, if you love me, *come soon, come soon*, and I will pay all your expenses." He then turned, and retired into his private chamber.

Immediately the officers gathered round to look at the books; but they had scarcely opened them, when a lad came out and said, "The king has sent for the books." Before leaving the palace, we were informed that the king was engaged in reading them.

Additional kindness—Memory of Dr. Price.

We were next conducted to the office of the king's secretary, where the order to the woongyees for our passport had to be written. This was soon done, and every facility was afforded us to complete our business without delay.

An officer of analogous rank to the "usher of the black rod" in England, then requested us to follow him to the "lhoot-dau" or king's court, to procure the necessary pass. In this court three woongyees, or ministers of state, and three woondouks, or under secretaries of state, were in session. The king's order was read, and directions given to a clerk to draw out the requisite document. The woongyees rising, beckoned to us to come with them to the end of the building. A conversation followed, in the course of which the principal minister inquired after the welfare of Dr. Price's children. He said Dr. Price was his bosom friend, and that he loved him as a brother.

The noblemen sitting in this court are distinguished alike for their attainments, and for their devotion to the interests of their present sovereign.

After quitting the king's court we deemed it advisable to call and pay re-

spects also to his highness, the prince royal and heir apparent to the throne. But we were not so fortunate as to see this illustrious person. He was asleep. Quite a number were waiting in the audience-hall to meet him.

On our way to our lodgings, we looked in a few minutes at the residence of the late ambassador to the Governor General of India. We found the venerable man in a poor state of health. On his return, he was severely reprimanded by the king, for the unfortunate blunder made by the officer next in rank to himself, the woondouk, for asking Lord Dalhousie to cede back Pegu to the Burmese government. He was not authorized to do so, and it seemed to have called down on him the displeasure of his sovereign. A large and elegant mansion has been constructed near the lake for the reception of Major Phayre, the British ambassador from the government of India, who is expected in the month of June. Everything is being done to promote his comfort during his stay, and to give him a cordial and most friendly welcome.

Character of the King.

There is every reason to believe that the present ruler of Burmah is sincerely anxious for peace with the English. His policy is liberal and enlightened. He appears to understand the true theory of government, that it is a trust committed to him, by which he may promote the prosperity of the country, and the real happiness of his people. As a Burmese statesman and king, he is far in advance of all his predecessors. He is learned in his own literature, being, as it is said of him, very fond of books. He is vigilant and just in the administration of public affairs, and he is humane, condescending, and generous to his subjects. It is reported of him by all classes of the community, that no poor man has ever yet appealed to him in vain for charity or justice. He is sweeping away abuses and corruption in the government, and is introducing the European system of paying regular salaries to his officers, instead of allowing them to take bribes, and make a sale of public justice to the highest bidder.

He often sermonizes to his court, and preaches to them the ethics of Gaudama. With the foreigners here, of every caste and nation, he is exceedingly popular. And on the whole his course appears to be manly, dignified and independent. Altogether, our experience here, during the last few days, has greatly encouraged us in the belief that the time has now fairly arrived, in the good providence of God, to commence the "Ava Mission."

In this letter, I have been particular to relate facts and circumstances as they have occurred. Those that may be deemed favorable, as well as those that are unfavorable, are both stated. In describing our interview with the king, I have tried to mention word for word as it was spoken, so as to furnish, if possible, a descriptive picture of the scene. The conversation was public and open; hence I do not believe that I am guilty of any breach of confidence in relating it. Besides, we were requested by his Majesty to write to the newspapers concerning the encouragement he promises to extend to commerce.

Providence permitting, we shall leave to-morrow, April 18, on our way back to Prome and Rangoon.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. WHITAKER.

[Continued from page 390.]

Karen timidity.

Feb. 23. — This morning we left Beling, after supplying ourselves so far as possible from the scanty bazaar, with the things necessary for comfort. We have ascended nearly the whole day by the road which lies near the west bank of the river. Saw no Karens, and but few Burmese till about one, P. M., when we passed a large Burmese village. We learned on inquiry that there were many Karens north and east of us, but none very near. Considerable numbers of the Burmese there manifestly gain their

livelihood by trading with them. Some speak the Karen language with ease. About four, P. M., we found a Karen cutting his field. He seemed very timid, and gave a reluctant consent for us to accompany him to his village and spend the night.

He was soon ready to return; but at almost every step he found new difficulties in the way of my going to his house. Finally he said his village was on the top of a very steep mountain, and it would be impossible for the coolies to ascend with their burdens. I thought best to yield to suspicions which I found it impossible to remove, and proposed to send Kur-nah, the assistant preacher, to preach and spend the night in the village, and two of the coolies to buy food for the rest of us, and set about preparing to sleep in the jungle. At dark this evening, the coolies returned. They had been treated in the most respectful manner, constrained to eat rice with the villagers, and brought back plenty of food for those who were left behind; but the generous people utterly refused to receive any compensation for it.

24. — Though we heard tigers prowling about last evening before it was yet dark, and also frequently during the night, we have slept in safety, under the care of our Heavenly Father. Kur-nah returned this morning, and said that the people listened attentively to the word of God; but that they are in great fear of the white foreigner.

Night finds us at a small village in the Mai-nau-theu country. We crossed the Beling river about two o'clock, P. M., and have since been passing through a very thick jungle, over mountains and through streams that almost prevented our passage. The people here seem determined to show us as little favor as possible. It was with difficulty that I procured a place to sleep, and only obtained food by assuming authority and demanding it. This evening had several hearers, some of whom listened until a late hour. I find that Buddhism has a strong hold on the Karens here.

"Who hath believed our report?"

25. — Had preaching in our quarters to-day, — a few heathen present. I have delivered my message to as many as would hear it; but they are full of suspicion and deceit. This evening had a long talk with the headman, who is a decided Buddhist. I fear no good impression has been made on his mind. I have met with little here to encourage the heart; yet a few seem to be in some measure interested in the truth. May God touch their hearts and draw them to himself.

26. — As we were preparing to leave this morning, we were surprised to see our brethren enter, who had come in advance of us. Having traversed the districts, and preached in several of the largest villages, they are ready to return discouraged. They say the Karens are very numerous, but they have labored among them in vain; the people are bent on worshipping their priests. They are to return by a different route, while I take the same road by which they came. After commending them to God in prayer, we separated.

Proceeding on our way, after traveling about an hour we came to a small village. We entered the house of the headman, and were hospitably entertained. The readiness with which the few who are in their houses listened to the truth, has encouraged us.

Thus far, the prospect for this poor people has seemed dark. Most of those we have met have seemed determined to resist the counsel of God against themselves. But as many as have been "chosen in Christ" will believe.

Hoped to see all the villagers together this evening; but in this I am disappointed also. They know not what to think of our visit, but suspect mischief as a matter of course, and therefore stand aloof. Kur-nah and Mya-pyu have been preaching from house to house, while I have been trying to instruct three or four who have had patience to listen to me most of the evening. It is difficult to persuade them that we seek nothing

but their well-being. The headman has been making a propitiatory offering to the evil spirits to-night, on account of the sickness of his child.

27. — Called at some of the places where Tah-oo and his associates preached. The very kind reception we met with has led us to hope that their labor has been far from "vain." We have passed over the Mai-nau-theu mountains, and are now on our way towards Da-noo. There is a large Karen population in this region, but it seems impossible to approach them at present. Very few will venture to listen to my words. Nothing can be done here by a missionary, until the way is prepared by sending native laborers, whose influence will gradually overcome their suspicions.

28. — Spent the last night in a small village where the the-kar, (the lowest officer holding his appointment from Government,) resides. He received us in a friendly manner, and had many questions to ask about government matters, and repeated the oft heard complaint of English oppression. According to his representation, the taxes under the Company's laws are about four or five times greater than they were under the heathen sovereigns of Burmah.

This morning he very generously went before and guided us to the main path. He is a generous hearted Karen; would that he felt the power of the gospel; but, alas, for this he seems to have no ear or heart. He has but few neighbors, and they seemed entirely unapproachable. To my request that he would call them together that I might preach to them, he paid no attention; and it was only here and there one, whose curiosity was stronger than fear, who heard the word of life.

Nearly all day we travelled through bamboo jungle. In the afternoon, fell in with a man and boy who had seen Pra-hai, of Chetthingsville, within a few days, and heard him preach. When we spoke of the truths of the gospel, they listened with close attention.

Folding "the hands to sleep."

March 1. — Last evening arrived at Pun-ga-lee on the Beling river. We were received in a respectful manner, and they heard the gospel with attention. They are in all respects in advance of those we have visited previously in our tour, but are still poor, miserable heathen. I told them of the privilege they might enjoy, of learning to read and write; but they said none would avail themselves of it, even if it should be brought to their doors. They find it easier to satisfy their consciences by feeding priests and leaving them to preach, pray and read for them, while they spend their time in idleness. They are Buddhists, though they cannot be said to be very zealous worshippers.

A ray of light — The assistants.

2. — Before we left this morning, the assistants gave in their report. They had been preaching from house to house, and had found some who they think will surely become Christians. One man was very anxious that his son should learn to read the bible; but the lad and his mother could not make up their minds to be separated. Found a man yesterday cutting bamboos, who said that if I would establish a school in that vicinity, he and many others would learn to read. He told the assistants in my absence, that he was well pleased with the teacher's preaching. Tah-oo and Pra-hai have been through this region, and here as everywhere they have left a good impression. Would that we had a regiment of such men!

Reached Da-noo about four, P. M., and set out at once for Maulmain, where we arrived March 3, having been absent twenty-six days.

12.—Visited Ko-do-ko, or Chetthingsville, and found the brethren building a new chapel, in place of that burnt down by the Burmese. All seemed going on well.

LETTER FROM MYA-OO.

Tour in Henthada district.

During a tour last year, 1853–4, Mr. Whitaker visited, among other places, a village named Ko-ma-mo, where he found ten converts. Their destitute condition, as well as the promise of the place as an outstation, induced Mr. W. to suggest to Mya-oo, the native preacher who had accompanied him, to remain there and labor. Before the close of April following, Mya-oo had established himself with his family at Ko-ma-mo, and made his first preaching tour in that region. During the following rains he wrote—"I have no need to leave home to find a congregation. Very many people come to hear, and I preach daily in my house." "This post," Mr. W. writes, "is one of the most important in the whole district. It is a central point for Karens, and there are great numbers of them on all sides. In some of the surrounding villages light seems, of late, to be breaking. A spirit of inquiry has manifestly been awakened, and there is ground for hope that a harvest will be speedily gathered from the seed sown."

When Mr. W. entered the mission, and until he was joined by Mya-oo in the tour above mentioned, the latter was laboring as an itinerant, and had made frequent tours to the south, extending them sometimes as far as the borders of Siam. At the last meeting of the Maulmain Association, January, 1855, it was thought advisable to call him to ordination. After the close of the proper Associational business, the members resolved themselves into a council, and proceeded to the examination of Mya-oo as a candidate for ordination. His statements with regard to his Christian experience and call to the ministry were clear and satisfactory. He had, also, on practical points a correct and clear view of scripture truth. The services of ordination followed, the sermon being preached by Sau Pah-poo, at the request of the candidate."

"Mya-oo's eloquence and energy of character," Mr. W. adds, "cannot fail to give him an increasing influence among his countrymen."

Mya-oo has addressed a letter to his patrons in America, which has been translated by Mr. Whitaker. We take from it the following extracts:

"In the year 1855, the first day of January, I write this letter.

I have not been in this place very long — not yet nine months. In the month of April, I went north to preach God's word, until I arrived at a village called Maipa. There I sat down in an open plain, and a very great number of people came to hear. During the evening I proclaimed our Lord's words, and a great number of the aged men of the village came to hear. When I had preached for some time, I went to a kyoung and preached to the head priest and his followers, and then returned and slept in the house of the headman of the village. In the morning we went forward again, and arrived at a place where there are three houses, and there I preached the Lord's word, and the people gave very excellent attention.

On account of the rainy season setting in, I could not travel any more, but preached to the disciples who assembled in my house. Though I preached only in my own village (Ko-ma-mo,) a great number of heathen came, and I had a very favorable opportunity to preach our Lord's word to them.

Where I am, a great many Pwos come, a great many Sgaus come, a great many Burmese come; and if they are Pwos, I preach in Pwo; and if they are Sgaus, I preach in Sgau; and if they are Burmans, I preach in Burmese.

From June to October, even five months, I preached in my house. But in the month of December I went east, and arrived at Phu-tha. And it happened that many people were assembled for a funeral, and among them were a large number of aged men. I preached to them a great while, and they listened attentively. At Ka-zai a multitude listened attentively, while I preached the words of our Lord. At another small village an old man disputed boisterously.

We went forward again, and the next day arrived at a village of Christians. They entertained us joyfully. We remained in their houses two days, and then returned. While returning, we saw a Pwo man, and I preached to him the Lord's words; but he disputed very violently; yet I continued to address him for some time. On our return we again arrived at Ka-zai, and I preached there a second time.

Now, my brethren, both far and near, this is about myself, and about the manner in which I am doing God's work this

year. Three persons have become disciples and have been baptized in this village, Ko-ma-mo, this year. Pray for us, that God may help us, O my brethren. MYA-OO.

HENTHADA MISSION.

LETTERS FROM MR. THOMAS.

Additional baptisms—Native chapel.

Henthada, April 27, 1855.—Since my last, God has permitted me twice to visit the baptismal waters. Last week I received the following letter from a young man, who for the last few months has been stationed in Kru katoo—seven miles from this city.

"Dear teacher—In this letter I have written down the names of those who desire baptism. There are others who will be baptized soon; but these I have instructed very carefully, and they are worthy of being baptized, I think. Do come up again. I have thought if the teacher and assistants (little teachers,) would come and pray with us and exhort the people, God would build up his kingdom here in Kru katoo. For God has said, 'Ask and ye shall receive; seek and ye shall find.'"

Last Friday I went out to Kru katoo. I went one morning early, and returned the next. Among some seventeen candidates, I examined and with several assistants received thirteen candidates for baptism. At evening I baptized them, and administered to them the communion. It was a happy season. Now even in the northern part of Henthada I see a church of the living God. It really seemed like a church. There was their pastor (unordained), and among those baptized was a chief or headman, who takes the lead in worldly matters, and who will very naturally fall into the place of deacon.

They have built them a chapel, which is the first one built in Henthada in connection with this mission. In reference to this chapel the assistant wrote—"The people here have built a chapel, but there are no walls to it. I wish we had walls; for I do not enjoy worship in it as I used to in the old Patsauoo chapel; but the people wish it to be open, like Burman zayats. As to a table (pulpit), I have made one." I can only say, both the chapel and pulpit look quite well for the first effort. To gratify the assistant, I helped the people buy some mats to make the walls of the chapel. In this way I spent one rupee.

Last Sunday was also a happy day for us and the little church who worship with us. Ten more were added by baptism. One was a little girl about eleven years of age;—another, an aged woman of nearly a hundred years. I baptized them in the Irrawadi, where, though a multitude of people gathered around, we received no insult or hindrance. I said a few words, in going "down into" and coming "up out of the water," in Burmese. So they understood that these Karens worshipped the Eternal God, and were receiving a religious rite.—They gazed and listened with attention.

There are now four churches in this part of this province, numbering above sixty members. I have baptized forty of them with my own hands.

This is "a day of small things," when compared with the great work God has wrought in the fields of brethren Quala and Dunoo. But let not this small beginning be despised. O, for more power from above!

I am happy to add, br. Crawley expects to baptize two or three Burmans next Lord's day.

Ordination of a native preacher.

30.—Yesterday (Sunday) was rendered memorable by the ordination of Tamai—the first Karen ordained to the work of the gospel ministry in Henthada. The council consisted of all the missionaries in Henthada, the Rev. Mr. Crawley and myself. We met at two, P. M., in the Karen chapel, where were nearly all the members of the little church, besides several assistants, Karens and Burmans. After singing and prayer, we proceeded to the examination of the

candidate. We were entirely satisfied, and laid hands upon him, after a short sermon from 1 Tim. 4 : 16. Then I took his hand, and, after expressing our confidence in him, and our sense of the responsible situation in which he was now placed, I exhorted him to be a faithful minister of Jesus Christ until death.— All seemed deeply interested.

History and labors.

The following facts were elicited during the examination. Tsa-mai was born in the southern part of this province. He first heard the gospel, about fifteen years ago, from the lips of a young man sent out from Rangoon by the beloved Abbott. He did not at first believe;— not until he was visited by the native preachers the next year, 1840. Soon after, Tsa-mai crossed the Yoma mountains, and went to study with Mr. Abbott at Sandoway. During the first rains he spent in Sandoway, he was baptized by Mr. Abbott; and after he had spent three years (rainy seasons, I think,) Mr. Abbott sent him back to preach the gospel to his relatives. From that time to the present he has remained at his post, more than ten years. The most of this time he was, of course, under Burman rule. He said he had some anxiety about his safety, but believed all would be as God directed; hence he never forsook his post, or denied his Lord. Nor has Tsa-mai labored in vain. A church of more than a hundred members has risen through his instrumentality. Nay, two or three small churches have been planted by him, so far as preaching the gospel is concerned.

Some half way between Donabew and Henthada, on the east of the Irrawadi, is a region of unconverted Karens, who have long been saying they would throw away their heathen rites when they could have an assistant. Tsa-mai left his old church in the hands of another man, and has, with a few of his relatives, settled down in this place, "to cause the people to worship God." Several families have already begun to worship, and we may soon hope to find a flourishing church in Auprah.

Tsa-mai is one of the most unassuming men I have seen here among the Karens. He has a good knowledge of the Scriptures, and is unrivalled in his character as a moral and religious man. Even "those that are without" speak in the highest terms of his moral worth.

I cannot but admire the providence of God in raising up this man to assist me just at this time. The weather is growing fearfully hot, so that I dare not go out into the burning paddy-fields to stop in native huts. Yet some are asking baptism, and have been for months; hence the necessity of just such a man as Tsa-mai to assist me.

Then I love to reflect on the work of that good man, Mr. Abbott, who has gone to his rest. Yes, he has gone; but he has imperishable monuments to perpetuate his memory here in Burmah, that is, churches of Christ, and ministers of the gospel. Let not the dear Christians at home imagine that the money they have spent on native assistants has been lost. Eternity alone will reveal what their money has done.

NINGPO.

JOURNAL OF MR. LORD.

Seed sown not in vain.

Ningpo, Nov. 17, 1854.—The passage, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good"—was brought to my mind with great force and beauty, by an incident that occurred a few days ago in connection with our mission school. One of our pupils, a little boy some ten or twelve years old, became dangerously ill. His paternal grandmother, who had the chief care of him since his father's death, became greatly alarmed; and immediately, as the custom is, repaired to the temples to make offerings and prayers for his recovery. Her offerings and prayers, however,

proved unavailing; and the object of her solicitude grew worse from day to day. One evening, a short time before his death, observing her confusion and distress, he said to her, "Grandmother, do not go to the temples nor pray to the idols any more for me; but unite with me now in praying to the true God. He only can hear prayer, he only can make me well." The little boy then prayed, and a day or two after he died.

Who can tell but the prayer of this dying boy was heard in heaven, and that the Almighty arm on which he seemed to lean when the waves and the billows were overflowing him, has borne him up from this land of darkness and sorrow to that world of light and joy, and made him a ministering spirit "sent forth to minister" to others of his benighted countrymen who shall be "heirs of salvation?" I mention this incident, not only as being interesting in itself, but as affording an evidence that the seed scattered in our schools is by no means lost.

Baptism—Inquirers from Chusan.

Dec. 3. Lord's day.—We have again been permitted to visit the baptismal waters, and bury in the likeness of our Saviour's death another whom we trust he has redeemed among these pagan millions. O, that he may be a disciple indeed, a burning and a shining light in this dark, dark land! The person referred to is the younger brother of our native assistant Giu. He is a man in middle life, of respectable talents, some learning, and apparently of a good deal of sense and decision of character.

We were expecting that another, a resident of the island of Chusan, would be baptized with him. But he has failed of getting over, probably on account of the pirates.

Under the next date, Dec. 10, Mr. Lord gives an account of the baptism of Qwu, the Catholic from Chusan, spoken of in the Magazine for August, p. 354. He describes him as "a man little past the meridian of life, of respectable talents, some education, and apparently a good amount of energy and enterprise." Mr. Lord also confirms the account previously given of the encouraging state of things on the island of Chusan.

Jan. 8, 1855.—The assistant and the convert from Chusan came over to attend the communion service yesterday, and brought with them three inquirers, all of whom are well spoken of. The assistant has taken considerable pains to inform himself in regard to them. They have all been Roman Catholics, but have left them for the reasons mentioned before.*

Trials of a missionary.

Chinghae, Jan. 14. Lord's day.—In company with Mrs. Goddard and her children, I left Ningpo on Friday morning for Shanghai.† Availing ourselves of the tide, we dropped quietly down to this place at the mouth of the river, where we have since been lying, unable to go out to sea on account of the wind which is blowing furiously in the direction in which we wish to go. Many trials fall to the lot of the missionary. Among the greatest of these, I believe, should be regarded such as our dear sister is now called to endure;—leaving her field of labor, to which she had become attached by so many and tender ties,—undertaking a long and wearisome journey, oppressed with feeble health, and burdened with the care of dependent children,—having just committed to the tomb the only earthly friend that could afford her the aid and sympathy needed under such circumstances,—and returning to a land, though called her own, from which time and distance have so long and so much estranged her. These, however, are trials which none can fully appreciate, except those who have been called to experience them. Here especially the heart knoweth its own bitterness. But He who mingles for us these bitter cups makes them sweet.

"Sweet afflictions, sweet afflictions,
If they draw us nearer Thee."

*See Magazine for August, p. 354.

†Mrs. Goddard, with three children, reached the United States early in July.

State of the revolution—Visit to Chusan.

Shanghai, Jan. 18.—We left Chinghae on Sunday night, and after a long, rough and cold passage, reached this place yesterday afternoon. We were received with great kindness by our friends, who seem anxious not only to minister to our personal comfort, but to do all they can to aid us in the object which has brought us to this place.

The state of things here is very deplorable. The city is still in the hands of the rebels. A number of the mission families have been driven from their homes, and all, to a great extent, from their work. The French are now assisting the Imperialists in the siege of the city, and it must soon fall into their hands.

Ningpo, March 19.—I have just returned from a visit of a few days at the island of Chusan, where I found the state of things more encouraging than I had expected. The room rented by Mr. Knowlton had, under the superintendance of the convert lately baptized and our young assistant, been fitted up and made quite serviceable.

The young assistant, who may now be regarded as stationed here, has been absent for a few weeks on a visit to his home in another part of the province. Our oldest assistant, Chiu, accompanied me; he also seemed much gratified and encouraged. We found the inquirers above mentioned, and one whom I believe I have not mentioned, all steadfast and earnest in their desire to be received into the church. I have requested them to come over and attend our next church-meeting. If nothing should previously occur to lessen our confidence in them, and if they should succeed in satisfying the brethren then in regard to the evidences of their conversion, they will be received. There are many more, I was told, living in the different villages scattered over the island, who will receive the gospel with joy as soon as it is preached to them.

As soon as our young assistant returns, I shall send him over with instructions to go among the mountains and search for these lost sheep. I cannot but believe that the Lord has a work for us to do at Chusan. I hope you will remember us in your prayers, and send us more help.

LETTER FROM DR. MACGOWAN.

Canton, as a place of trade. The insurrection.

Canton, April 3, 1855.— Canton, with a few unimportant changes, remains the same as when I first saw it, above twelve years ago; and these changes are not due to natives, but to "the men from afar." The factories have been extended and rebuilt; the garden has been greatly improved, and is embellished with two signs of western civilization,—a church and a club-house; the latter containing, besides apartments for amusement and recreation, a good library and reading room. With a liberality characteristic of the Canton mercantile community, missionaries are allowed the free use of these literary comforts.

This once busy mart is fast losing its commercial preëminence over other maritime cities in the empire, owing to the outlet which has been found for black teas at Fuhchau, and partly, also, to the interruptions which trade has experienced through the rebellion proper, and subsequent insurrections. A few weeks since, the city was menaced by an immense force, by some designated rebels, and by others, robbers and pirates. Those who placed them in the latter category, invoked the aid of English and American ships of war to assist the imperial authorities in repressing their formidable enemies; while such interference was deprecated by those who considered them a political party. On failing to obtain aid, the imperialists, or rather the people, made a sudden and vigorous attack on the head quarters of the enemy at Whampoa, and succeeded in capturing many, and dispersing the remainder.

If we may credit the professions of the chiefs of this insurrection, its object was

patriotic; but they acted without concert, and possessed no control over their followers, who committed excesses of every description on unoffending people. Terrible was the retribution! Hundreds were put to death at Canton and Whampoa daily.

Chinese cruelty.

I visited the execution ground in this city at an hour when I knew there were no victims present. The spectacle even then was sickening. Straw was strewn about to absorb the blood which had collected. Crosses were standing in one part of the lot, which was some twenty-five feet square and in a densely populated neighborhood. To these the criminals were bound, who were condemned to be "cut into a thousand pieces." This mode of torture equals any devised in the inquisition of Europe or the powows of America.

At Whampoa, a body of executioners were kept employed without interruption for several days. An American gentleman who witnessed the scene, says that he saw soldiers lay aside their bowls of rice they had been eating, to take off a head, and then return to their dinner.

An ear was taken off from the head of each victim after decapitation, as a tally to show the number beheaded. As the exhibition of an ear secured the reward offered for each rebel beheaded, many were thus mutilated, some of whom I saw in Dr. Hobson's hospital, who were perfectly innocent. Indeed vast numbers of villagers were beheaded, simply because they had been plundered by the insurgents. This is the most distressing part of these shocking scenes—the thousands of innocent people who have met loss of property and life from the contending parties.

So numerous were the executions at Whampoa, that the knife was at length laid aside, and drowning substituted. Some time since it was estimated that, within a few months, not less than ten thousand lives were sacrificed in the neighborhood of this city in this struggle. And still the work of death goes on. What with this and the high price of provisions, it is to be feared that the half is not over.

Influence of the Revolution in opening channels of intercourse.

These tribulations have softened the feelings of natives against foreigners. One may now visit with safety villages which formerly none could approach but at their peril, that is to say, if attired in the garb of foreigners; and of this favorable state of things the missionaries freely avail themselves. A gasconading and unveracious traveller, M. Huc, claims credit for the courage of his order in penetrating the remotest parts of the empire in the service of his church, forgetting to explain that adherents, collected when the whole country was open to them, ready to receive and pass them on, are to be found in every province, and that they are not ashamed to resort to the most mendacious proceedings day by day—the end justifying them and much more. Again, their missionaries are under the protection of France, whereas America and England wisely leave their missionary citizens to take care of themselves.

Visit to the ruins of Fatshan.

In company with Rev. Mr. Vrooman, of the American Board, I visited the city of Fatshan, thirteen miles beyond this city; although so near, it had not been visited by foreigners. Attempts had been made; some even reached the city; but so great was the hostility of the people, that they were speedily compelled to retire. Six Englishmen were put to death a few years ago, by villagers living intermediate between the two cities. We were surprised at the extent of Fatshan, having passed up the river through miles of ruins of what had been substantial buildings.

On reaching the western suburb, we quitted the boat and strolled from the river, not to see the city, but to witness the effects of civil war. Last autumn the place fell into the hands of the triad —members of a secret society, whose original object was the expulsion of the

mandarins, but pursuing robbery or piracy as a profession—who were favorably received by the people. In a little time, however, the exactions of the triad were found to be far more severe than those of the mandarins. Some of the people attempted to retake the city, whereupon it was devoted to destruction by the infuriated triads, being first plundered and then fired. Many of the inhabitants were massacred by order of a Buddhist priest, one of the chiefs. He caused several hundred women and children to be shut up in a large court, and massacred in a mass by the fire of his men.

Nearly two months had elapsed when we visited the city, but we found few indications of its restoration. Many inhabitants had returned, and found shelter in boats and in buildings not wholly destroyed. We walked over miles of ruins. Frequently it was impossible to distinguish the course of the thoroughfares; the feet of travellers had made pathways through courts, over the rubbish of temples, dwellings, and offices. In some quarters, the walls of all the houses were left standing; but their deserted streets presented a more melancholy appearance than those portions of the city which had been totally destroyed. The population equalled, it is said, that of Canton, that is to say, it exceeded a million; and in point of wealth—being the seat of extensive manufactures, and the depot of goods from the interior and from abroad,—it exceeded this opulent mart.

Distribution of books.

We were provided with several thousand tracts and portions of scripture, which were received with avidity by the teeming multitude, who emerged from boats and ruins to hail the new comers. Everywhere the people were most friendly; but the military commander, whom we thought it respectful to visit in his boat, intimated that we were unwelcome, alleging that we caused the populace to assemble in inconvenient crowds. He did not, however, decline books; yet we have no reason to hope that he gave them a perusal.

Of the utility of book-distribution to a great extent in places not accessible to more direct missionary effort, I am perfectly satisfied. Nor is it of particular importance into whose hands the volumes first fall; they soon find their way from the illiterate, who generally are the first to possess them in indiscriminate distribution, to those who can, and who not unfrequently will read them.

GREECE.

JOURNAL OF MR. BUEL.

Labors at Athens.

Athens, July 13, 1855.—I remarked in my last letter that I purposed soon to go out into the country on a missionary tour. The attempt was deferred, on account of the insecurity of travelling in northern Greece. The papers daily reported the depredations of the robbers, and the conflicts between them and the government troops. About the first of June, a recurrence of ague and fever made it unadvisable for me to leave home for the present. Meanwhile, the Sunday evening preaching has been attended by the following numbers of hearers: 27, 52, 50, 30, 36, 18, 18, 20, 25. About a dozen University students have attended on these occasions quite regularly. At the Wednesday expository lecture on the Ephesians, the number of hearers has varied from ten to twenty-seven; and at the Saturday evening Bible-class exposition of the Gospel of John some five or eight were present, who are accustomed to meet regularly for social prayer. The Bible-class was discontinued after my illness, and the Wednesday evening lecture has given place to a prayer and conference meeting. During those few days of indisposition, there was no interruption of the Sunday or Wednesday evening services in Greek, as the Rev. Dr. Hill, of the Episcopal mission, very kindly preached for me

once, and the Rev. Mr. Lowndes, agent of the British and Foreign Bible Society, lectured twice. While I was absent in the provinces, the Rev. Dr. King preached in our chapel once.

Tour in northern Greece.

On the 26th of June I left home, per Austrian steamer, for Amphissa—called also Salona,—a town in northern Greece, in the province of Phocis, and about one hundred miles westward from Athens. From that place I intended to make my way homeward through Delphi, Lavadia, Thebes, Platea and Eleusis, delaying at each of these towns and the intervening hamlets, if opportunity for missionary labor should present itself. Our colporteur, Sakellarius, accompanied me, taking a supply of tracts; also a few scriptures still on hand, and some which he obtained to sell on commission, as we have no funds to purchase with.

At Kalamachi, on the isthmus, I learned that the custom house officer, who made Mr. Arnold so much trouble in the transmission of a box of books for Corfu, in 1853, was long since deprived of his place, in consequence of br. A.'s representation to the Minister of the Interior.

Past midnight we arrived at Itea, the port of Salona, at the head of a northern branch of the Corinthian Gulf. The next day, after three hours of fast walking, we reached Amphissa at noon.—The town stands at the head of a delightful valley, descending gently and opening towards the sea, where its breadth may be a mile and a half. Two-thirds of this valley is thickly shaded with groves of aged olive-trees. The olives of Salona are famed as the best in Greece. To the right, the Parnassian range rises abruptly to a great height, opening only at the pass which leads to Delphi, some two hours to the eastward. The west side of the valley is walled up by towering mountains, and in some places by perpendicular rock. The town is approached by a crooked foot-path, traversed with horses, camels, mules and donkeys. A little expenditure and public spirit would construct and keep in repair a good carriage road from Amphissa to the sea. Travel where you will in the interior, you are reminded of the days of "Shamgar, the son of Anath, when the highways were unoccupied, and the travellers walked through by-ways."

Finding no decent lodging place, as there is no public inn for the accommodation of travellers, we applied at the house of the demarch. It is customarily his duty to provide in such cases. He gave us a hospitable reception, made us sit down to dinner, and bade us welcome, as he with his family made the sign of the cross thrice before eating. He then began to say how much the country was indebted to American philanthropy during the war of the revolution. Being then connected with the commissariat department, he had occasion to know the extent of those benefactions from the American people.

He counselled us by no means to think of returning to Athens by land, as no body travelled now unarmed, nor would an escort always insure safety, as the robbers would lie in wait in superior numbers. The whole region of the Parnassus is infested with them. This was confirmed by the military commandant, to whom I showed the letter furnished me by the head quarters of the gens d'armes at Athens, by which I was entitled to an armed escort whenever I called for it. This state of things is attributed to a recent act of government, by which a large body of the armed country police, long in the service, was disbanded, and thus deprived suddenly of their public pay. Many of them turned brigands, and went off in scores to the mountains, whence they make their descent upon the villages, strip the traveller, and make captives, demanding a heavy ransom for them. Only a few days before, a wealthy man in a village near Amphissa, had paid eight hundred dollars ransom for his own life. Politi-

cal intrigue is said to encourage these banditti.

Amphissa—Card-playing.

We retired to our lodgings, resolved on remaining here, at least until the return of the weekly steamer for Athens. At a later hour the son of the good demarch, who has just completed his medical studies at the University, accompanied us to the citadel, a deserted ruin overlooking the town, and exhibiting in its walls and bastions interesting remains of Grecian and Roman architecture, overlaid with Venetian and Turkish.—Here the Amphissians, when beseiged by the Romans, thought themselves impregnably fortified. A copious stream of excellent water, gushing from a deep cavern, rushes down the face of the rock to supply the town and gardens. God hath given a goodly heritage to the people of Amphissa. They number three thousand souls; and one half are tanners and curriers, or shoe-makers.

The principal amusement is card playing. And a time-killing and soul-destroying diversion it is. As the workshops and drinking places are open on the streets, one is amazed to see the number of young men and old men, the poor as well as the richer class, professional men and laborers, diligently employed at this and other games, as though their daily bread depended on it. Here the thieves and brigands take their first lessons in idleness, selfishness, trickery and fraud. When I asked any of them to buy our books, they would reply, "What time have we for reading?" "But you can spend hours in playing cards." "Yes, but cards are an amusement, and we must do something to divert ourselves." Some of them heard a plain testimony against their favorite amusement.

Selling books—Conversations.

28.—The family where we lodge were astir at the early dawn. The crying of children and the tramp of feet on the thin floor overhead, would make any [illegible]gard arise out of his sleep.

While we were laying our plans for the day, the demarch's son called to accompany us on a morning walk. We consulted him as to the most suitable place to offer our books for sale. He was persuaded that few or none cared for books, and that nobody would buy them; but on the contrary would most likely treat them with ridicule, and perhaps with something worse. The demarch also, when consulted, showed a like disposition to discourage any attempt to sell books.

However, our host allowed S. to take his stand under the shed of his bakery, and there he displayed his books.

During the day he twice read the tract,—"The Good Shepherd," to some dozen by-standers, interspersing his own remarks. All listened in a quiet and respectful manner. One man seemed affected to tears, and bought a copy of the tract, though himself unable to read, saying that "he had a boy who knew how to read." Very few tracts were sold the first day. S. also read to them from the tract containing "The Sermon on the Mount," and commented on the beatitudes. As he was speaking on the words, "Blessed are they which hunger and thirst after righteousness," the old mother-in-law at our lodgings lifted up her voice and said, "My child, is it not a good thing to keep the three days?" [the three first days of Lent, when the fast is very strict.] "On the contrary," said S., "it is a very bad thing; it is not only injurious to the body, but hurtful to the soul. And the word of God condemns such things, as 'will worship,' and as done 'after the doctrines and commandments of men.'" "No, no, my child," she rejoined, "I have many a time kept the three days' fast, without its hurting me at all." "Neither did it do you any good. Of all the nine beatitudes in our Saviour's sermon, not one pronounces a blessing on those who keep such fasts; but rather 'blessed are they which hunger and thirst after righteousness; for they shall be filled.'"

This woman, as we have daily occa-

sion to know, adorns her doctrine with a conversation to correspond. She quarrels with her daughter-in-law incessantly. The poor husband, an amiable man, returns home late at night from his bakery, and finds that the leaven of malice and wickedness has been all day fermenting in his household; and at the close of our stay with him he came to us in despair, to ask what he should do.—Each woman tells him her own story, and he knows not which to believe. We tell him—"You will never see peace in your house, until you call your family around you daily, and read the word of God to them, and pray with them."—But, poor man, little does he know about prayer, and perhaps cares less; and as for reading the bible in his family, he says, "What time have I from day-break to bed time?" I gave him a New Testament, pointing out various passages on the relation and duties of husband, and wife and children, and urged upon him his religious duty to himself and his family.

To-day I had a long conversation at a coffee-shop with a lawyer. He was deploring the public calamities, such as the blight that had ruined the currant vines, and much of the grape-vintage, and had at last fallen upon the olives and the wheat; also the plague of locusts, and the absence of public security on account of robberies, &c. I attributed them all to the national sins, and represented the gospel as the only remedy.

Tomb of Amphissa—Various interviews.

At a later hour, a couple of school boys conducted me to the tomb of Amphissa, the fabled founder of the ancient city. This tomb is doubtless the one mentioned by Pausanias, about the middle of the second century. It is a chamber, cut in the rock at the base of the mountain, nearly on the level with the plain, and measures about ten feet by eight, and seven in height. A large and deep sarcophagus occupies the back part, opposite the door, a little raised from the floor. The entrance, neatly cut in the perpendicular face of the rock, and perfectly preserved, would measure, perhaps, three and a half feet by two. One has to stoop considerably to enter it. On the inside of the door at the top and bottom, are seen the sockets in which the pivots of the stone-door turned, also the hole in the side where the bolt entered. The same things are observed in the tombs in Palestine. Supposing that of our Saviour to have been constructed like this, the account of his burial and resurrection may be illustrated by it even to many minute particulars.

I gave each of my guides a tract, "The Sinner's Friend," and "The Lie." This turned out to be quite an annoyance to our colporteur S.; for shortly afterwards, the boys came swarming around his book-stand, pleading for a copy gratis, "because Mr. B. had given some away." However, they did not obtain the books without pay.

29.—S. is at his stand at an early hour, reading and exhorting as yesterday, and finds more purchasers. An old man, an invalid, inquired for a book on medicine, or something equivalent to our "Every man his own doctor." "Our books are all of that description," said S., "and make known the only remedy for the disease of the immortal soul. This is of infinitely more consequence than recipes for the diseases of the body."

Another man, a carpenter by trade, who had been listening to the reading of the "Sinner's Friend," bought a copy. S. asked him if he could read? "No," said he, "but I can get some one to read to me." This man had first asked for some book about Alexander the Great, and was told that "our books are much more important than biographies of the great men of the earth." After S. had faithfully spoken to him of a future judgment and the soul's salvation, he replied, "I am sixty years old, and never heard such things before. How can I learn to read, and know more of these things?"

As S.'s business was noised abroad, people came in great numbers, and he

continued to sell. Two priests came and began to examine the tracts, and to ask S. if he had a license to sell such books. S. paid but little attention to them, and kept on reading, only inquiring of them if they had authority to ask him for his license. Observing that they seemed to be listening, he took up "Extracts from Chrysostom on the reading of the Scriptures," and read the chapter on the duties of the clergy. They candidly acknowledged the great remissness and numerous deficiencies of the clergy of the present day. He then read a portion of "Pilgrim's Progress," and many listened. One young man bought a copy of it, saying, "Such a book as that I must have by me."

In the evening, S. conversed a long time on religion with the teacher of the common school, who promised to assist him in the sale of the books. This he had not been at all inclined to do, until he saw the disposition of the people to buy them.

To-day a lawyer called on me to purchase an Old Testament. The New Testament had been given to him many years ago. He had a philological question to ask, upon the phrase at Matt. 6 : 25. "Take no thought for your *life*," where the original has the word commonly rendered *soul*. I referred him to a parallel expression at Phil. 4 : 6—"Be careful for nothing," &c., to show that our Saviour teaches us not to be unduly anxious about our *temporal* welfare. This led to much religious conversation. He had experienced heavy domestic bereavements, and was the more susceptible to religious impressions. He proposed to introduce me to the eparch, and the teachers of the Hellenic school, and then invited me to be present at the hearing of a case in the Justice's Court, on which he was counsel. Here I was introduced to several of his profession. With them and some dozen other gentlemen I sat in a coffee-house about two hours; answering innumerable questions about America and American missions. They expressed admiration on hearing the history of our missions to the Indians and the Karens.

30.—By advice of my friend, the lawyer, Sakellarius sought a more public place for the sale of his books, and took his stand in the window of a coffee-shop on the market square. Many of the intelligent class examined the books, and a few purchased. And many of the middle and lower classes stood and listened, while S. read and commented on the contents of the books. Some praised what they heard, and recommended the books; others mocked. One young man said he had read half of Pilgrim's Progress since yesterday, and was delighted with it. At the close of the day the keeper of the coffee-house would receive nothing as compensation, but told S. that he was welcome to occupy the place a week if he liked. Several persons assured him that he would sell more books tomorrow, than any other day. S. replied that tomorrow is the Lord's day, and not a day for buying and selling.

To-day I had some opportunities for private religious conversation, particularly with the lawyer and a Hellenic teacher, who is an invalid.

Sabbath at Amphissa—Summary.

July 1.—The public examination of the Hellenic or High School for boys begins to-day (Sunday) according to the universal custom in Greece. The morning service at church commences at six o'clock; this over, the remainder of the Sabbath is a worldly holiday. Having been invited, I attended the examination, hoping to induce some to come to my room in the afternoon, to hear a sermon. The higher class in Greek, geometry, physical geography, astronomy, history, &c., acquitted themselves as well as students of the same grade in American academies. But the day passed off without any sermon, as no one accepted either my invitation or that of my friend, the lawyer. Religious indifference, and the general prejudice against Protestantism, and the conse-

quent fear of public opinion, were reasons strong enough to keep men from going out of their way to hear a Protestant sermon. Nevertheless, a goodly number have heard much of saving truth in Amphissa.

2.—We left the place at an early hour to return homeward. The demarch and several others came to take leave of us. He purchased a quantity of our books for prizes at the examinations, and allowed the common-school teacher to take some Scriptures and tract volumes for class books, at the public expense. During our stay of four days, more than one hundred volumes of tracts were sold, eighteen small ones were given away, and sixty volumes were left to be sold. Also, a dozen copies of the New Testament were sold, and ten were left there for sale.

The head teacher of the Hellenic school brought me a couple f Parnassian cheeses, made of the milk of goats, and other individuals made us presents of fruit, and urged us to come again. So we went on our way with some twenty travellers, who were also going to take passage on the steamer from Trieste. After waiting thirty hours beyond her time, we learned that she was detained in quarantine at Patras, and would not be allowed to enter the gulf so long as the cholera prevails in Italy. I passed a sleepless and miserable night, in momentary expectation of the steamer.

Interested hearers—Pirates.

But these discomforts were easily endured so long as I could hear the voice of br. S., reading to the Greeks from the "Pilgrim's Progress," the "Sinner's Friend," &c. A man from the custom house, charmed with the story of Christian losing his burden at the cross, inquired if he could obtain the book, but the other listeners would not have the reading interrupted. At length our publican became so intensely interested in the account of Christian at "the house called Beautiful," that he ran off for his money, and would own the book without further waiting.

4.—We are all day creeping along with oars and sail between Itea and Lu'raki, having left the former place at sunset yesterday. Not a breath from Parnassus, Helicon, or Cithaeron, which lave their foot by the northern shore; nor from the snow-white Cyllene, that fills the horizon on the south. The first named deserve the appellation of "the mountains of prey." Their caves and forests are the hiding places of banditti. In that little bay that puts up between Parnassus and Helicon, a Turkish barque was the other day burned by the Greek part of her crew, who had previously murdered the captain and the seven Turkish sailors, *en route* from Marseilles to Smyrna. They had brought the vessel in here, in order to conceal themselves in the mountains, thinking that pirates would be safe there, if the robbers were. Fortunately, the vessel was boarded from the shore, before the flames had damaged the captain's cabin, and thus ample means remained to identify the barque. The charcoal from the burnt vessel had floated down, and blackened all the beach along the bay of Itea. But they were apprehended in a few hours after landing, and are now, thirteen in number, awaiting their trial. Not a head of them will be spared. The deed was done near the very day of the solemn ratification of the new commercial treaty between Greece and Turkey.

The slow progress of our boat to-day gave us ample opportunity for religious conversation, and reading to the passengers and sailors. They listened to the "Pilgrim's Progress," as if to the recital of the latest battle in the Crimea. Three of them, wealthy business men, were loud in condemning the ignorance and selfishness of the priesthood, and complained that for religious books of any value the people are dependent on foreigners. "This witness is true."

Greek superstitions.

While crossing the isthmus in sight of Corinth, in conversation upon the preaching of the apostle Paul in that city, I could see that in a Greek's mind the re-

puted relics of St. Andrew, the apostle, at Patras, awaken much more interest than do the epistles of Paul to the church at Corinth. One of the passengers inquired if I believed the miracle of Elijah's translation to heaven in a chariot of fire? In his ignorance, he seemed to claim this as a miracle of the Greek church. I replied, that we were bound to believe it; for it is recorded in the word of God. He has vouchsafed that in the three periods of the world, the patriarchal, the legal, and the Christian, there should take place three translations, viz., of Enoch, Elijah, and Christ, —"and of the holy virgin,"—added he. "By no means," said I; "so your traditions teach, but it is all a fable. The Bible says nothing about it; and much of the New Testament was, in all probability, written after the death of the mother of our Lord." The Greek church teaches that soon after her death, she was raised again from the dead, and translated to heaven in the presence of the apostles.

With such lies do they defend the dogma of the mediation of the virgin. How solemn sounds the admonition of the apostle,—"Preach the word;—for the time will come, when they will turn away their ears from the truth, and shall be turned unto fables!" Yet, how many generations would pass, before the American churches would be "all grown over with" superstitions, if the word of God should cease to be preached?

As we were passing through a thicket, a hare ran across the road. "A bad sign,"—exclaimed some of the passengers, "it bodes ill luck to us." I told them it was not Christian, but heathenish, to believe in such signs; and that the Bible commands us,—"Learn not the way of the heathen, and be not dismayed at the signs of heaven." Jer. 10: 2. How much more foolish to be disturbed by these little superstitious omens, handed down from our pagan ancestors!

5.—At sunrise, after being out all night in an open boat for the Piraeus, we are only half way thither, and have twenty miles more to make. The captain's little boy passed round a contribution-box, inviting all to give their penny "to St. Nicholas, that we may have a fair wind." The pennies, except what goes into the captain's pocket, go for oil and wax candles, to burn before the picture of the saint.

We drank our coffee, and sat down to read to each other from Bunyan and other books at hand. Soon all ears were listening to the story of Pilgrim's crossing the river of death, and entering in triumph the celestial city; also, to the fate of Ignorance, who was ferried over so comfortably in the boat of one Vain Hope, but was refused admittance at the gate of paradise. How many souls will praise God in eternity for the writings of John Bunyan!

Our prayer is, "Now, Lord, send prosperity;" and for Zion we pray, "Peace be within thee."

GERMANY.

LETTER FROM MR. LEHMANN.

Awakening among the young.

Berlin, April 14, 1855.—The grace of God manifests itself here by new tokens of mercy. The Lord has condescended to awaken a goodly number of our children. On the 27th ult., I had the privilege of baptizing five of them, and one adult. Several months previously I had recommenced the special instruction of the children belonging to the congregation. This service wins their affections to me, and it is one of my greatest enjoyments to dwell among this little flock. I have lately also gathered weekly in my room such of them as feel anxious concerning their salvation. The number who avail themselves of this opportunity increases continually, so that frequently my room is crowded. There may be said to be a revival among them. As many as twenty, including some of riper years, desire earnestly to be admitted to the church. Six of them have already been proposed. Our joy is great after so long a period of barrenness, and we expect a still more

glorious refreshing. If the Lord thus furnishes us with living stones for the erection of his spiritual temple, we can be comforted under the disappointment of not seeing our external walls extended during the present year.

Embarrassment of the Union.

We feel much sympathy with the Missionary Union in the present embarrassment. It appears that the time is fast approaching when we must stand on our own feet. Certainly this is the sound and wholesome condition, to which we must ultimately come; but much will be left undone, in the exigency, which in our fond hopes we had expected to realize. But the Lord's will be done.

We have appropriated to the American Baptist Missionary Union for labors among the heathen the amount raised by our Prussian Association for the last year. Though a small sum, may it be a sweet savor. Agreeably to our constitution, one third of our contributions are appropriated to missions generally, and the remaining two thirds to our own enterprises.

Continued persecutions.

Our interview with the king of Prussia (see Magazine for April, 1855, pp. 100–103) has not as yet led to the desired concession. Meanwhile, persecution proceeds just as before. Our br. Stangnowski, near Saalfeld, in East Prussia, who was dismissed from his place as a teacher after becoming a Baptist, was condemned to a fine of ten dollars, or fourteen days' imprisonment. I applied in his behalf to the king, through the noble Count Keller, and soon received the joyful reply that the king had graciously paid the amount, in order to shield him from imprisonment. This occasioned great joy among us all, and especially in the region of the persecuted brother. But other cases are still pending, and a considerable number of our brethren are already fined and imprisoned for a month, or else are threatened with it. The house of br. Weist, of Stolzenberg, has been searched by the police, to find "prohibited books." He learned that this was done at the instigation of a clergyman, who was so much infuriated by br. Ringsdorff's pamphlet on baptism and the state church, that he threw it across his room and ordered the servant to remove it. But afterwards, thinking that the tract might serve as an instrument of complaint and trial against our brethren, this search was ordered in the hope of finding a copy. The officers did not find the book, but they shamelessly rushed in and read papers, letters, &c., taking a number away with them, including the journal of br. Weist. Every one in Prussia is liable at any time to a similar procedure, and all remonstrances prove utterly in vain.

Our br. Wruck, near Cöslin, Pommerania, is strictly watched, and forbidden to sell any bible or hold any meeting, under severe penalties. As yet, however, he goes on boldly, and has escaped his pursuers.

Notwithstanding, the Lord continually increases our numbers. Though the enemies rage, the hearts of the disciples are filled with joy and with the Holy Ghost.

CHEROKEES.

LETTER FROM MR. JONES.

Cheering news.—Baptisms.

Cherokee Nation, July 26, 1855.—We have cause for unfeigned gratitude to God, for the tokens of mercy with which he is favoring us at several of our preaching stations. For several months past, there have been indications of deep seriousness in many congregations. A number of individuals who, some time ago, were among the inquirers after the way of life, have, we trust, embraced Jesus as the all-sufficient Saviour, and, on a profession of their faith, have been buried with him by baptism.

Of these, four men and four women were baptized on Sabbath, the 15th inst. at Flint, by br. Tanenole,— and on the same day, seven more, five men and two women, were baptized in Grand River,

fifteen miles below Adsinohee, by br. Downing.

At this place the people enjoyed some solemn and interesting seasons. Saturday morning, the people worked very hard to prepare seats and shade for the meeting by the river side. It was very hot. At 12 o'clock, br. Downing preached to about a hundred people, and at night to about two hundred. Many were deeply affected. After preaching, he gave attention to the anxious,—talked and prayed with about twenty of them, pointing them to the precious Saviour as the sinner's only refuge. On Sabbath morning, the people had early prayer meetings at the camps scattered through the woods. It was pleasing to see them in groups, praying, and singing the praises of the Redeemer, under the shade of the tall trees, just on the edge of the Grand Prairie. After breakfast, br. Downing and a committee of church members from Adsinohee attended to the examination of candidates for baptism, while preaching to the people was going on under the shade prepared for that purpose. Five men and two women were received, and four backsliders restored.

Peace in death — and in the gospel.

By 12 o'clock, a large congregation had assembled, and br. Downing preached a funeral discourse on the occasion of the death of a woman who had died in great peace. In her last illness, she had been favored with large measures of the joys of her Lord. "It is true," she said with holy emphasis, "we have a Father, the kindest of fathers, — the Father of our spirits, and we can find him here on earth." She spoke much of the wonderful joy and comfort which filled her soul, in view of her dying Saviour and her heavenly home. Her husband, seeing the joy and hope with which his wife was filled in the midst of severe bodily pain, became deeply impressed with the importance and the excellence of religion. His first thought was, "I have no such hope as this. How awful it will be to die in sin!" But he sought the Saviour and found him, to the joy of his soul. And he came to this meeting to testify his faith in Christ, and to be buried with him by baptism in obedience to his command. Several of this woman's relatives and acquaintances have become deeply concerned about religion, from witnessing its power to sustain the soul in the hour of death.

This was a very profitable meeting, and I trust the seed sown will, under the influence of the Holy Spirit, produce a rich harvest of souls redeemed by the blood of Jesus.

The following Sabbath, the 22d inst., at Long Prairie, was also a day long to be remembered. Seven Cherokees, — one man and six women, were baptized in the presence of a large and very serious company of people. I trust these are but the droppings before the shower. O, that the Spirit may come down in copious showers, until this entire region shall become instinct with new spiritual life.

By the fact of the baptism of forty-eight hopeful converts since the eighteenth of February, it will be seen how the Lord has blessed his cause, and blessed the work of his servants' hands. In connection with the conversion, the examinations and the profession of these brethren and sisters, many precious seasons of communion with the Father and the Son, and of the communion of saints, have been enjoyed. May the Spirit come in his power and renew the face of the earth, — awakening sinners, and applying the atoning blood.

MISCELLANY.

THE CLAIMS OF INDIA.

At the Anniversary of the Church Missionary Society, held in London, May 1, 1855, among the speakers on the occasion was Macleod Wylie, Esq., a gentleman of the Civil service in India, who had resided twelve years in Calcutta. He occupied the station of judge in one of the courts in that city, is a member of the Free Church of Scotland, and has manifested deep interest in the evangelization of India. That interest led him into a thorough inquiry into the spiritual wants of India, the results of which he published in a pamphlet of 56 pages, in 1852, under the title of "The Urgent Claims of India." The opening sentence of that pamphlet is in these words. "A deep and affecting sense of the spiritual need of India compels me to plead for her claims. A resident among her people, cognizant of their sorrows and their degradation, I mourn over their state; reflecting on their fearful prospects, I am constrained to exclaim, 'How can I endure to see their destruction?' But remembering Jehovah's promise to give to His Son the heathen for His inheritance; and cheered by the thought that in my native land there are thousands who rejoice to be employed in His service, I turn in prayerful comfort to Him; and, having sought His aid and blessing, I turn with confidence to them, and entreat them dispassionately and prayerfully to consider the case of India." With this brief extract illustrating the spirit of the man, we commend to the readers of the Magazine the remarks made by him at the anniversary mentioned; and bespeak for them a thoughtful consideration.

"To this hour the mass of India is untouched by the missionaries; the absolute majority are unaffected by them, and have never heard a missionary up to this hour. I might take you to one country in India, with a population of 15,000,000, and tell you that it has never had a missionary at all. I might show you the Nizam territory, in Deccan, with 10,000,000 of people, and say the same thing. There is almost as dense a darkness now, as there was long before Clive conquered at the battle of Plassey. In northern and eastern Bengal, a territory which has been under our dominion nearly a hundred years, there are 17,000,000 of people, and for that population there are only ten missionaries; that is to say, one for every 1,700,000 persons. The missionaries feel that they are working as it were alone, and can scarcely operate upon such a mass. As secretary to the Calcutta Bible Society, I am conscious of the fact, that, into the greater portion of that territory the Bible has never penetrated at all. I am thankful that I have the opportunity of saying this; for when we hear of the missions in India, and are thankful for their progress, it is of the utmost importance that we should understand that our missions are as yet only in their infancy, that the soil is scarcely scratched, and that the mass of the people has never been reached. I would ask how it happens that a great empire which has been given to this country by the providence of God, which is open to us, which is accessible to Christian missions,—an empire with 150,000,000 of people, in which you may travel as safely from Cape Comorin to Lahore as you can from London to Aberdeen,—I ask, how it happens that such a territory is thus neglected, and that, while speaking of Christian missions, we practically deny them? It was not so in the early days of the Christian church, when Barnabas and Paul gave themselves up to Christ,—when, in later times, the noblest spirits the church could find, many of them in high stations, sacrificed their all and went forth, after the manner of the apostles, to preach the gospel of Christ,

and thus evangelize this very land. I ask, how is it that we see so little of this spirit of self-sacrifice now? How is it that that great empire is, to such an immense extent, altogether neglected? I confess I was very much struck in India by one consideration,—a Jesuit mission that has much to answer for, which has been conducted on a system of avowed hypocrisy and fraud. It has been put upon a somewhat better footing, under men who have surrendered everything. It was the brother of Lord Clifford who gave himself to mission work in the Jesuit mission with remarkable self-denial and firmness of purpose, until he was carried off by death. When the Jesuit mission came to Calcutta, in 1843, one of its members was one of the most accomplished men I ever knew,—I mean Mr. Wells, a member of one of the most ancient Roman Catholic families in this country. When we find such a course of proceeding amongst the Jesuits, we are driven to ask why instances of this kind do not occur in the Protestant church, and why there is in them a less measure of self-devotion and self-devotedness? I do not say this from any disparagement of the missions already in the field. We have heard of Maj. Martin, who has surrendered much to our missions, and to whose remarkable munificence the society is indebted for the establishment of the Punjaub missions. I am acquainted with one friend who would

'Do good by stealth, and blush to find it fame,'

who not only gave up a living in England, but his whole property, and brought out twenty missionaries from Germany, and supported them for years. I cannot help mentioning his name,—Richard Stuart. And I need not say to those who have intercourse with Dr. Duff, what talent and energy he has devoted to his Master's service. I believe there are many men of eminent piety who have done such things; and when I mention the name of Mr. French, of Agra, I mention as honored a name as there is in the ranks of the Church of England. But I would go farther, and say something more about the missionary body with whom I have had the pleasure of becoming acquainted. I can say, without hesitation, that the mass of my happiest hours has been spent in connection with them; and I believe that if in India the standard of private morals has been elevated and improved, much, very much of that is owing to the labors of the missionary body. I would say that the labors of that body have been most important in their direct operations upon the heathen. But their labors among the European community, in the conversion of individuals, have not been less an important and useful instrumentality in the evangelization of India. Whatever others may say, I feel thankful that I can testify, from personal knowledge, to the zeal, assiduity, piety, and talent, of nearly all the persons with whom I have become acquainted both among the English and the American missionaries. They do feel, and justly, that while you are marvelling that the work of evangelization proceeds so slowly, you do so little to promote it,—they feel that for the most part, their labors must be ineffectual, because there is a work given them to do that is beyond their strength; they feel that if the progress of the work in India is slow, it is because the masses are so great, and the extent of the country is so vast, and their means so small. Would to God that my voice might reach the hearts of some who are here, and determine them to give themselves to the work, and to obey the invitation from India, 'Come over and help us.'"

JESUIT MISSIONS IN INDIA.

It is now a little more than three hundred years since Francis Xavier landed at Goa, a Portuguese settlement in India. His efforts, first directed against the shameless wickedness of his fellow-countrymen, are said to have been followed by a considerable reformation. Passing along the western coast, visiting its numerous villages, and ready to re-

ceive all as Christians who submitted to baptism, he soon enrolled many thousand disciples. His energy bore him onward, and round Cape Comorin to the Gulf of Manaar and the pearl fishery coast, and proposing everywhere the same easy terms of discipleship, the energetic and fiery missionary was equally successful in the fishing villages on the eastern shores of India. After the lapse of three centuries, the footsteps of Xavier may still be traced in those same regions,—in names and customs, it is true, rather than in moral and intellectual elevation. Thousands of the people call themselves Christians. On many a sandy beach, the modern traveller among these villages may still behold a large cross and a common hut of considerable size. This is the church. But as regards intelligence and character, these Catholic villagers rise in no degree above the level of their idolatrous neighbors. Xavier has taken in their minds the place of a Hindu god. The Rev. Joseph Mullens, in his able lectures on Missions in South India, relates a painful illustration of this fact. In going on board the *Hindostan*, he had to pass through a very rough and wild surf, which again and again broke over the boat and threatened its destruction. But amid all the pitchings and tossings of the perilous "middle passage," the poor boatman had but one talisman, and one cry: "San Javier, San Javier."

Whatever may have been the mixture of good that accrued to India from the labors of this first and greatest of Jesuit missionaries, we are constrained to speak in terms of severe reprobation of his successors. The most celebrated of these was Robert de Nobili, the nephew of Cardinal Bellarmine, and the centre of whose mission was Madura. Improving after the Jesuitical fashion upon the more honest efforts of Xavier, he began his attempts to convert the idolaters of India to Catholicism by an act of deliberate and solemn fraud, which was as deliberately and solemnly perpetuated by his successors for a hundred and fifty years. Seeking to overcome the repugnance of the natives to intercourse with Europeans, this unscrupulous Jesuit, after mastering the Tamil language, actually disguised himself as a brahmin, and, in the presence of certain brahmins in Madura, declared on oath that like them he was descended from the god Brahma, and had obtained a revelation of the true divine law. The imposture was extensively credited, and to cover the shame of it, as well as to shed glory on Romanism, this mission has been vaunted as one of the most honored of modern times. The converts have often been described as leading the most holy lives, as shrinking from idolatry and its accompanying rites with instinctive horror, spending whole weeks in such purity as at the end of them not to have to confess one mortal sin, and in their almost angelic sanctity carrying about with them such charmed lives, that they could pass even the tiger in his jungle unharmed.

These fables calculated on commanding human credulity by distance. But popish documents that have come to light tell a far other tale. The old lie in which the Jesuit missionaries denied that they were *Ferringis*, or Europeans, continued to be repeated with cool perjury, as often as it was thought to be needed. The distinction of castes, which is so contrary to the whole genius and spirit of Christianity, and which Protestant missions, so far as they extend, destroy, was left unshaken and even unchallenged. Dying children and sick persons were baptized by stealth, and their names added in thousands to the roll of Christians. The mission was extended by compromise, rather than by conversion; Brahminism was baptized, and not uprooted. The Jesuits allowed their disciples the same cars and idolatrous processions as before their baptism, only substituting the image of the Virgin instead of a Hindu god; they were even allowed in certain cases to join the heathen in their idolatrous ceremonies. In their marriages, their meals and frequent bathings, the old heathen emblems and superstitious customs were permitted to be retained. The change was one not of

convictions, affections, and habits, but of names; and the first severe ordeal proved the fact. In the Tanjore persecutions, in 1701, the apostates from Romanism might have been counted by thousands; and in the later and severer persecutions of Tippoo in the Mysore, it is mournfully confessed by the Abbe Dubois, that out of 60,000 Catholics, *not one* had the courage or the constancy to die for his faith.

It is but justice to mention that this state of things was the subject of repeated remonstrance from Europe. The moral sense of many Roman Catholics recoiled from a thing so inconsistent and shameless. Mandates were sent by more than one of the popes commanding the missionaries to desist from such idolatrous compromises, and cardinals commissioned to examine into the state of matters; and to forbid such unblushing heathenism under the name of Christianity.

The promise was repeatedly given by the missionaries to obey these papal interdicts; but so soon as the papal agents had returned to Europe, they were as repeatedly broken. The Jesuits knew that the principal hold which they possessed of their followers, was obtained and could only be kept by compromise; and, true to the maxim of Jesuitism, that it is lawful to lie for the church, they made a merit even of perjury. At length, through the decree of Pope Benedict, requiring every missionary who did not faithfully fulfil his pledge to be sent back to Rome, the nefarious course was stopped, the Jesuits vanquished, and the mission dissolved. "Of all misrepresentations of missionary labor," says the same intelligent missionary to whom we have already referred, "theirs was the most awful; of all deliberate rejection of the gospel for heathen rules in preference, theirs was the most voluntary; of all the lying and perjury which have been committed by men of knowledge and education, theirs was the most deliberate, most unblushing, most continued that the world ever saw."

The dissolution of this scandalous Madura mission took place in 1773, and for nearly sixty years, that is, till 1830, little interest was taken by the Papacy or the Propaganda in this region of Jesuit missionary experiment. The older missionaries were allowed to die out, and none meanwhile arrived from Europe to fill their place. At length the hopeful progress of Protestant missions and schools, and the conversion of some Roman Catholics to an evangelical faith, aroused the suspended energies of the Propaganda, and induced them to revive a Jesuit mission in the south of India. The whole of that part of India was in a short time parcelled out into different vicariates, and in ten years sixty-four missionaries had arrived from Europe to take up the work of Xavier and De Nobili. The new laborers, most of them young, entered on their work with that ascetic self-denial, and voluntary self-infliction which makes a merit of its sufferings. Their spare diet, contrasting with their European life and associated with hard labor in a tropical climate, reduced their number with fearful rapidity, some of them being seized with cholera even at the altar. One missionary who joined them in 1841, Father Clifford, the brother of an English nobleman of the same name, discerned the mischief, and by his humane remonstrances with the chiefs of the Propaganda in France, obtained for the young ascetics a more genial and generous dietary, and directions and rules more in harmony with common sense. There was something in the life of this highborn English Jesuit to admire. He had not become the mere mechanical instrument of a system such as Jesuitism tends to form, but rising above his system, and resisting its hardening and perverting influence, aimed, from higher motives than Jesuitism inspires, to do good to India. But after three years of earnest labor and affectionate zeal, which commanded respect in spite of the evil system to which he was so unhappily wedded, he was drowned in the Coleroon; and his successor in office, also an Englishman, known principally as a hunter who used up all the hacks in Trichinopoly, soon

gave to the winds the moral influence which the character of Father Clifford had gathered around his church and mission.

The *Madras Catholic Directory* for 1853, a book published *permissu superiorum*, gives the large number of 650,000 persons as followers of the Roman Catholic church throughout the Madras presidency. These followers have been obtained in much the same way as in the earlier mission. Many thousands of them are infants and sick persons, who have recieved an involuntary baptism; and the great mass that remain have been won to Popery mainly by Popery assimilating itself to heathenism. The Jesuit missionaries do not preach, the greater part of their time being employed in hearing confessions. They display no zeal in providing and extending schools for the education of the people; the Bible is neither read aloud in the hearing of the natives nor circulated among them; heathen practices are permitted at their weddings and other feasts, and an onlooker from Europe, as he gazed on a midnight procession of Catholics led on by priests with the idol-car of Mary, and amid tomtoms, shouts, torches and fireworks, would find difficulty in saying where the distinction lay between this and a Hindu festival. The disciples of such a system, unchanged in thought, feeling, and conduct, are as much heathen in their hearts as ever.

LETTERS, &c. FROM MISSIONARIES.

Maulmain.

BURMAN MISSION, Dec. 20, 1854, April 2.—C. BENNETT, June 13.—M. H. BIXBY, May 16.—J. WADE, Feb. 22, May 5.—C. HIBBARD, May 30, June 12.—G. P. WATROUS, April 16, May 28.—T. S. RANNEY, June 12.

Tavoy.

E. B. CROSS, May 15.—Mrs. S. H. KNAPP, April 28, May 12.—T. ALLEN — ?

Rangoon.

L. INGALLS, May 3 (2), 19, June 14, 15; Mrs I., May 6.—J. DAWSON, April 17, May 17, 23, June 5.—A. B. SATTERLEE, April 16, May 3.—D. L. BRAYTON, June 14.

Henthada.

A. R. R. CRAWLEY, May 11, June 18.—B. C. THOMAS, April 27—31, May 25.

Prome.

E. KINCAID, May 16.—T. SIMONS, April 16.

Bassein.

H. L. VAN METER, May 23; Mrs. V., April 10—12, May 26.

Assam.

MISSION, June 23.—N. BROWN, Aug. 17.—S. M WHITING, May 18, June 11, 18, 18.—M. BRONSON, May 1, 18, June 2, 8.—I. J. STODDARD, May 4, 19, June 18.—A. H. DANFORTH, with others, April; — June 16. — W. WARD, June 7.

Nellore.

L. JEWETT, June 2, July 6 (2).

Siam.

W. ASHMORE, April 21.—R. TELFORD, April 22.—Miss H. H. MORSE, May 16.—Mrs. S. S. SMITH, April 17.

Hongkong.

J. W. JOHNSON, June 9.

Ningpo.

MISSION, March 31, April 30.—E C. LORD, J. Nov. 17—March 19, March 31, April 30.—D. J. MACGOWAN, April 3, May 10, 21, June 2.

France.

E. WILLARD, July 2 (2), 11, 21, Aug. 6, 8.

Germany.

J. G. ONCKEN, May 4, June 27, July 4, 17, 27, Aug. 4, 10.—G. W. LEHMANN, July 19.

Greece.

R F. BUEL, July 13, 14, 31; Mrs. B., April 8, July 4.

Cherokees.

E. JONES, June 25, July 9, 20, 26, Aug. 23 27.

Shawanoes.

F. BARKER, Jan. 2, March 6, 16, July 9.—J. G. PRATT, July 6, 31.

Ojibwas.

A. BINGHAM, Aug. 31.

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AMERICAN BAPTIST MISSIONARY UNION.

GERMANY.

JOURNAL OF MR. LEHMANN.

Berlin, July 19, 1855.—We held a conference of the Missionary Committee in May, in Hamburg, to consider the serious and discouraging communication from the Executive Committee. The Lord gave us faith and hope in him, and strengthened us to try to make for ourselves the efforts which are imperiously demanded, if the work of the Lord is not to rest or go backward,—a thought which is entirely insupportable.

Journey to Memel—Flood.

The conference of the Prussian Baptist churches was held this year in Memel, commencing June 14th. I left Berlin on my journey thither on the seventh, hoping to reach Königsberg the following morning. My expectation, however, was disappointed, in consequence of a great flood on the Vistula near Dirschau, which prevented transit by night. Stopping at Dirschau, I endeavored to find out in the darkness the abodes of our brethren residing there. When I knocked at the door, at first some reluctance to open it was manifested. But on giving my name, I was received with the greatest joy. I found a large room full gathered together, just engaged in examining four persons, who gave a very satisfactory account of what the Lord had done for their souls. Afterwards I preached the word to them till past midnight, when they reluctantly withdrew.

Konigsberg—Memel—The Lithuanian converts.

June 8.— Crossed the Vistula, but with so much difficulty that the whole day was consumed in reaching Königsberg. Two years ago, not a member lived here. Now, I found eight baptized members here and five in the next village, so that here is now a station of thirteen members. I met most of them, and we joined in fervent prayer for our establishment in truth and faith, and for the increase of the work of grace.

On Saturday we reached Memel. It so happened that the prince, Frederic William, went thither the same day, and arrived shortly after us. We were led first to the house of our dear br. D., who built the chapel, and has now also, together with his wife, joined the church. The prince received a most enthusiastic welcome, which seemed also to include our own.

10.—On the Sabbath morning, there was a crowded prayer meeting, at which br. Penner, of Elbing, presided. At nine, I preached to an attentive audience in the chapel, which was entirely filled.

A church meeting was then held in the vestry, while the Lithuanian congregation met in the chapel, and were addressed by br. Albrecht in their own language. Many appeared to be impressed. In the afternoon another church meeting was held, when eight candidates were received. Most interesting was the examination of the Lithuanians, especially of a young woman, for whom br. A. interpreted; but before we had his translation, we understood from her gestures and fervor and fluency of language what the interesting candidate was saying, and what her eyes and tears expressed. O yes; there is a language of Canaan every where understood, beyond the boundaries which Babel has drawn, but which Pentecost has removed.

In the evening, br. Weist, of Stolzenberg, preached, after which br. Niemetz presided at the Lord's table, and thus closed our agreeable and profitable Sabbath.

The Prussian Conference.

11.—On Monday the Conference was opened. Owing to the remoteness of the place, only four churches were represented, viz: Memel, Elbing, Stolzenberg and Berlin. But these are the largest, and have the greatest number of out-stations connected with them. The number of brethren together was about twenty. I was appointed chairman, and br. Niemetz, clerk. Our first object, as usual, was the mission. In accordance with our Hamburg deliberations, two resolutions were proposed, which were discussed in a spirited manner, and finally carried.

1. Resolved, that we will take one of the missionaries hitherto supported by the American Baptist Missionary Union into the list of our Prussian laborers, assuming his support, at least to the extent of two hundred Prussian dollars.

2. Resolved, that the greatest efforts should be made in all our churches to increase the contributions to our own treasury, that the labors hitherto confined within the limits of this Association may be extended, and that the missions may be sustained,—that it may not be necessary to dismiss the laborers and thus weaken or even dissolve the churches.

Action was had also on the subject of the deaconship, the education of children, particular cases proposed by the churches, the formation of stations in connection with churches, &c. A brotherly spirit prevailed, and the meeting was both agreeable and profitable. The sessions occupied the whole of the first day, and the forenoons of the two following.

Missionary spirit at Memel—Ordination—Love-feast.

Meantime we had opportunity to witness the missionary spirit which prevails at Memel. On Monday noon we found in a garden the young women of the church engaged in sewing; the profits of their work they devote to the mission. They meet for this purpose one afternoon in every week. The married women we found in the vestry, employed in the same manner and for the same end. On Tuesday afternoon the aged women, who are unable to do any other work, pick oakum, for which there is a great demand. In this way, one hundred and fifty eight Prussian dollars were earned for the mission last year, by the industry of the females alone.

The church were not contented with showing all their guests the greatest hospitality in their houses, and providing abundantly for their wants, but had also arranged several extraordinary festivals, —one in the open air, near the light-house,—when very beautiful hymns were sung and fervent prayer was offered; and on Wednesday, a love-feast in the chapel, when the birth-day of the pastor, Mr. Niemetz, was celebrated, and his loving people turned the chapel into a greenhouse, embellished very tastefully with garlands, crowns, &c.

Before the love-feast, Mr. Albrecht was ordained as a preacher to the Lithuanians, and Mr. Lenkist for the neighborhood of Tilsit. Five brethren took part in the service. The love-feast gave great pleasure to all.

14.—At five o'clock most of our company took passage in the steamer for Königsberg. Many members of the church were present to bid us farewell, who continued to wave their handkerchiefs till we were at a great distance, and thus testified to their love and joy.

Wilmsdorf — Rositten — "What hath God wrought?"

15.—We reached Königsberg at evening, and went, the following day, to the next station, where a carriage was in waiting to carry us to the region of the church of Stolzenberg. After some hours we arrived at Wilmsdorf, where we spent the day. Agreeably to appointment a very large number came together in carriages and on foot from considerable distances, perhaps twenty English miles. First I was requested to perform a funeral service for one of the friends who had just died. Then I preached to a very crowded congregation in and out of doors, and the Lord gave much grace and power. Afterwards a walk *en masse* was proposed, as the landlord where we stopped was the forester of a large estate, and there was no embarrassment. On the heights of the forest commanding an extensive prospect, some of the fine songs of Zion were sung under the guidance of the blind brother Matthias. On our return we held an interesting rural love-feast. In the addresses, the necessity of rousing all our energy in behalf of the mission was urged, and good results may be anticipated. The love and cordiality of this dear people are beyond all description.

16.—On the next day we came to Rositten. This place is famous in the history of the Stolzenberg church, for the great hospitality shown at first by the population and the magistrates, as well as for the signal victories won by the gospel. At two former visits, I could not remain openly, and was only allowed to speak secretly to those who believed. Now, the members had increased to eighty or ninety, consisting of the most respectable inhabitants, a house was secured for the residence of br. Matthias, and large accommodation was arranged for the meetings. The opposition is overcome, the Baptists have influence, and all things wear a pleasing aspect. In the evening, a church meeting was held in the new meeting-house. I rejoiced greatly in the very neat and comfortable accommodations. The house was nearly filled, though it was Saturday evening. The question to be considered was, the expediency of forming into a separate church this station of the church of Stolzenberg. After full discussion, it was resolved that the members should obtain letters of dismission, for the purpose of organizing the church at Rositten, that br. Matthias should act as preacher, Mr. Weist, however, retaining his relation as pastor on account of the blindness of br. M., which disqualifies him properly to administer the ordinances. Here also I urged the cause of missions.

17.—The Sabbath was begun with an early prayer-meeting. Then the people came flocking together from all quarters. Br. Anst was accompanied by thirty persons, men and women, from Schönwiese, having come twelve English miles on foot. The meeting-house was scon so much crowded that I was requested to commence the services half an hour before the appointed time, in order to avoid the heat. The chapel presented the most pleasing aspect. Thronged together before me was one of the largest congregations I had addressed in this region. Every place around the doors and before the windows was occupied. After the singing, which elevated the soul to heaven, I preached from Gen. 32: 21–31, and was conscious of the support of the Holy Spirit. In the afternoon several carriages were ready to transport myself and friends to Stolzenberg, the central point of the whole congregation. We met many pilgrims on the way. In the carriage with me were two sisters, with whom four years ago I had made a similar drive, when it was necessary to hurry me away from the enemies. They were at that time impressed, but had not the courage to be

A church meeting was then held in the vestry, while the Lithuanian congregation met in the chapel, and were addressed by br. Albrecht in their own language. Many appeared to be impressed. In the afternoon another church meeting was held, when eight candidates were received. Most interesting was the examination of the Lithuanians, especially of a young woman, for whom br. A. interpreted; but before we had his translation, we understood from her gestures and fervor and fluency of language what the interesting candidate was saying, and what her eyes and tears expressed. O yes; there is a guage of Canaan every where stood, beyond the boundaries w bel has drawn, but which Per removed.

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Bladiau—Church and chapel at Elbing.

18.—On Monday forenoon another meeting of the church was held, at which several cases of discipline were disposed of in a satisfactory manner. The presence of so large a number of members indicated the deep interest which is felt in the Lord's work. In the afternoon our company proceeded to Bladiau, one of the larger stations. Much opposition has existed here, proceeding not so much from the people as from the authorities, who have done all in their power to put down our cause. Notice is required to be given of every particular meeting, tion may be exc missions may be sus not be necessary to and thus weaken churches.

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After the public exercises, meeting was held for consult advice on important matters, a feast concluded the important Provisions were furnished libera were offered, particularly to n plates encompassed by garla

lieve. Now, in the full joy of faith they have been baptized, and are as pillars in the church. The recollection of past times, and of the wonderful works of God since, made our tour highly edifying and interesting.

Stolzenberg—New church—Ordination.

On our arrival at Stolzenberg, which is a village of very scattered houses and farms, extending a German mile, (about five English miles,) at every house vast numbers of our dear people were gathered, who hailed my coming. Surely no prince could have a more joyful and hearty welcome. It was my Saviour to whom these honors were due and devoted.

Arrived at the chapel, I found it richly embellished, without and within, with flowers and garlands. It was soon filled to overflowing, and the open windows and doors allowed those who were outside to enjoy the privilege of joining in the worship. The number assembled probably exceeded six hundred. Several ministers of adjacent villages and teachers were also present, and the Lord sustained me with his grace and power.

Afterwards a church-meeting was held, at which it was resolved to encourage the brethren at Rositten to constitute themselves into a regular church of Christ, including in their union the stations in the vicinity. After an interval of an hour, Mr. Matthias was ordained as the minister of the new church.

Bladiau—Church and chapel at Elbing.

18.—On Monday forenoon another meeting of the church was held, at which several cases of discipline were disposed of in a satisfactory manner. The presence of so large a number of members indicated the deep interest which is felt in the Lord's work. In the afternoon our company proceeded to Bladiau, one of the larger stations. Much opposition has existed here, proceeding not so much from the people as from the authorities, who have done all in their power to put down our cause. Notice is required to be given of every particular meeting, which is attended by the police in large numbers. This was the case on the present occasion. I preached in the evening to a crowded congregation. Next to my right hand sat an officer with a breast-plate of metal, who noted down the hymns I gave out, the chapter I read, my text and the plan of my sermon; apart from this, he behaved calmly and courteously. It was a parting discourse, and gave rise to much feeling, as I was now to leave this very interesting and important region, where the Lord has done such wonders in spreading abroad his truth, and in gathering in so many of his people. The number of members in the church of Stolzenberg was returned in the statistical table of last year as 399. But as there is a constant increase, this number is already far exceeded.

19.— We proceeded to Elbing. The church here is in an interesting position, because Elbing is an important town, of considerable trade. The number of members returned last year was 154. Of these, ninety-eight are found at the out-stations, some of them at a great distance. The church had purchased a house for religious worship, which, having been fitted up, was to be opened on this occasion. Accordingly, at six, P. M., we repaired to the chapel, where we found all beautifully arranged, and ornamented with flowers and garlands. The congregation filled not only the room, but also the stair-case without.

The meeting room contains but little more than a hundred sittings; but by removing the side-walls, it can be easily enlarged to four times its present capacity. There is also ground enough for building the most spacious chapel. It is situated in a very fine part of the town, and the cost of the whole was 3000 thalers.

After the public exercises, a church-meeting was held for consultation and advice on important matters, and a love-feast concluded the important occasion. Provisions were furnished liberally, which were offered, particularly to myself, on plates encompassed by garlands. All

that love could do was planned and executed, to render the feast delightful, and we remained together until one o'clock in the morning.

20.—Resuming my journey, a large number of friends met to bid me farewell at the railway station, by whom crowns and bouquets were thrown into the carriage in which I was seated. The love of Christ's people exceeds any other; how great is the happiness of belonging to them!

Bridge over the Vistula.

Returning through the inundated valley of the Vistula, I had opportunity at Dirschau to see again some of the dear brethren, and the wonderful iron bridge over the river, which for magnitude, I believe, cannot be surpassed by any work of the same kind in the world. A number of our brethren are engaged in the work, partly as overseers, and are held in high reputation.

Baptism at Razzoo — Interruption by an officer.

21.—The next day I drove entirely along the Baltic through Pomerania, and late in the evening reached Cöslin. Near this town, in Razzoo, Mr. Wruck, one of our Berlin brethren, a colporteur, has his station. He had much desired my coming, as several wished to be baptized. He received me at the post-office, and led me out to his village. Our mutual joy was great. The Saturday which followed was occupied in conversing, examining candidates, &c., and we resolved to baptize two, at least. Accordingly, late in the evening, these first fruits were devoted to the Lord, and thus sanctified the waters for those who should follow them. It was a very solemn occasion, and friendly stars and the gilded moon, through an enveloping cloud, looked down on the scene, visible witnesses of the unseen Master and the innumerable host of angels, rejoicing in the repentance of sinners.

On the following Sabbath, the 23d, we had resolved to hold a large meeting in the afternoon, as many had longed for it. Accordingly we had sent the legal notice to the Landrath, but it was refused. Many similar acts of violence and persecution, on the part of this and the other officers, had previously been suffered by our br. W. We resolved, however, to hold the intended meeting. But in the morning at nine o'clock, we united for commemorating our Saviour's death—a little company of five baptized persons, including myself. We felt very happy in our little circle. First I expounded to them a part of God's word, and then we united fervently in prayer and singing.

This first part of our services being finished, we were about to commence the breaking of bread, when heavy footsteps were heard, and violent knocking at the door followed. As the knocking was repeated, we opened, when a stout gensd'armes entered briskly in full armor, accompanied by the bailiff of the village, and inquired what we were doing here. Then, turning to myself, he asked who I was; and, on telling him, he asked to see my license. I showed him my pass-card, but he rejected it as insufficient, and said he must have a certificate of the Royal Ministry, that I was allowed to hold such meetings, and to preach. I objected to this demand as unnecessary according to our laws; but he insisted on it, and threatened to arrest us all, if we did not instantly retire. No remonstrance availed, and he repeated his threatenings, saying that he was ordered by the Landrath to interdict any meetings, that he would now go and report what he had found us doing, but that in the afternoon he would return and arrest all who should then insist upon holding an assembly. Our newly baptized friends were much agitated. I comforted them, however, by the word of God, and then proposed that in the afternoon we should go to the next forest, and there celebrate the Lord's supper.

The Lord's supper administered in a forest.

This was agreed upon; and, soon after dinner, we turned our footsteps to the appointed place, in single groups, to

avoid exciting suspicion. Faith was still tried by hindrances. The rain would not cease. But finally, all obstacles overcome, on the height of a range of hills called the Gollen, the highest in Pomerania, we found a very beautiful spot in the thickest forest, surrounded by shrubbery, and encircled by oaks and branching firs. The rain had ceased, but the strong wind, passing through the forest, reminded us of Ps. 29: 4–6, 11. Here we stopped, having also in our company a dear friend, an inquirer, who had been met by chance. I first read the eleventh chapter of the epistle to the Hebrews, and made appropriate remarks. Then we united in the ordinance, and never, I believe, in my life had I celebrated the supper with deeper feeling and greater blessing. The same was the experience of the dear brethren, who, reclining or kneeling on the turf, around the outspread white cloth on which the blessed elements were placed, presented a most interesting scene. Our friend, the inquirer, was so much impressed by it that he declared that now his eyes had become fully opened, and that he was resolved to follow the same course. We were bold enough to sing aloud our hymn of thanksgiving when all was done, and then returned in great peace.

Meantime in Razzoo many had come to attend the meeting, and were very sorry that it could not take place. The bailiff had watched that nothing of the kind might be attempted. We spent the residue of our time in paying several visits to such as were open to truth. Br. Wruck afterwards entered a protest against these proceedings of the inferior authorities, as it appears with a good result, as he has already held a meeting, and we may hope that the work of the Lord will go on there.

State of the church in Berlin.

Our church in Berlin continues in a prosperous condition. Meetings are well attended, inquirers increased, and only our caution limits the number of baptisms. Thirty-four have been added to us by baptism during the first six *months* of the year, and six by letter, or restored. I regret only that we suffer continually great losses by emigration. These, however, enrich your blessed states, but keep our general number low.

ASSAM MISSION.

LETTER FROM MR. STODDARD.

Desire of the Assamese for schools, if at no cost.

Nowgong, May 4, 1855.—The great mass of the people of Assam, more particularly those of this district, are ignorant. They cannot read or write. Of late years, they have manifested a great desire for schools, and within the last six months I have had six or eight delegations for schools from as many different villages. These calls for schools, teachers and books, are not uncommon. We have them every month through the year.

Such being the intense desire manifested for schools, I have wondered that the people were not willing to do something for themselves. I have invariably found them unwilling to pay the teacher anything, or to buy a single book, or to do anything towards a school-house even, unless they could turn one of their namghors into a school-house. They seem to think and act as though we should do everything for them. They are always begging books, but never willing to pay three cents for the best school-book. Alas, for such stupidity, and unwillingness to sacrifice the smallest amount for spiritual or intellectual good!

But why is it? Are the Assamese so miserably poor that they can do nothing for their own improvement? Or, are they supremely niggardly? Let us look a little, and see what they pay to Government, and what they pay for the support of their own religion.

Taxes to support the government.

The population of the Nowgong district, including those who pay revenue, that is, exclusive of the Nagas, is estimated by Major Butler, Principal Assistant Commissioner, at about two hundred

and fifty thousand persons, who pay an annual revenue of nearly sixty thousand dollars, or about twenty-five cents for each person. This is not considered high, and the people are able to meet it very easily. This tax meets all the expenses of the district, leaving an annual sum in favor of the British Government, of about twenty-five thousand dollars.

Taxes to support idolatry.

Besides supporting government, the people do much for the support of their idolatry. First, there is a regular tax of fifty cents in money on every house, for the support of their great and mysterious religious shrines, which, for the most part, are located in some bye-place, or far-off jungle, with a head demi-god, many subordinate priests, and hundreds of devoted disciples, all of whom are supported by the benevolence of the ryots. This house-tax amounts to twenty-five thousand dollars. Again, there is a multitude of brahmins or priests, who live among the people and upon them. To these priests the people pay largely at their marriages, funerals, and feast-days, of which there are not a few. Besides all this, presents are to be made to the priests of cloth, oil, rice, &c., &c.; and it would seem that there is a constant giving from the beginning to the end of the year. I have taken some pains to ascertain the probable annual amount of this second class of donations, and I am quite sure it must be double the first tax, which would be about fifty thousand dollars, or, to add the above, seventy-five thousand dollars! To all this might be added the cost of their large and numerous nam-ghors. These are large public houses, in which the people of a neighborhood assemble perhaps six times in a year to hear a brahmin read a holy book, and perhaps twenty times a year for play and theatrical performances; aside from this, the house is not used for the remainder of the year.

I do not know the number or the cost of these public houses, in this district; but they are built by the people. They will hold from two to five hundred persons each, and are sufficiently numerous and elegant to furnish the entire population with school-houses and chapels, if the people could this day be converted to God. And how pleasant would be the sight, if in all these native zayats, which through the settled parts of this district are to be found at nearly every half mile, we could see Christian teachers and preachers, holding forth the words of eternal life to attentive and inquiring assemblies! And may we not hope, and pray, and labor for such a glad day?

We see that the inhabitants of the Nowgong district support the governor liberally, by a tax of nearly twenty-four cents to each person;— that they support their own religion, with its priesthood and abominable customs, and from which they reap nothing but superstitious fear and sure destruction, at a cost of nearly thirty cents to each individual. Where is the Christian nation on the globe that can compare, in their benevolence, or in their donations for the support of religion, to the Nowgong district even? Now, what can we expect such a people to give for mission schools and books? They know nothing of voluntary giving. Every farthing comes from them by what they consider the irrevocable law of fate and custom. Alas, for the poor bigoted heathen! Their rites and customs are dearly bought. One tenth of their present offerings would support on a sumptuous salary a native preacher and a school teacher to every five hundred of the inhabitants.

There are about 170,000 acres of cultivated land in Nowgong, some 5,500 acres of which are only on half-tax; the remaining profits, amounting to more than a thousand dollars, go to the support of idol-worship.

Major Butler, in his new work entitled, "Travels in Assam," in speaking of this district, says,—"The quantity of land granted in this district for charitable and religious endowments, or land

sacred to the support of priests and idol worship, amounts to about twenty-six thousand acres; but only about five thousand and five hundred acres are cultivated, assessed at half the full rates. The remainder, some twenty thousand acres, is waste or jungle land. These grants have been sanctioned in thirty-two decrees—eight on the production of the customary copperplates of the ancient kings of Assam, and twenty-four on oral testimony."

Oppression by the priesthood.

From the following extract from the same work, the reason will appear why no more of the "sacred land" is under cultivation.

Another great obstacle to the spread of knowledge throughout Assam is the influence of the priesthood, who employ most oppressive modes of keeping the people in subjection to themselves through gross ignorance and superstition. Although the priests are interdicted from collecting more than the government rates of land, there is little doubt but that twice that amount is exacted; indeed the ryots are mere slaves, and obliged to be at the call of the chief priest for any service he thinks proper to demand. So great is the oppression of the priests, that nearly two thirds of their grants are perfectly waste. It would be well if their tyranny was confined to exacting the utmost of the produce of the land the ryots can give; but this is not all. They demand from the ryots, on a variety of pleas, to defray present necessities—a general tax—a free gift of paddy, oil, rice, &c., &c.,—a fee on marriage—presents on appointing their servants to conduct the fiscal duties of the sacred land. The chief priest likewise exercises the power of excommunication for civil offences; and, until the offenders pay a heavy fine and receive absolution, they are excluded from society and are perfect outcasts;—no one daring to associate, or to eat, or to drink with them, or to lend them any assistance whatever. Rather, therefore, than incur the displeasure of the chief priest, the ryots will submit to almost any oppression that can be imagined.

And these tales of oppression the missionary may hear daily, as he associates with the people. He may direct the benighted mind to a better religion, as he always does;—to a cheaper and infinitely better faith and hope; but alas, the blindness of their mind, and the hardness of their heart! Present fear of excommunication, with all its attending horrors as they imagine them, quite outweighs their highest thoughts of future good.

Use of opium — The country and people.

The following extract from Maj. Butler's work, touches a subject with which the author has been daily familiar, in connection with his official duties as magistrate of this district alone, for the last ten or twelve years.

"There is no article of commerce sought after with such intense avidity in Assam as opium; and its baneful effects can only be appreciated by those who witness the degeneracy of the people. It is consumed by all classes, high and low, rich and poor, old and young, men, women, and even children; and its consumption is limited only by the purse or means of the opium-eater. It is affirmed that the ecstatic delight of the confirmed opium-eater is so great that he cannot, or would not, for all the world, forego his daily dose of the pernicious drug. Two thirds of the population are addicted to the use of opium, and the tendency to the increase of crime consequent thereon, must be admitted. When persons are brought up before the magistrate, charged with larceny and burglary, nine out of ten invariably state that they committed the crime to procure opium. No extra tax is levied on opium. It is now sold to the people by government; but unless a high tax be imposed on the cultivation of opium in Assam, its consumption will not diminish."

"In no district in Assam are the people in more prosperous circumstances

than in Nowgong. Rice, their common food, is cheap and abundant; numerous rivers and lakes afford a plentiful supply of fish; their gardens furnish vegetables and fruit; and the climate rendering but little clothing necessary, with a trifling revenue to pay, they have every reason to be satisfied and contented. With all these advantages, however, they are a licentious, degraded race, and appear degenerating rapidly. Numbers of children die annually, and the period of their existence seems diminishing. Few adults attain old age; and we almost despair of the population increasing, or of their condition being ameliorated by education or the acquirement of more industrial habits."

I have given a view of the "shady side;" and the reality of this shade, falling upon us as it does, is vastly more awful and disagreeable and heart sickening, than can be pictured by the finest imagination. But what is to be done? Shall we give up the work as too hard? — for no one will pretend that it is an easy work. No, though the arm of man is short, his strength but weakness, and that opposed by all the powers of earth and hell, yet God will cause his truth to prevail at last, and that too by the feeble instrumentalities he has ordained. The Assamese may be the last people on the earth who receive the gospel; but we believe God will accomplish the work in his own good time; and from this valley we believe the surrounding nations, so interesting and vast, are to hear the glad sound of great joy. Still, for the present, we desire to labor in faith and patience. "We are troubled on every side;" I wish I could add, "yet not distressed. We are perplexed, but not in despair; cast down, but not destroyed." And so, God helping us, we will labor on to the end; for, "we know that all things work together for good to them that love God."

JOURNAL OF MR. WHITING.

During the cold season of 1854–5, Mr. Whiting was engaged in protracted missionary tours, embracing the time from Oct. 18, 1854, to March 1, 1855. An account of the first of these tours was published in the Magazine for August, pp. 361—367, and of the second in the Magazine for September, pp. 378—383. The following is a description of the third and last:

Preaching tour.

When I left Sibsagor, I intended to proceed direct to Luckimpur, and thence visit several districts on the north bank of the Brahmaputra. My arrangements were somewhat modified at Dikhomukh. I had accompanied Dr. and Mrs. Brown thus far on their homeward journey, and expected to part with them there. But when I found they would be much embarrassed for want of boat-room, I at once offered to load up my boat and drop down to Tezpur.

We arrived near that station on Saturday evening, Feb. 17, and the next morning brn. Bronson and Stoddard met us at the landing place. On that afternoon I had the pleasure of preaching in Assamese at the house of Mr. Bruce.

Having invited br. Bronson to accompany me up the river, I waited two days for him to fit up a boat.

Early on Wednesday, Feb. 21st, having the previous evening bade our friends adieu, we passed up the river to Bishnath, where we stopped nearly a day, preaching, distributing tracts, and visiting the holy places of the Hindus. At that place are several holy shrines, where offerings are continually made, of blood, fruits and flowers.

From Bishnath we passed up to the Dhomseri mukh, where we left our boats for a week, and went into Kolongpur and Gohpur,—places we had never visited before, but of which we had heard much from our native brethren who formerly lived there. We could get no idea of the distance from the natives whom we met. Some said it was only a little distance; some said, three hours' walk. We started on foot and crossed a sand bank, where we suffered exceedingly from heat and the glare of the sun. Then we entered a dense jungle

and threaded our way along a narrow foot path for four hours, when we came to a small stream of water, too deep for us to wade through comfortably. A fisherman chanced to be there, who, for a few pice took us over on his shoulders. A little further on, we came to a field where the water stood about six inches deep, through which we were obliged to walk.

Kind reception—Hopeful hearers.

We reached Kolongpur about two, P. M., where we found a mongedar, or government collector of revenues, who was all kindness and attention to us. He pointed out several buildings for our accommodation, into all of which we looked, but finally selected one which bore the dignified title of court-house, it being a small building put up for the convenience of the district magistrate on his circuit duties. The baboo had the place cleansed, and a lot of thatch was thrown over the roof, and there we pitched our tent for four days.

From Kolongpur we went to Gohpur, and stopped one night at the house of Lucien Hayden's father.

At each of these places we met with a good number of hearers, and distributed tracts and scriptures. We found much less population than we expected. It would be, however, a good place for native preachers, if we had any to place there.

From the Dhom seri we passed up the Luhit into the Ronga nodi or Red river, and arrived at Luckimpur on Friday evening, March 2d. There we stopped a week, and met with some encouragement. The old Sudder Ameen was ill, and we did not see him.* We found that the books I distributed last year had been read.

I found three men who were apparently not far from the kingdom of God. They had given up all belief in anything but Jesus Christ. I invited them to come over to Sibsagor, and spend a few months in being instructed in religion, which they promised to do. If they do not come, I shall go again soon in search of them. I parted with br. Bronson at Ronga-nodi mukh, and reached home the 21st of March.

The sun had become very hot, and further travelling the present season was out of the question. I must now remain at the station until another cold season, when I hope to be able to spend as much time again among the people as I have during the season just closed.

* See Magazine for August, pp. 364, 365.

NINGPO.

LETTER FROM DR. MACGOWAN.

Hongkong, May 21, 1855.—A residence of two months at Macao proved highly beneficial to our health, and it is with devout gratitude to our heavenly Father that we find ourselves on the eve of embarking for our Ningpo home, with the prospect of being permitted to resume missionary labor.

Roman Catholicism in Macao.

Contrary to the opinion of many fellow-laborers in China, we have held that the success of Roman Catholic missions in China should be considered matter for rejoicing, on account of the great truths promulgated by those zealous teachers of error. But observations made at Macao, where Romanism is exhibited in its natural state, caused no small misgivings as to the soundness of our views in this regard. In that "Holy City," as it is called, the religion of the church of Rome is found in nearly the same condition as that of Christendom before the time of Luther, a mere travesty of Christianity. In one sense, however, the Macaense are extremely religious,—like Chinese Buddhists, they impart to rites and ceremonies a scenic and dramatic effect, so as to blend amusement and devotion, by the same means ministering to two of the great wants of our nature. What with festivals, masses and processions with accompanying meretricious arts, the priesthood manage to afford constant diversion for all classes;

yet notwithstanding all this, secular entertainments are much in vogue.

The Catholic game of "glory."

To mention one of these, which has the merit of combining the pleasurable excitement of a game of chance with such religious suggestions as priests are wont to give to the credulous. The game is called "glory," or "going to glory."

It is played on a board about two feet square, on which is drawn a narrow convolvular road, terminating in the centre of the square, where is a representation of paradise,—Mary being the chief figure. Figures, from one to eighty, are placed in different parts of the road, commencing externally. Throws of dice place the players or pilgrims at greater or less distances towards the highest number—at glory. There are also various stages pictured on the route;—a pit, into which an unlucky cast of the die may pitch you;—a crab, on which if you stumble, you must go back and start afresh on the journey;—a steamer, (this is an innovation,) which puts one far on his way, despite various snags which clog the path, the chief of which is purgatory, into which if, in accordance with the game, you happen to fall, you must remain or pay a forfeit; the only inextricable place on the route is the place of torment,—which, like purgatory, is embellished with pictures appropriate to the game. There, if plunged by the dice, one must remain, while others with various vicissitudes pass him on the way to "gloria," where Mary sits to welcome those first in. It often happens, that when at the very margin of this cynosure, your next throw is too rich in dots by which you are thrown beyond the mark, enabling some laggard to come in before the next throw.

In like manner the sacred and profane are blended through the whole existence of the Portuguese. Religious processions exhibit this trait in a mode particularly repugnant to an enlightened mind. As a traveller we have an irrepressible, and, perhaps, censurable desire of sight-seeing. I have observed again and again brahminical, Buddhist and Mohammedan processions as a matter of duty; but attendance a second time on the same description of Romish mummeries would render us, we feel, a partaker in the sin of idolatry.

Romish procession.

One of the processions we witnessed was on the first Sunday in Lent. On that occasion a full sized figure of the Saviour, bleeding from a crown of thorns, clad in scarlet, and bending under the weight of a cross, was borne through the streets in an imposing manner. The military with a noisy band; priests in double file, scattering incense and chanting; office-holders of every grade, from the governor down; all the citizens of note, bearing banners or holding bauble-like sticks; a string of little girls doing duty as angels, having gauze wings and airy-like gear to correspond. These chocolate-colored sylphs constituted the finest, if not most unobjectionable part of the show. In company with these were lads, bearing implements and symbols of the crucifixion, a single article being allotted to each one,—they were a hammer, nails, cup of vinegar, sponge, dice, dice-board, an image of a cock, &c., &c.

Former processions of this kind included a person who personated Judas, walking with a halter about his neck, and attended by a couple of unearthly figures with cloven feet, horns and tails. An improved taste has discarded this and other grosser portions of the exhibition.

One of the incongruities we observed, was attributed to a fair country woman of ours, who at a single bound vaulted from Socinianism to Mariolatry; in her zeal she presented a pair of white kid gloves to clothe the hands of the image, as it was led to the mock crucifixion!

Respecting this image it may be added that a tradition which few have the hardihood to doubt, states that it was

cast ashore in a stormy night, walked from one convent to another, unable to get admittance, until it was taken in by the brotherhood which now enjoys, in consequence, the privilege of its exclusive guardianship and possession.

Lent wound up with a series of ceremonies not dissimilar, varied a little to mark the event. On Good Friday, full sized images of the virgin in black silk, Mary Magdalene in scarlet satin, and John in blue satin, were carried after a gorgeous bier, on which an image of the Redeemer was laid. Children, representing angels, followed together with sacerdotal, civil and military functionaries and others. Before the procession started, high mass was performed in the cathedral. On going to witness the pompous pectacle, we entered by mistake a sort of green room, or a place, at least, where some of the actors were making arrangements for the display soon to take place. We had heard much of the image employed on the occasion of the crucifixion and resurrection, and had here an opportunity of inspecting it at leisure. The face and hands, which were of ivory, have such a resemblance to those of an emaciated corpse that we could hardly believe it to be a work of art. Bandages stained with blood were bound about the head, hands and feet. Nothing was omitted to impress the beholder with the saddest emotions.

Inutility as a help to religion.

Yet at the very moment when we were most impressed by the spectacle, its inutility as a religious object was proved by some of the boys who were about to take part in the procession, placing from time to time lighted cigarettas in the mouth of this perfect image of grief and suffering! Having witnessed this, we were disposed to believe a story reported by an old resident of Macao respecting the more advanced young men of the town, who, when the cathedral was darkened and the noise of hammering was made by the priests to represent the nailing on the cross, took stones and tacks out of their pockets, and by these fastened the dresses of the kneeling ladies to the floor. Certainly the feelings excited by these frequent exhibitions are in no wise calculated to ennoble the youth of the place, or to inspire them with lofty views of religion.

On the return of the procession to the cathedral, the image was borne to a small side-chapel, and interred in a tomb guarded by images of Roman soldiers. In this also, the most impressive part of the ceremony, there was not much more decorum and solemnity than is sometimes shown by Buddhist priests. The bishop overcharged the incense pot; the little chapel was so filled with smoke as to cause a general coughing; one asthmatic old priest was so affected as to shake the light out of his lofty candle, and, in endeavoring to re-light it at that of his next brother, received from him a jocose poke in the side for maladroitness. The ceremony closed by kissing the toe of the image, first by the bishop, then the governor, and so on down to the common people, Portuguese and Chinese, time being allowed between the interment and resurrection for the whole population to perform this meritorious act, for which forty days' plenary indulgence is by custom allowed.

The resurrection celebrated — Flower ceremony.

Less revolting was the pageant which celebrated the resurrection on Easter. The "Miserere" was well performed, and a sermon delivered, in which the graces of oratory were not forgotten. The peroration was doubtless highly impressive. Not understanding Portuguese, we could only judge by the preacher's gestures on one hand and the expressions of the people on the other. It was a running discourse on the life of our Saviour. On coming to the crucifixion, he suddenly unrolled a striking picture of the Redeemer as he hung on the cross. It is to be feared, however, that like other mere dramatic appeals, none were

made more Christ-like by the exhibition. It was soon followed by a novel floral display. The darkened building was suddenly lighted by opening the closed windows. Music, vocal and instrumental, sounded forth. Black curtains which covered the pictures were removed by ropes and pullies. A salvo of artillery thundered aloud. But the grand show consisted of a shower of the flowers of the season from the ceiling. All this was instantaneous. At the same time boys came to the stalls with trays filled with splendid boquets, and presented one to each priest. These were choice flowers; but those which were showered down on the congregation were chiefly petals and leaves, or corollas of the smallest kind. That part, in fact, was a sham. They stuck in the hair and clothes of the laity; and, though some bushes fell, no one could frame a boquet out of the largest lot collected by the most active present. The benefit to accrue to the cause of Christianity and to the natives of China by the mixture of religious truth and error blended with such like proceedings must be all but infinitesimal, to say the least.

Hongkong as a mission field.

Of Hongkong as a mission field, not much can be said. It is wisely occupied by the Union, on account of the people among whom we have labored with most success.

The church here is not at home, less so than at Bangkok. The time, however, is not far distant when the Tie-chiu people, that is, those from among whom the Bangkok and Hongkong churches have been gathered, can have the gospel taken to their doors, and when the native brethren therein trained will find a boundless field for preaching the word. But little, however, will result comparatively from the Bangkok and Hongkong Missions, until we are allowed to have a third—in one of the Tie-chiu cities. When this can be effected, the labor already expended on those distant places will tell effectually on a population the densest in the world.

We were much refreshed by meeting with the flock here under the charge of our dear br. Johnson. His is an important and necessary station, but from the nature of the case a limited one. On the main land opposite, German missionaries are laboring without much molestation, amongst the Cantonese.—Some two hundred natives have been baptized. The London Missionary Society keep at present two laborers here, but contemplate, it is said, transferring their large school to Canton.

State of the country.

Shanghai, June 2.—We have been here a week, and expect to leave to-day for Ningpo. But little direct missionary work has been accomplished of late in this city, owing to the ravages of civil war, the effects of which are visible on every side. The desolation in and about the city contrasts strangely with the marks of prosperity observable in the foreign settlement, where a city of palaces has sprung up and is rapidly extending, insomuch that remote lots are sold at enormous prices, showing that capitalists regard its capacities for trade to be capable of immense expansion.

Advantage has been taken of the state of the country by missionaries in making, without the disguise of Chinese costume, extensive tours far back.—Should this lead the way to the privilege of gaining permanent places of abode far from the port, the happiest results must follow.

TOUNGOO MISSION.

LETTERS OF NATIVE ASSISTANTS.

The following communications were addressed to Dr. Mason, the first by Sau Shapau, and have been kindly forwarded by him for publication. Sau Shapau is one of the three assistants who, in company with Sau Quala, were left in charge of the Mission.

Bghais — Their forwardness to receive the gospel.

The Bghais are an excellent people; when they hear the Word of God, they

cease to practise the customs of Satan. They eat no more to the manes; they call no more to the absent spirits; they divine no more by fowls' bones. They are on the Lord's side in a most exemplary manner, and study remarkably well. Their villages are very numerous, and they wish for many teachers. They have built me a fine zayat, and when I teach them, they learn with great facility. They appear to have hearts to worship God, but they know nothing but to call on me. One says, "Come to my village." Another says, "Come to my village." When I travel among them and preach, they give great attention, and they say, "Teacher, if you will stay with us, we can and will become Christians; but we cannot do anything alone." I tell them, "God does not leave you when I do. He is always with you." They build zayats in each village, and when I am not present, they assemble together and pray without me.

Sau Shapau mentions, with others, the villages of Khuthe, Keuloka, and Phawai, the latter inhabited by pant-wearing Bghais; of whom he writes:

The pant-wearing Bghais are often engaged in marauding parties; but they come to me to listen to the gospel occasionally. They often come down on the tribe among whom I dwell, kidnap the people, and sell them into slavery. Sometimes they come to the village where I dwell, with children whom they wish to sell for slaves, and they demand a very great price. Last July they carried off two Burmans from Ava, who were in the neighborhood.

Dr. Mason has also received a journal from Sau Quala, furnishing details of his visits to nearly thirty villages of Bghais, where there are inquirers, and the promise of Christian churches being formed. Much is of a personal and local character. A few extracts only are given.

Numerous baptisms — Native teachers distributed.

Baumu: — The inhabitants are a mixture of Bghais, Pakus, and Maunie pghas. Many wished to be baptized, but I refused them all, for they have not professed faith in Christ long. Here I placed Sau Plomai from Bassein.

Theghedeu: — Here I found all the Christians doing well, and I baptized one hundred and six more of the candidates for the ordinance.

Deumukha: — The people here call themselves Bghai-mo pgha, and speak a dialect so different from the other Bghais that they understand each other with difficulty. They listen to the gospel and obey it well, but they need a better teacher than the one they have.

Kathau pghai: — They have built a fine zayat here also, but they have no teacher. They come together in great numbers to meeting, and profess to obey the Bible. They have abandoned all their evil practices, and ceased to drink intoxicating drinks.

Pale khie: — The people are leading Christian lives, and have for their teacher Sau Shwehtu, whom teacher Vinton sent up to help me. Many asked for baptism, but I refused them on the ground of their having professed to believe for a brief period only.

Sateu: — The villagers assembled at worship in great numbers, bringing food in large quantities—rice eggs, honey, and betel-leaf. I gave them for teacher Sau Ku, one of Sau Shapau's pupils.

Wesa: — The people were greatly rejoiced to see us, and I allotted them for teacher Sau Niemghe, another of Sau Shapau's pupils. Between these last villages is one other, where the inhabitants profess to believe, and are hoping to obtain a teacher. It is called Pelewa, sometimes—Liwakha. I took dinner with them. Teacher and teacheress, pray for these Bghais. They are very numerous, and well obey the gospel. Many of them saw you in the city. When you first came, they knew nothing; but now God has converted them. Let us rejoice. The seed of Christ which you came and planted has sprung up, and is now red for the harvest.

Pray that there may be a sufficient supply of reapers.

Pana: — Here the people have built a zayat, and are endeavoring to lead Christian lives: but in consequence of having no teacher, they have fallen into some serious errors. They were very hospitable, and promised to obey all my instructions. They are very poor just now, for their whole village has recently been burned up, and it was a very large one, for there are as many people here as there are in Matah.

Pakeu: — No teacher had ever been at the village before I arrived. After worship, they wished me to go out and break to pieces the deva jug. In every Bghai village there is a deva jug, and the people dare not approach it. They are exceedingly afraid of it. They handle it only on the occasions when they offer to the manes of their ancestors, who are supposed to become devas. They offer dogs, and hogs, and fowls and buffaloes.

Thara: — One of Sau Shapau's pupils, Sau Honie, is teacher in this village. The people have built a good zayat, and appear to be conducting themselves like Christians.

Ke shie khie: — This is as large a village as Matah, and all the people profess themselves Christians. Another of Sau-Shapau's pupils, Sau Temu, teaches school here. There are two other villages between the last two, where the people have built zayats, and appear like Christians. I preached in both, and had large congregations.

Khaya: — Here is a good zayat, and the people received me very cordially, bringing boiled rice, and cooked fowls and eggs; but their minds are still benighted. They brought food for me to ask a blessing over, that it might cure the sick. I reproved them, and they consented to do as I told them hereafter. It is a small village of pant-wearing Bghais, who were attacked by a plundering party not long ago, when some were killed, some were carried into slavery, and some escaped by running away.

Htiepukhie. — This is another village of pant-wearing Bghais, where they have a chapel, but no preacher. They have abandoned making offerings to spirits, and drinking intoxicating drinks, but are rather contentious. They raised various objections to my preaching, but consented finally to give up their predatory habits, and live according to the requirements of Christianity.

Thabapheu.— Sau Phaikie, from Sau Shapau's school, is teacher here. It is a very large village and the people appear more enlightened than in the preceding villages.

Kheuwaiduka.—This village is as large as the preceding one, and the people appear remarkably well; but they have no teacher in their village, and I have not yet baptized any of them.

Kheuwai. — This is also a large village, and they have Sau Shiemo, a pupil of Sau Shapau, for a teacher. Being near the residence of Sau Shapau, they are well instructed, and have well enlightened minds. After examining the candidates for baptism in respect to their having obtained new hearts, and concerning their sins and transgressions, and the salvation through Christ, one hundred and ten were received and baptized. Two of the number were chiefs. More were rejected on examination than those who were received. Dear teacher and teacheress, who sowed the first seed in Toungoo, God has made it to spring up in truth. Both pant-wearing Bghais, and tunic-wearing Bghais have conformed their lives to Christian principles, and built numerous chapels. Let us rejoice that God has displayed his power, and opened the gates of the kingdom of heaven.

Htiedu. — This is the place which Sau Shapau has made his home for a whole year, and the Christians received me gladly. A great number of the applicants for baptism came forward, and ninety four were accepted and baptized; while many, many more were rejected.

Kutekho. — Sau Tewie, one of Sau Shapau's pupils, is the teacher of this

village, where the people have built a zayat, and appear well; but I could only make a short stay with them. Thirteen of those baptized belonged here.

Kutekhie. — The inhabitants of this village are a mixture of Bghais and Pakus, and have Sau Kamai, another of Sau Shapau's scholars, for teacher. Nine of the number baptized belong to this place.

Khau laukakhie and Kaulaukakho.— Both these villages have good zayats, but no teachers. I preached in both to large congregations. The people have abandoned the customs of Satan, have ceased to drink ardent spirits, and are endeavoring to lead Christian lives.

Sabakhie.—The people assembled as soon as I arrived, in great multitudes. They all appear to be leading Christian lives, having abandoned all their former wicked practices. Truly this is the power of God. The Lord is at work here with his own arm; for they have no teacher.

Lughaikhokhie. — Sau Kadie, a pupil of Sau Shapau, is teaching school in this village where all the people profess to be believers.

Lughaikhokho. — This is a village of three or four hundred people; they have built a good zayat, but have no teacher. They offer no more to the manes, and have ceased to use strong drink; yet they do not give satisfactory evidence of conversion. There seems to be a want of brotherly love among them.

Phawaiduka. — The inhabitants of this village, appear like Christians, but have no teacher, and I was compelled to make my visit short. They are pant-wearing Bghais.

Theuyayu.—There is no teacher in this village, but the people have built a good zayat, and all came together as soon as I arrived to listen to the gospel, and are endeavoring to lead Christian lives. For men, before teachers have gone among them, thus to practise Christian duties is surely the work of the Lord. Let us praise the grace of God.

Laikheu. — Two of Sau Pwaipau's pupils, Sau Htathu and Sau Mauhu, are engaged in teaching in this village. It is as large as Pyeekhya, and is inhabited exclusively by pant-wearing Bghais, who appear to be leading good Christian lives.

Khau miekho. — Two more of Sau Pwaipau's scholars, Sau Tamu and Sau Tamai, occupy the place of teachers in this village, which is as large as the last. Many of the people asked to be baptized, but I thought they had better wait awhile longer. God is at work. Teacher and teacheress, pray that he may carry on the work to a completion. The Bghais are exceedingly numerous.

In a note accompanying the above journal, Dr. Mason gives the names of thirty out-stations among the Bghais, occupied by seventeen native assistants, and numbering, at the commencement of the last rainy season, 616 baptized converts. Of these, about one third (203) belonged to Htiedu church, an equal number to Theghedeu, and 188 of the remainder to Kheuwai.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

The progress of the mission in Henthada has been traced in successive numbers of the Magazine. The number for June, (pp. 184, 185) contained an account of the first three weeks of missionary labor there, of the first believer, and the first church in Henthada jungle. The number for September, (p. 394,) spoke of the new chapel and the Karen Baptist church in Henthada. The number for October (pp. 422, 423) announced the first ordination of a native Karen preacher. The following letter contains a notice of the first Christian convert, gathered, as it is confidently hoped, from the church on earth to shine among the saints in light — literally, the first fruits. These accounts, indicate a full inauguration of the mission in all its elements, and awaken the hope that a continuous harvest will henceforth be reaped in Henthada.

Baptism — Missionary work.

Henthada, May 25, 1855. — Since I last wrote, I have had the privilege of baptizing twelve more Karens,—making fifty-two in all since our arrival at this station. Br. Crawley will inform you of

the two recent baptisms in his department of the mission. The rains have just commenced. There is but one opinion here touching the safety of travelling among the Karens during the rains. There is no Karen missionary who dares to do it. Nay, even the natives refuse to travel much during this part of the year. During this period, therefore, I am instructing about thirty young men, all of whom, or nearly all, expect to preach the gospel. Most of the expense of the school will be met by English officers now residing in this city. But this is not all my work. I am daily seeing Karens from various parts of the jungle. Preaching to these, and encouraging and instructing the assistants and the infant churches is all I can do.

Among the Karens here, there are yet a few requesting baptism. But we continue to hope for a more general turning to God. We think we may see the day when the thousands of Henthada shall have become the followers of Jesus.

First Christian death in Henthada.

One of our recent converts, an old man, has just died. We waited with peculiar anxiety to see if the first death here among the converts, would be honorable to the gospel. But all is well. The old man was firm unto the end. Nor are his children inclined to turn back. This we think is another important item in the history of our new mission — one has died, trusting in Christ.

Three thousand requesting baptism.

We continue to hear the most astonishing news from Toungoo and Shwaygyeen. The native pastor Dumoo just wrote me, saying that about one *thousand* had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while *three thousand* are still requesting the rite!

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Quarterly meeting — The good shepherd.

Bassein, May 23, 1855.—Another interesting season closes with the present month. We have been out several times during the season, although a good part of the time had to be given to our building, which was not begun until our return from Donabew and Rangoon. Some two weeks since, the quarterly meeting was held at Kau Nee, a village some five miles above Bassein, on the west bank of the river. A large number had come together on the first day of the meeting, but it had increased greatly before the closing exercises of the third day. And notwithstanding the fact that the chapel had been much enlarged by additions to three sides, all the visitors could not be accommodated, not a few having to take seats on the ground outside. The members of the church very generously gave up the whole to their guests.

A very pleasing incident arose from this circumstance during the closing services, viz.: the partaking of the Lord's Supper. The pastor of the church, seeing that his people had voluntarily given up their places to others, taking a portion of the bread and the wine went out into the village, and called them together into one place to receive the same at his hand. It brought to our mind very forcibly the words of our Lord, respecting the care of "the good Shepherd" for the sheep.

Upwards of twelve hundred must have been present on this occasion. Thirty-six preachers were present at the meeting, and three more came in on the following day. A number of the young men who had been engaged as missionaries and teachers were also present.

Results of labors—Native missionaries.

Each of the six ordained men had baptized more or less during the quar-

village, where the people have built a zayat, and appear well; but I could only make a short stay with them. Thirteen of those baptized belonged here.

Kutekhie. — The inhabitants of this village are a mixture of Bghais and Pakus, and have Sau Kamai, another of Sau Shapau's scholars, for teacher. Nine of the number baptized belong to this place.

Khau laukakhie and Kaulaukakho.— Both these villages have good zayats, but no teachers. I preached in both to large congregations. The people ha abandoned the customs of Satan, ceased to drink ardent spirits, ar endeavoring to lead Christian liv who

Sabakhie.—The people labor- as soon as I arrived, in great at parts of They all appear to be leadi ould be still lives, having abandoned ed by the large wicked practices. men who have just the power of God. T studies in the theo- here with his own Maulmain. Seven- no teacher.

Lughaikhokhi gone, and a few more pil of Sau Sha soon join them. Some this village v the villagers are intend- schools during the season to be believ ening. The academies prom-

Lughai there being already, on the three c ninety in attendance at Ko- have b is under the care of Yo Po. teach another academy, of similar character man this, is just starting at Nan Pay-eh, dri the west side of the river, under the e favorable aspects, they having se- t cured the services of Po Goung, one of the most able men of all the class that studied with Mr. Binney.

The chief want now is for teachers for their common schools, as might have been expected from the number of this class who are acting as missionaries, or have so recently left for Maulmain. We hope, however, that no serious hindrance will ensue from this cause. And in order to meet this deficiency, Mrs. V. has suggested that they employ the young women in this department. This suggestion, though taking them a little by surprise, was well received, and we hope

work of the Lord. Let . Al- grace of God. and cus-

Laikhen. — Two , there can pils, Sau Htathu ss. engaged in tea ches has suf- ls as large as g the past exclusively d and twenty appear t contributed lives.

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MAIN KAREN MISSION.

LETTER FROM MRS. WADE.

The following letter from Mrs. Wade, addressed to a friend in Boston, possesses deep interest for the supporters of missions. It exhibits veteran missionaries, after more than thirty years of evangelical labor, reaping, even in this life, an abundant and joyful harvest. It is a testimony to the faithfulness of the divine promise, that the servant of Christ "shall in no wise lose his reward." It presents the reflex influence of faithful and earnest missionary labor on such as are engaged in it. Though cut off from the religious and social privileges of a Christian land, and devoting themselves chiefly to the welfare of others, the good Shepherd watches none the less over them. While they care for the things of Christ, he cares for them, illumining the dark valley as they approach it, and "strengthening them with all might by his Spirit in the inner man." Few things are more delightful to be contemplated than the old age of a faithful missionary, especially of one whose labors have been honored with success. On every side men rise up to call him blessed. He has "souls for his hire" and "seals of his ministry." A generation of Christian converts has taken the place of a heathen population. Where the sound of pagan revelry once re-echoed, now are heard the "psalms and hymns and spiritual songs" of those who sing "with grace in their hearts unto the Lord." The Sabbath is hallowed; the divine word is honored and loved; and instead of polluted rites are holy ordinances, the communion of saints and the fellowship of the Spirit. The heirs of wrath are made children of grace, and "strangers and foreigners" introduced into "the household of God." And upon all these he may look around with inexpressible satisfaction and say, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the day of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Yet the missionary who is not honored with

present and visible success, is not to be disheartened. "Though Israel be not gathered, yet shall I be glorious in the sight of the Lord"—was the prophet's solace in his despondency. And, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Personal reflections.

Maulmain, April 24, 1855.—I wish I could convey to your mind an idea of the pleasure your kind letter of January gave me, and how very welcome it was at a time when divisions and contentions in our Missions had so pained our hearts.

Since June, 1823, when you first pledged to us your patronage and Christian affection, how precious to me have been your correspondence, your kind sympathy, and your prayers! Surely, my dear brother, you shall not lose your reward.

If we have been enabled to labor faithfully and with some degree of success, for more than thirty years, in this good work to which the Lord called us, we attribute much to the encouragement we have ever received from the friends we left behind, and especially to their prayers. And now that our poor labors are nearly finished, we look forward with sure and humble hope to those bright mansions where, through grace alone, we expect soon to rejoice together with these precious children whom the Lord has given us in this dark land.

> "Better than daughters, or than sons,—
> Temples divine, of living stones,—
> Inscribed with Jesus' name."

I feel it a great mercy, a most undeserved blessing, that the physical, and especially the nervous debility, induced by a long residence in this hot climate, is seldom permitted to dim the fair prospect of heavenly glory. As I approach nearer and nearer the "dark waters," the mild light from the other side shines more and more upon my pathway. My courage may fail, when called to go over; but Christ will not fail the soul which trusts humbly, penitently and believingly in his rich, free grace. Will He? I think, however, that those whom the Saviour leads in paths often overshadowed by darkness, are much farther advanced in faith and sanctification, than those whose path must always be kept light lest they stumble and become discouraged.

The theological students.

We cannot do otherwise than hail with satisfaction the account of the large accession to the number of students in the Theological Seminary. It is a lively pledge that the Karen churches will in due time be blessed with native preachers; and that the vales and mountains of this interesting people will be trodden by the "feet of him that bringeth glad tidings, that publisheth peace,"—the preacher preaching, and the hearers hearing, "in their own tongue in which they were born," "the wonderful works of God."

The continued narratives of the triumphs of grace among the Karens, and of the spirit with which the native preachers pursue their work are also truly cheering. For two years San Quala, the assistant at Toungoo, has not relinquished his labors long enough to visit his family, whose residence providentially is distant from his field of effort. When those who have been called by divine grace and counted worthy to be put into the ministry give themselves "wholly to these things," as do these Karen preachers, and when the Lord works with his servants, and confirms "the word with signs following," then is it a time in which we also should be "co-workers with God," and co-workers together for God. Let every Christian reader regard the divine suggestion contained in the facts here enumerated—"Who knoweth whether thou art come to the kingdom for such a time as this?"

Last year students were hindered from coming to the theological seminary, so that the school was small, and we could have taught many more with little extra fatigue. We looked upward for help; and this year forty have come in, and a few more are expected. So we bless the Lord, and take courage. And we are very happy in this work, as the great and constant cry for Karen preachers is heard from all those new and wide fields lately opened to us by the war. Mr. Wade endeavors to give the young men (all Karens) a good beginning in Bible knowledge. The first two years and the last year, they study a simple course of theology. Mr. Wade prefers Dwight's

somewhat abridged, and adapted to their state. He has the best scholar, and the most finished preacher among all the Karens for an assistant. He was ordained last year, and is a model for our pupils in Christian deportment as well as in Bible knowledge and pulpit oratory. I find plenty of employment in teaching the lower classes; and their good behaviour and proficiency is such as to make me more happy than I once thought I could ever be, if prohibited from spending some months every year with the churches in the jungle villages.

Several of our students showed a truly missionary spirit during the last three months' vacation, and five of the young men who were with us last year, are now laboring at Toungoo, and between that place and Shwaygyeen.

Do not feel discouraged. Such prayer is now offered for the Board, Executive Committee and ourselves, as I never before heard in Burmah. There has never been a time when the Holy Spirit was so poured out, and souls in such numbers converted, as at the present time.

Character and labors of native assistants.

For many years after churches were raised up among the Karens, our assistant preachers had but little influence over the church members, and gained but little respect as preachers. This was then a cause of much anxiety; but by a steady course of Bible instruction, and the example of the missionaries in the discipline of the churches, many of our young assistants have, after five, ten, fifteen or twenty years, now become "able ministers of the New Testament" (comparatively,) and some of them, respected and powerful missionaries in the new fields lately opened before us.

You have read in the Macedonian some account of the labors of Rev. Sau Quala at Toungoo;—and if our beloved br. Mason had done nothing more in Burmah, besides training this Karen missionary, he would have done a good work. But he could not thus have trained his pupil, had he not travelled and preached, year after year, building up churches, and disciplining them according to the rules of the Bible. And besides this, having assisted br. Mason so much in the translations, the word of God "dwells richly" in his mind; so that after being an excellent pastor and leading minister among those lovely southern churches, Rev. Sau Quala has gone forth with our full confidence as a missionary—has baptized *nine hundred* (900), formed churches, superintending them with excessive labor and fatigue, like an Apostle. Having no salary, one and another of his disciples gives him a garment when he needs; and having no home, he gets his food where he labors.

And this, though a prominent case, is not a solitary one. Many others are laboring, both as settled pastors and travelling missionaries, in new fields; and of many with whom we are not acquainted, we hear that they are doing nobly.

Besides this, during our late visit to Tavoy we attended the Association, and met more than twenty who were, a few years ago, our school-boys, and who now appeared before us respected and (comparatively) useful pastors of those lovely churches, transacting the business of the Association like men, and causing us to feel that we have our "hundred fold reward in *this life*." God grant that it be not our only portion. The visit to Tavoy has improved Mr. Wade's health, as well as my own, very much.

We think Dr. Wayland has written an admirable memoir of our dear Dr. Judson. It is, we know, very truthful with regard to his views of preaching, as the great means of converting the world.

Pray much for us, and believe me for eternity, as well as time,—Your respectful and affectionate sister.

CHEROKEES.

LETTER FROM MR. JONES.

Farther additions to the churches—Awakening at Notley.

Cherokee Nation, Aug. 23, 1855.—I have great pleasure to report further instances of the triumphs of grace over

the rebellious heart of man and the powers of darkness. From among the anxious and inquiring, we frequently have cases of individuals venturing their souls on the sacrifice of the Lord Jesus, and finding that joy and peace in believing which the God of hope alone can give, and presenting themselves as candidates for the sacred ordinance of baptism and membership in the church of Christ.

On Sabbath, July 29th, at Lee's creek, three Cherokees,—one man and two women, gave satisfactory evidence that they had experienced a change of heart, and were buried with Christ in baptism. And on Sabbath last, August 19th, at Flint church, five more,—two men and three women, were baptized on a like profession of faith in the Saviour. The exercises on Saturday and Sabbath were good, and profitable to the people of God. The presence of the Holy Spirit appeared to be manifested, in awakening the attention and alarming the consciences of sinners, many of whom seemed to be under deep concern about the salvation of their souls.

There is quite an awakening among the people at a place called Notley, twelve or fifteen miles from Flint church. Br. Downing hopes to be there on Saturday and Sabbath next, with a number of the members of Flint church. They go prepared to hold a church meeting, and expect several to present themselves as candidates for baptism and membership. The prospects are equally promising in some other places. But we need more workmen approved of God, rightly dividing the word of truth, men who can present the living word to awakened consciences, and lead them to that blood which cleanseth from all sin. We also need more faith in the promised influences of the Holy Spirit; and we greatly need the prayers of our brethren and sisters in Christ.

MISCELLANY.

THE VERNACULAR LANGUAGE OF ASSAM.

The Magazine for February, under the head of "Education in India," contained an abstract of the "Education Despatch," exhibiting what had already been done for education in India, together with the views of the Government as to what is needed. It is the plan of the Government to secure to the whole of India the advantages of a higher education for the few who are to be employed as teachers, or who may have the means and the talent to aspire to it, and a common education in the vernacular dialects for the masses; and, by a system of governmental inspection, university-degrees, and grants-in-aid, to create inducements not only to a general common education, but also to higher scholarship. In the application of the efforts of the government to this object, it has been proposed by some persons who take a deep interest in the improvement of Assam, to extinguish the Assamese language, and to substitute in its stead the Bengali. In favor of the substitution is the close resemblance which the Bengali bears to the Assamese, and the want of text books for schools, and of a Christian literature in Assamese; besides the fact that the present government schools in Assam are wholly given to teaching Bengali.* On the other hand, if there is so essential a difference between the two languages, notwithstanding their affinity, that no Assamese can understand Bengali unless he has been regularly taught it, and that

* See Magazine for February, p. 35, 41.

ninety-nine out of every hundred of the population are acquainted only with their own mother tongue, as the Rev. Mr. Bronson, of Assam, suggests, then it appears evident that to force Bengali on that country as the medium of instruction must be to close the door of knowledge on the people. "Our object," says the editor of the Friend of India, "is not to give a refined and classical education to the upper hundreds, but to sow the seeds of knowledge and improvement broad cast among the lower ten, twenty or a hundred thousand. Even if it be desirable to produce a gradual substitution of Bengali for Assamese, this object is more likely to be accomplished by educating the mass, say in their own tongue, than by leaving them in a state of barbarous ignorance. If we can implant a thirst for knowledge among the masses, there will be a greater probability of their cultivating a language resembling their own, more richly endowed with the means of improvement. But if a Bengali work is unintelligible to the body of the people, then the establishment of Bengali schools will be as resultless as the establishment of Chinese schools.

"The Assamese is not a mere provincial speech, like the Yorkshire or Wiltshire patois in England, or the Gascon or Briton patois in France, or the Chittagong and Sylhet patois in Bengal; it is a written and printed language. It is the language through which the people receive their impressions, whether for good or for evil. It is the language which religious teachers of Hinduism have found the most appropriate for influencing the popular mind, and confirming the power of superstition. It is the language which the missionaries of evangelical truth find it necessary to employ, if they would counteract that superstition, and gain a hold on the popular feeling; and it must be the language through which the elements of knowledge are communicated, if ever, to the great body of the people. Those elements which shall serve to remove the *crassa ignorantia* of the mass can be transfused with perfect ease into the tongue of Assam. A dozen books will comprise them, and there are men in the country fully qualified to produce such books, and they would enter on the task with a feeling of animation inspired by a higher feeling than a love of gain. The vernacular schools in Assam are the only vernacular schools to which the Government of Bengal can point with any feeling of pleasure. It is in that province alone that it has taken any steps for instructing the body of the people. It has now to increase them five fold, and to take the most energetic steps to create an Assamese Vernacular School Library, and it will have no reason to regret its labors."

The following is the letter of Mr. Bronson, addressed to the editor of the Friend of India, and referred to above:

"In your article of May 10th, headed 'Progress of the Education scheme at this Presidency,' after alluding to the success that has attended educational efforts in the state of New York, you add, 'Nor are we altogether without the hope of recalling to the minds of the numerous American missionaries at the Presidency, the necessity of giving their strenuous aid to the efforts of this Government, if they would sustain their reputation as liberal and enlightened citizens of the United States of America.'

"Allow me to say that your appeal touches a chord that vibrates in every American missionary's heart. They *are* anxious to sustain their reputation as liberal and enlightened citizens of the United States; and could their humble services be of the least use in aiding Government to carry out so noble an enterprise as that of extending to the masses a purely vernacular education, I feel assured that they would be freely given.

"But, Mr. Editor, will the plan now being drawn up by the Government of Bengal for the application of the system of Grants-in-Aid be *one fixed and unalterable plan;* or will it be so modified and adapted to the various circumstances of different provinces, that missionaries *can*

give their strenuous aid to the Government? Allow me to refer you to this province, Assam, where, more than in almost any other portion of the country, education seems to be at a stand, and educational efforts unappreciated by the masses.

"You are aware that the Assamese, like all other people, have a *mother tongue;* and you will not have forgotten that the venerable Dr. Carey, who put forth the first efforts to benefit the Assamese, found it necessary to employ that medium, as his translations of the Assamese Scriptures and other works abundantly show. At a later period also, when the Serampore Mission appointed Messrs. Robinson and Rae to Assam, their opinion as to the necessity of using the Assamese language is evident from their having revised and printed St. Luke's Gospel and other works in Assamese.

"The Assamese themselves have just as strong an attachment to their mother tongue as any other people.

"The few educated natives among them are often called upon by their countrymen to unite their efforts in preparing useful books in their own language. When we see a highly respectable, well educated native, like Anondoram Phokon, a student of the Hindu College, and now Sub-Assistant Commissioner of Nowgong, return to his country and devote himself with a most commendable zeal to the preparation of useful books in his own tongue, as the surest and most natural way of conveying knowledge to the multitudes of his ignorant countrymen—do we not readily perceive what medium of communication will be popular among them? In further illustration of this, let me refer you to the shasters most popular among the Assamese—the *Kirton*, the *Goha*, the *Rotnowoli*, and such-like books, all productions of the late reformer, *Shri Hongkor Puruh*. What is the secret of those books being so popular as to be found in almost every house, and on every tongue? Simply this, that Shri Hongkor struck for the masses. He came down to the level of the people, and translated from the Sanscrit these portions of the Hindu sacred books, and presented them to the people in their own familiar dialect. Relieved of a foreign tongue, and from difficult and abstruse terms, the people could now chant the praises of their gods in the familiar language of childhood. They took among them like wild-fire, and are to this day increasingly popular. Let me ask, are not such facts as these worthy of consideration in deciding so important a question as the best medium of education? The Mission with which I am connected view it in this light, having found by a familiar intercourse of nearly twenty years with the people, that the employment of educated Bengali assistants and the use of Bengali books are nearly useless. The Assamese do not really understand them.

"Allow me now to inquire whether the scheme of vernacular education about to be promulgated will meet such a case? Or, will the Government attempt to carry out *one identical plan everywhere*—resolve to discountenance the Assamese, and substitute a foreign dialect—the Bengali, in its place? If so, Mr. Editor, the great scheme of vernacular education will be no boon to Assam. Save the few who are more or less connected with the Courts, the mass of the people will still remain uninterested and unblest, and Government schools will continue to languish. The two languages in their inflections, modes, affixes, prefixes, spelling, and above all in pronunciation are so different, that Bengali is to an Assamese what Latin and French are to an English school boy. Does not universal experience show that in order to popularize education among any people, it must be given to them in their own medium of thought and conversation?

"Judge Mills, during his tour of inspection in Assam, was so fully convinced that the general use of Bengali in the courts and schools of Assam was an error, that in his Report to Government, he recommended that Assamese books

be introduced into their schools, and that the Assamese language be the general medium of education—allowing at the same time the more advanced classes to finish their course with the Bengali if they wished. Will this recommendation of Judge Mills be adopted in the forthcoming scheme? Many are waiting with no small solicitude for the result. Should the Government say that the people of Assam shall have a vernacular education, as well as the people of Burmah, Bengal, and other provinces, and that the above recommendation shall be adopted—in that case we should see the dawn of a glorious day for Assam—and none would be found more ready to aid the Government every way in their power than those to whom you have appealed. But they would, on the contrary, regard every attempt to discountenance or to suppress the mother tongue, as positively fatal to the ultimate success of the proposed educational scheme—and as putting far back the day of the elevation of this people."

"*Nowgong, 25th May*, 1855."

FORTY-SIXTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting was held at Utica, N. Y., Sept. 11–14. The following is a summary of the present state of the operations of the Board:—

Laborers employed:—Ordained missionaries, including six physicians, 155; licentiates, 3; physicians not ordained, 7; other male assistants, 16; female assistants, 202. Whole number of laborers sent from this country, 383. Native preachers, 46; native helpers, 236; total, 282. Whole number of laborers connected with the missions, 665.

The Press:—Number of printing establishments, 11; pages printed last year, in part, 25,822,780.

Churches:—Number of churches, including all at the Sandwich Islands, 115; members, 26,806; added during the year, except those at the Sandwich Islands, 635.

Educational department:—Seminaries, 11; other boarding schools, 19; free schools, including 412 supported by the Hawaiian government, 787; pupils in the seminaries, 429; in the boarding schools, 594; in the free schools, 20,555, —the latter embracing 10,705 in the Hawaiian schools. Total in all the schools and seminaries, 21,578.

During the past year the number of missionaries and assistants sent out was nineteen, and the number removed by death was thirteen, leaving an addition of six laborers in the field over the loss. Candidates for the missionary work are cheerfully offering themselves. The item of publication shows a pleasing advance on the past. The system of agencies is ably sustained, and covers a wide field. In reference to expenditures, the committee say:—"Every friend of the Board should make up his mind to still larger and constantly increasing outlays, in just the proportion in which our work grows on our hands. The increase of fair demand will be the index of the healthful state of our great enterprise; be stationary, we cannot; to retrograde, we should be ashamed. Onward is the happy tendency of our position. There is nothing in the present indebtedness to create any anxiety. While it is pleasant, at the close of a year, to report balanced accounts, it must be rare that in such extended and large business operations it can be done; and it must not be regarded as strange or unpropitious, if there be, from time to time, what the man of business would regard as a 'lapping over of accounts.' What is the present indebtedness, when taken in connection with the friends of the Board? It is believed that there are men and Christian sisters in our circle, who only need to have the case presented to them fully, and they will promptly and liberally respond. It is not to be presumed for a moment that we have reached our limit of donations. God is so blessing present friends that we cannot but look for larger gifts; and when we remember that many, very many, have scarcely begun to give, and then add the hosts of

juvenile donors in our Sabbath schools and youth's missionary associations, who are soon to become controllers of property, we are ready to believe that our receipts will annually and largely increase."

In the field of the African missions of the Board, light is spreading, superstitions are yielding, and civilization is advancing. The people are favorably disposed toward the missionaries and the gospel, and wide wastes beyond have been explored.

The missions to Greece and the Jews have been more prosperous during the last year, and are now in a far more encouraging condition than at any former time. Dr. King, at Athens, has a theological class of six young Greeks and one Italian, preparing for the ministry. The mission to the Jews abounds in tokens of delightful encouragement. The evidence is brightening that the set time to favor Zion is come.

At Diarbekir, the most important station in Western Asia, next to Constantinople and Aintab, there is a church of eighteen members, and a congregation numbering two hundred. Free access to all classes of people is granted to the missionaries; and the modern Turkish or Arabic version of the bible is read in the Jacobite churches on the Sabbath. The school, which consists of nearly all the Christian sects in the city, is increasing, and admission to its advantages is highly valued. Islamism in the east is losing much of its intolerance, and in Constantinople native Turks are beginning to study the Scriptures, and hopeful conversions take place among them. The votaries of various perverted churches are eager to hear the gospel wherever it is preached. A native helper is employed at Mardin, two at Bagdad, and one at Jezireh; and a normal school for the training of teachers and preachers has found a hopeful inception at Mosul.— "Amid the ravages of the war, now agitating the Turkish empire, the papers and effects of the missionaries are safely transmitted to them, through the permission of the Russian general commanding in Georgia. The fierceness of war, thus softened and forgotten in behalf of a little band of the peaceful followers of Christ, becomes an earnest of that bright day when every sword and spear shall be employed only for purposes of peace and good will."

In regard to the missions in China, it is suggested that the cloud which has rested for so many ages over China, is not so dense and dark as it once was. In Amoy, the Spirit has been poured out even in these troublous times, and souls have been converted. The three churches connected with the China mission embrace eighty-five members.

The Sandwich Islands have become a Christian nation, and their country can no longer be deemed a mission of the Board. Many of the churches sustain themselves, and provide fully for the supply of their own pastors, besides sending out native missionaries to other islands of the sea.

Among the Choctaw Indians in this country, the preaching of the gospel has been signally blessed, and one hundred and forty have been added to the churches during the year. The advance of the Indians in civilization and the improvements of social life keeps pace with the progress of religion.

A committee was appointed to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting missionaries' children.

The Prudential Committee were requested to prepare a memorial to be forwarded to the President of the United States, requesting him to instruct the Minister of the United States at Constantinople to avail himself of the first and of every suitable opportunity to call the attention of the Ottoman government to the duty of abrogating those laws of the empire whereby the penalty of death is denounced against the Mussulman who embraces Christianity: and also to induce the Sultan to grant entire religious liberty to all his subjects, without distinction.

AMERICAN BAPTIST MISSIONARY UNION.

RETURN OF MISSIONARIES.

Rev. Dr. and Mrs. Brown, of the Assam Mission, arrived at this port in the ship Ringleader, Sept. 23, as was anticipated in our last annual report, with health slightly improved.

Rev. Mr. Beecher, of the Bassein Mission, arrived at New York, Sept. 28, in the ship Wisconsin.

Rev. Mr. and Mrs. Buel, of the Greek Mission, left Athens for the United States, *via* Smyrna, early in September. Their return is in consequence of measures taken by the Executive Committee for discontinuing the Mission, in accordance with the views entertained by the Missionary Union at its last meeting. The missionary connection with Mr. and Mrs. Arnold, who arrived in this country in June, was closed in August. The native assistant, Sakellarius, will continue in the service of the Union, as a colporteur, till the first of April ensuing. Almost the entire edition of the "Pilgrim's Progress" is yet to be disposed of, besides tracts and scriptures.

The latest missionary tour performed by Mr. Buel, was to the island of Ægina, in August. The island contains about 3,500 inhabitants. Ten days were spent on the island. Several heard religious truth in private conversation, and a few attended preaching on the Lord's day. Apart from this, there was little access to the people. They are not only poor and ignorant, but under priestly influence. Many relics of pagan ceremony still exist.

DONATIONS.

RECEIVED IN AUGUST, 1855.

Maine.

A friend of missions 3; Elliotville, Ephraim Drake 1; Monson, Rev. D. P. Bailey 1; Lebanon, Mrs. M. B. Goodwin, for Bassa Mission, 10; Warren, A. W. Kennedy M. D., 10 per ct. on L. M., for def., 10; Portland, a member of 1st ch., for def., 25; Charles Harris, 10 per ct. on L. M., for def., 10; Charles Staples, 10 per ct. on L. M., for def., 10; New Gloucester, Rev. John Rounds, 10 per ct on L. M., for def., 10; North Haven, Mrs. Lydia Wooster 75 cts.; Mariaville, Rev. C. C. Long, 10 per ct. on L. M., for def., 10; cash by Rev. C. C. Long, the donation of a brother, since deceased, 10; Eastport, Samuel Stevens, 10 per ct. on L. M., for def., 10; Warren, Mrs. P. H. McCallum 20; Mrs. K. Counce 10; 140.75

Penobscot Asso., J. C. White tr., Hampden, Mrs. Mary Turner 1; Corinth, ch. 12; Charleston, ch. 9.50; Bangor, 2d ch., S. Sch. 50 of wh. is to sup. Charles G. Porter and Deborah H. Porter in Nowgong Orph. Sch., 77.50; 100.00

Buxton, ch. 29.25; Shapleigh, ch. 10.63; Chebeague, ch. 2.45; Brunswick, Main st. ch. 4; Freeport, ch. 25; Durham, Mrs. J. Miller 1; per Rev. H. C. Estes, agent, 72.33

312.08

New Hampshire.

New Hampton, Rev. P. Richardson, for def., 1; J. Nash, for def., 1; Concord, Rev. C. W. Flanders, 10 per ct. on L. M., for def., 10; Fisherville, ch., for def., 21; S. Sch. 23 81; John S. Brown, 20 per ct. on L. M., for def., 20; Swanzey, Silas Parsons, 10 per ct. on L. M., for def., 10; Meriden, Rev. S. W. Miles, for def., 5; 91.81

Vermont.

Granby, Josiah Bachelder 2; Grafton, a friend of missions, for def., 10; Fairfax, a Life Member's response, for def., 10; Shaftsbury, N. R. Douglass, 10 per cent., for def., 10; Townsend, Rev. Horace Fletcher, 10 per cent. on L. M., for def., 10; 42.00

Massachusetts.

Boston, Rev. A. H. Burlingham, 10 per cent. on L. M., for def., 10; Rev. Baron Stow, 10 per ct. on L. M., for def., 10; Richard Fletcher, 15 per ct. on L. M., for def., 15; Mrs. H. Wood, for Nowgong Orph. Sch., 1.50; Miss H. A. Wood, for do., 2; Miss Ann Covell, for do., 50 cts; Lowell, Worthen st. ch., E. P. Patterson, to cons. Mrs. E. P. Patterson, L. M., 100; J. A. Brabrook, 10 per ct. on L. M., for def., 10; Weston, Levi Goodnell 10; Brookline, ch., mon. con. 50; Geo. W. Stearns, 10 per ct. on

L. M., for def., 10; Greenfield, ch., for def., 10; Newton Upper Falls, Miss Eliza Jameson, for the def., 10; Salem, 1st ch., Michael Shepard tr., for def., 834.34; Brookline, Thomas Griggs, to redeem his pledge for the def., 50; Chelsea, George W. Wilson, 10 per ct. on L. M., for def., 10; Three Rivers, a life member's response, for def., 10; Newton Centre, a life member's response for the def., 10; Andover, Samuel Farrar, 10 per ct. on L. M., for def., 10; Webster ch. 5.80; Middleboro', John M. Manning, 10 per ct. on L. M., for def., 10; Allen Thatcher, 10 per ct. on L. M., for def., 10; Bolton, John Powers, in full of 10 per ct. on L. M., for def., 5; Cambridgeport, Daniel Stone 5; Taunton, Philip E. Hill, for def. 5; Haverhill, Moses D. George, 10 per ct. on L. M., for def., 10; South Hadley Falls, Theo. W. Ellis, 20 per ct. on L. M., for def., 20; Watertown, ch., Female Miss. Soc., Julia Stone tr., to sup. Newell Brown in Nowgong Orph. Sch., 25; Conway, Elphaz Morse, 10 per ct. on L. M., for def., 10; Fair Haven, a friend, to cons. Mrs. Eliza Babcock L. M., 100; Chicopee Falls, Ezekiel Blake, 10 per ct. on L. M., for def., 10; North Oxford, ch., E. G. & J. Warren, for def., and with other donas. to cons. John Warren and Elbridge G. Warren L. M., 100; Worcester, Rev. H. L. Wayland, 10 per ct. on L. M., for def., 10; Charles Thurber, 10 per ct. on L. M., for def., 10; Isaac Davis, for def., 100; Willard Ward, for def., 5; Geo. Warren, for def., 3; Rev. E. A. Cummings, for def., 2.75; A. Thayer, for def., 2; Daniel Goddard, 10 per ct. on L. M., for def., 10; Samuel Warren, 10 per ct. on L. M., for def., 10; S. N. Story, for def., 5; Benjamin Goddard, for def., 5; E. A. Bemis, for def., 5; a mem. of 3d ch., 2; Jamaica Plain, ch., for def., of wh. 1,000 is from James W. Converse, to redeem his pledge, 1400; Cambridge, E. H. G., for def., 30; North Adams, Francis W. Waterbury, 10 per ct. on L. M., for def., 10; New England Village, L. M. Smith 5; J. H. Smith 12; A. J. Copp 3; Beverly, Rev. C. W. Reding, 10 per ct. on L. M., for def., 10; Princeton, Asa H. Goddard 20; Shelburne Falls, J. B. Bardwell, 10 per ct. on L. M., for def., 10; Buckland, H. Wright, per J. B. Bardwell 10; 3158.89

Worcester Asso., Worcester, Pleasant st. ch., mon. con. 34; 1st ch. Samuel Waters 1; Uxbridge, ch. 13 62; Sutton, 1st ch. 24; Grafton, 1st ch., for def., 15; Greenville, ch. 6; Bellingham, ch. 20; Northboro, ch., of wh. 2 from Female Mite Soc. 28; Millbury, ch., a lady 8; per Rev. J. Aldrich, agent, 149.62

Groton, ch., per Rev. J. A., agent, 17.00

Barnstable Asso., South Yarmouth, ch. 4.45; Chatham, ch. 12; Osterville, ch. 10; Harwich, ch. 7; Orleans, ch. 10; Marshpee, ch. 7.50; Edgartown, ch. 10; Brewster, ch. 2; Third Barnstable, ch. 10; Hyannis, ch. 145.60; 218.55

3544.06

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 22.03; Friendship ch., Thomas Reynolds tr., for def., 20; Pawtuxet, 1st ch. 13.50; 55.53

Providence, 1st ch., Mrs. Arnold and daughter, to cons. Miss Julia Earle, Miss Ada F. Smith and Mrs. Eliza R. Nightingale L. M., 300; Rev. F. Wayland, 25 per ct. on L. M., for def., 25; Henrie Crandall, 10 per ct. on L. M., for def., 10; George B. Peck, 10 per ct. on L. M., for def., 10; Rev. Allen Brown, of wh. 10 per ct. on L. M., for def., 10 and 25 tow. sup. a native Karen preacher, 35; Warren, S. P. Child, 10 per ct. on L. M., for def., 10; Pawtucket, D. Dunham, for def., 5; 395.00

450.53

Connecticut.

Suffield Literary Institution, Vinton Soc. of Inquiry, Henry C. Leach tr., 10; David Hale, Jr., 10 per ct. on L. M., for def., 10; T. H. Spencer, 10 perct. on L. M., for def., 10; Bridgeport, 1st ch., S. Sch., Chas. A Craig, tr., to sup. a heathen child named William Reid, 25; Essex, Richard P. Williams, 10 per ct. on L. M., for def., 10; Norwich, Dewey Brownley, 10 per ct. on L. M., for def., 10; Meriden, Linus Birdsey, for def., 5; William J. Ives, 10 per ct. on L. M., for def., 10; Hartford, John Braddock, for def., 5; 95.00

Southington, ch. 50; Plainville, ch. 20; with other donas. to cons. Rev. N. Judson Clark and A. P. Plant L. M., per Rev. J. Aldrich, agent, 70.00

165.00

New York.

New York City, Rev. Horace T. Love 22.58; Richard S. Fellowes, 10 per ct. on L. M., for def., 10; Edward G. Bradbury, 10 per ct. on L. M., for def., 10; William D. Mangam, 10 per ct. on L. M., for def., 10; Buffalo, the dying gift of a friend, per Rev. H. K. Green, 10; "a deceased youth, for benevolent objects," per hand of "a friend of missions," 10; Guilford, 2d ch., mon. con. 4; Chazy, Daniel Bassett, for def., 2; Homer, ch., Charles K. Wheadon tr., 22; Batavia, David Barrill, 10 per ct. on L. M., for def., 10; Brooklyn, Strong Place ch., for def., 210; Utica, Broad st. ch., for the def., of wh. 66.35 from S. Sch., to cons. Miss Sarah Ann Squire and Daniel C. Jenne L. M., 200; Springville, ch., for def., 40; Warsaw, Theron Fisk, 10 per ct. on L. M., for def., 10; Ontario, ch., Rev. W. D. Corbin, 10 per ct. on L. M., for def., 10; Nassau, Miss Mary Harder 3; Cattskill, F. N. Wilson, 10 per ct. on L. M., for def., 10; Westport, ch., W. J. Cutting, tr., 20; New Lisbon, Rev. Seth Gregory, 10 per ct. on L. M., for def., 10; Lemuel Pattengill, 10 per ct. on L. M., for def., 10; Strykersville, Rev. A. S. Kneeland, 10 per ct. on L. M., for def., 10; Charles Richard-

son, 15 per ct. on L. M., for def, 15; Richburg, ch., for def., 18; 676.58
Genesee Asso., Batavia, ch. 11.65; Darien, ch. 10; Le Roy, ch., of wh. 10 is for the def., and 10 from Ladies' Industrial Soc., for the def., 120; Middlebury, 2d ch., 2.87; Oakfield and Alabama, ch., 8.90; Pavilion, ch. 6.50; Perry, ch. 7; Richville, ch. 3.55; Warsaw, ch. 8; Wyoming, ch. 30; per Rev. S. M. Osgood, agent, 207.47
Genesee Asso., Alexander Watrous tr., 21.00
Cortland Asso., Carver Campbell tr., 20.00
Black River Asso., Cyrus Belknapp 14; Le Ray, ch. 5.60; Mrs. Cyrus W. Read 22; Rev. H. A. Morgan 10; Watertown, ch. 23.72; with other donas. to cons. Avery Thomas L. M., per Rev. H. A. Smith, agent, 75.32
Cayuga Asso., Owasco, ch. 2; Fleming, ch. 5; Scipio, ch. 6; Venice, ch. 3; Throopsville, ch. 10.54; Montezuma, ch. 2.50; per Rev. H. A. S., agent, 29.04
Broome and Tioga Asso., W. P. Raymond tr., per Rev. H. A. S., agent, 23.48
Oswego Asso., 22.12; H. Graves, 1; Palermo, ch. 20.50; Colosse, ch. 7; South Richland, ch. 9.55; Mexico, ch. 7; South West Oswego, ch. 4.33; Pulaski, ch. 1.42; Central Square, ch. 6; a friend 10 cts; Rev. H. Powers, 6; with other donas. to cons Rev. Hiram Powers L. M., per Rev. H. A. S., agent, 85.02 — 1137.19

New Jersey.

Millville, William P. Wynn, 10 per ct. on L. M., for def., 10; Keyport, Rev. J. Q. Adams, 10 per ct. on L. M., for def., 10; Newark, Edw. Doughty, 10 per ct. on L. M., for def., 10; 30.00
New Jersey Asso., Greenwich, ch. 25; Millville, ch., for def., 10; per Rev. S. M. Osgood, agent, 35.00
Central New Jersey Asso., Lambertville, ch., for the def., per Rev. S. M. O., agent, 13.75
East New Jersey Asso., Middletown, 1st ch., for def., 33; New Brunswick, Youth's Miss. Soc., for def., 3.4; Port Monmouth, ch., Rev. W. V. Wilson, for def., 25; Jersey City, ch., for def., 28; Plainfield, ch., for def., 69.63; Rahway ch. 15; per Rev. S. M. O. agent, 524.63 — 603.38

Pennsylvania.

Philadelphia, a Life Member's response, for def., 10; George Nugent, 10 per ct. on L. M., for def., 10; Pittsburg, Union ch., B. L. Fahnestock tr., of wh. 43.31 for def., and 4.58 from S. Sch., G. W. P. Payne tr., for def., to cons. James Carroll L. M., 104.58; New Castle, Rev. A. G. Kirk, for def., 1; Chadd's Ford, Rev. J. Walker, 10 per ct. on L. M., for def., 10; coll. by do., for def., 5; 140.58
Abington Asso., D. W. Halsted tr., 30.00
Centre Asso., Huntingdon, ch., Rev. A. B. Still, for the def., 10; Milesburg, ch. 13.40; per Rev. S. M. Osgood, agent, 23.40
Clarion Asso., Armagh, ch., a friend 25 cts; Brush Valley, ch., H. Roy 20 cts; Mahoning, ch. 3.80; East Mahoning, ch. 5.50; Franklin, Union ch. 8.10; Union, ch. 11; Red Bank, ch. 6.98; Shiloh, ch. 2; Warsaw, ch. 1; coll. at Asso. 10.30; per Rev. S. M. O., agent, 49.13
Monongahela Asso., Alleghany City, Sandusky st. ch., for def., of wh. 10 each from Rev. T. R. Taylor and T. J. Hoskinson, being 10 per ct. on their L. M., to cons. John Thompson L. M., per Rev. S. M. O., agent, 106.00
Northumberland Asso., Clinton, ch. 6.50; Dansville, ch. 7.18; Derry, ch. 7.50; Jersey Shore, ch., E. B. Campbell, for def. 10; Laporte, ch. 3; Moreland, ch. 7.50; Muncy, ch. 3; Rush, ch., tow. sup. of Sau-Blaipau in Toungoo under direction of Rev. F. Mason, 21; White Deer, ch. 19.49; Williamsport, ch. 10; Milton, ch. 15; coll. at asso. 9.51; per Rev. S. M. O., agent, 119.68
Philadelphia Asso., Philadelphia, Broad st. ch., S. Sch., Juv. Miss. Soc., to educate three children in Nowgong Orph. Sch., 75; 4th ch., for def., 95; 5th ch., W. H. Richards, for def., 20; 11th ch., Miss M. B. L. 20; Montgomery, ch., for def., 15; per Rev. S. M. O., agent, 225.00
Pittsburg Asso., Union Town, ch. 6; Peter's Creek, ch. 9; per Rev. S. M. O., agent, 15.00
Tioga Asso., Delmar, ch. 6.78; Mansfield, ch. 5.12; Tioga, ch 11.43; West Jackson, ch. 1; Julianna Stone, 1; per Rev. S. M. O., agent, 25.33
Wyoming Asso., Auburn, ch., a friend, for def., per Rev. S. M. O., agent, 3.00 — 737.13

Ohio.

Dayton, 1st ch., for def., 200; Zanesville, 1st ch., Juv. Miss. Soc., Addison Palmer tr., to educate and sup. native preachers under care of Rev. Wm. Ashmore, Siam, 45; 245.00
Miami Asso., Middletown, ch., per Rev. J. Stevens, agent, 32.00
Meigs Creek Asso. 15; Jerusha Walter 5; Good Hope, ch. 1.42; McConnellsville, ch. 18.73; Little Muskingum, ch. 7; Unity, ch., Mrs. Ulm 50 cts; Robert Dye 1; per Rev. J. S., agent, 48.65
Cæsar's Creek Asso., Jonas Run, ch. 9.50; Cowan's Creek, ch. 3.50; per Rev. J. S., agent, 13.00
Scioto Asso., per Rev. J. S., agent, 20.00
Wills Creek Asso. 15.82; Brushy Fork, ch., T. Hughes 1; Washington tp., ch., Rev. William Mears 5; Mrs. Eliz. Bateman 1; P. Bateman 3; Adamsville, Miss Barrett 25 cts; Antrim, ch., Rev. G. T. Jones 50 cts; Salem, ch., Rev. E. Millhon 1; per Rev. J. S., agent, 27.57 — 386.22

Indiana.

East Franklin, ch., for def., 60.00
White Water Valley Asso. 5.00 — 65.00

Illinois.

Upper Alton, Rev. Washington Leverett, 10 per ct. on L. M., for def., 10; Prof. Warren Leverett, 10 per ct. on L. M., for def., 10; Miss Lysa Hunerl; Springfield, ch., for def., of wh. 17 from S. Sch., 44.22; Napierville, Rev. S. Tucker, for def., 15; Rock Island, Rev. A. Briggs, 10 per ct. on L. M., for def., 10; 90.22
Chicago Asso., Waukegan, Rev. J. D. Cole, to redeem his pledge tow. def., 50.00
Rock Island Asso., Union Grove, ch. 3.70; Erie, ch. 3.30; per Rev. J. D. Cole, agent, 7.00
Springfield Asso., W. W. Watson tr., for def., 30.80 178.02

Michigan.

Sault Ste. Marie, Rev. A. Bingham, additional for def., 1.35; friends at Tikuamina, for def., 8; friends at Copper Harbor, for def., 6.34; friends at Marquette, for def., 14 31; per Rev. A. Bingham, 30.00
Galesburg, ch., for def., 20; Napoleon, ch. 12; 32.00
Medina, ch., of wh. 5 is from Fem. Benev. Soc., per Rev. J. Stevens, agent, 36.00 98.00

Wisconsin.

La Crosse, 1st ch., William W. Ustick tr., 15.00
Milwaukee Asso., Waukesha, ch., for def., per Rev. J. D. Cole, agent, 11.18
Dane Asso., Windsor, ch. 4; Sun Prairie, ch. 1.15; per Rev. J D. C., agent, 5.15
Walworth Asso., Stillwater, Warren Cole, for def., per Rev. J. D. C., agent, 1.00 32.33

Iowa.

Mt. Pleasant, ch., for def., 25.00

District of Columbia.

Washington, E st. ch., James B. Clarke tr., 48; William Ruggles, 10 per ct. on L. M., for def., 10; Thomas U. Walter, 10 per ct. on L. M., for def., 10; 68.00

Shawanoe Mission.

Delaware, ch. 15; Ottawa, John T. Jones 10; 25.00

German Mission.

German chhs., bal. of 1000, per Rev. J. G. Oncken, for def., 515.00

$8,477.49

Legacies.

Sedgwick, Me., Richard Allen, per D. Morgan, Jr., Exr. 15.00
Grafton, Ms., Mercy Hayden, per Delano Pierce, Ex'r, 100.00
West Boylston, Ms., Oliver Stiles, per Eli W. Holbrook and Mrs. Adelaide Stiles, Ex'rs, 25.00
Alabama, N. Y., Frances Thompson, Chester Calkins Ex'r, per Rev. D. Harrington, 50.00
Lawrenceburg, Ind., Thomas Townsend, per Ezra Ferris, 100.00
Cold Water, Mich., W. Winans, per H. Glover, tr. Mich. State Conv., 50.00 340.00

$3,817.49

Total from April 1st to Aug. 31, 1855, $33,163.92.

DONATIONS.

RECEIVED IN SEPTEMBER, 1855.

Maine.

Yarmouth, ch. and soc., a few friends, for def., 10; Topsham, William Barron, 10 per ct. on L. M., for def., 10; Saco, William Bailey M. D., 10 per ct. on L. M., for def., 10; Searsport, Rev. Samuel W. Avery, 10 per ct. on L. M., for def., 10; Nobleboro', 2d ch. 9.60; Jefferson, 3d ch. 3.40; Topsham, ch. 7.51; David Scribner, being 10 per ct. on L. M., for def., 10; Lubec Village, ch. 6; Portland, P. Barnes, 10 per ct. on L. M., for def., 10; Sedgwick, 1st ch., D. Morgan, Jr., tr., for def., being 10 per ct. each on L. M. of Rev. John E. Reynolds and D. Morgan Jr., 20; China, 1st ch. 10; Augusta, 1st ch., for def., being 10 per ct. on L. M. of Rev. H. V. Dexter, 10; 126.51
Penobscot Asso., J. C. White tr., 37.36; Bangor, 1st ch., S. Sch., E. Trask's Bible class, to sup. Howard Malcom Trask in Nowgong Orph. Sch., 15; Hampden, Miss Sarah Curtis, for do. 1; Bangor, 2d ch., of wh. 28 75 is fr. Fem. Miss. Soc. 55.57; Houlton, ch. 3.29; Orient and Amity, ch. 3.40; Linneus 75 cts; Hodgdon, ch. 2.56; Rev. D. Stewart and wife 4; Etna, ch. 1; Corinth, ch., of wh. 14 is fr. Fem. Miss. Soc. 24.57; Stetson, T Allen 2; Hampden, 1st ch. 3.25; Enfield, ch., of wh. 18.50 is fr. Youth's Miss. Soc., 29.50; Bradford, ch. 5.63; Charleston, ch. 8.78; Lincoln, ch. 1; Kenduskeag, ch. 16.61; Newport, Rev. B. D. Small 2; with previous donas. to cons. Dexter Howe, John Rigby, George L. Churchill and Cyrus E. Messer, L. M., 217.27
Saco River Asso., J. H. Gowen tr., Alfred, John Friend, 10 per ct. on L. M., for def., 10.00 353.78

New Hampshire.

Concord, Mrs. Mary L. O'Brien and Mrs. Mary H. Flanders, being 10 per ct. each on their L. M., for def., 20; Joseph A. Gilmore, 10 per ct. on L. M., for def., 10; Rev. H. Tonkin, for def., 5; Claremont, Thomas J. Harris, 10 per ct. on L. M., for def., 10; New London, ch., for def., 20; Meriden, "a brother" 5; 70.00
State Convention, A. J. Prescott tr., "Benj. Hicks and other friends in the vicinity of Jefferson, to aid in the def.," 7; Concord, A. J. Prescott, for def., 3; 10.00 80.00

Vermont.

Windsor, Rev. John Alden, 10 per ct. on L. M., for def., 10; J. P. Skinner, 10 per ct. on L. M., for def., 10; Poultney, Rev. John Goadby, 10 per ct. on L. M., for def., 10; Joseph Joslin, 10 per ct. on L. M., for def., 10; 40.00

Massachusetts.

Boston, a friend, per Rev. L. E. Caswell, 20; Charles st. ch., Hiram Jacobs, for def., to cons. hims. L. M., 100; 1st ch., Thomas Richardson, for def., 500; Bowdoin sq. ch., for def., 550; a female member of Rowe st. ch., for def., 50; Heman Lincoln, for def., being 10 per ct. each on L. M. of hims. and Mrs. Lincoln, 20; Calvin S. Lane, 10 per ct. on L. M., for def., 10; Ezra Eaton, 10 per ct. on L. M., for def., 10; Irah Chase, 10 per ct. on L. M., for def., 10; Petersham, ch., of wh 10 is from Rev. J. Shepardson, for def., being 10 per ct. on L. M., 18; Brookline, ch., mon. con. 23; do., for def., in addition to 60 prev. rec'd, of wh. 285 is in response to the appeal to L. M's., and 25 from the late Daniel Sharp Sanderson, deceased, a dying bequest, 394; Millbury, Rev. C. T. Tucker, 10 per ct. on L. M., for def., 10; Canton, ch. 7.07; Taunton Green, ch., for def., 50; Framingham, ch. and soc., of wh. 100 is for def., 150; Danvers, 1st ch., Benjamin Porter, for def., and to cons. John H. Porter L. M., 100; Somerville, E. T. Andrews, for def., 10; Newton Centre, Rev. S. F. Smith, 10 per ct. on L. M., for def., 10; Seekonk, Jonathan Bowers, 10 per ct. on L. M., for def., 10; West Cambridge, ch., for def., and to cons. Thomas O. Hutchinson L. M., 115; West Medway, ch., of wh 20 was coll. at mon. con. and 25 from Mrs. Mary E Arnold, to sup. a child of her name in Nowgong Orph. Sch., 45; Charlestown, a friend 30; High St. ch. 4.12; Bellingham, Rev. J. T. Massey, 10 per ct. on L. M., for def., 10; Woburn, Ohav Havbesorah, for def., 3; South Abington, Rev. F. Augustus Willard, 10 per ct. on L. M., for def., 10; West Acton, ch., for def., of wh. 10 from Rev. W. H. Watson, on his L. M., 24; Lawrence, 1st ch., Miss. Soc., Isaac Fletcher tr., to cons. Artemas Park, Jr. L. M. 180.79; South Abington, Mrs. Catharine G. Love, for def., 2.50; Southbridge, Central ch. 129.12; 2605.60

Boston South Asso., Daniel Sanderson tr., East Stoughton, ch. 13; Foxboro', ch., of wh. 70.46 was coll. at mon con., and 18.48 is from Fem. Miss. Soc., 88.94; Natick, ch. 16; 117.94

Wachusett Asso., L. H. Bradford, tr. 22.04; Harvard, ch. 10; Bolton, ch. 1; South Gardner, ch. 10.50; Barre, ch. 10; Rev. John Walker, 10 per ct. on L. M., for def., 10; Baldwinsville, ch. 32.03; Sterling, ch. 3; West Boylston, ch. 14; Winchendon, ch., Rev. A. Baldwin 5; Leominster, ch., for German chapels, 2.12; Clinton, ch., for German chapels, 2.43; 122.12

Wendell Asso., Austin Eastman tr., 109.40

Westfield Asso., to cons. Anson A. Collins L. M., 142.04

Woburn, ch., for def., 58.11; Holden, ch., for def., 10; Fall River, 1st ch., of wh. 100 is for def., 124.14; Worcester, Pleasant st. ch., mon. con. 9; Springfield, 1st ch., Ladies' Sewing Circle, to sup. Minerva Rust in the Sibsagor Girls' Boarding School, 25; per Rev. J. Aldrich, agent, 226.25

Sturbridge Asso., E. Brookfield, ch. 20; Wales, ch. 12.72; Belchertown, ch. 10; Palmer Depot, ch. 5; Sturbridge, ch. 3.25; Wilbraham, James Stanton 6; Ware, Miss Lucy Burt 1; E. Phillips, former tr. 1; with other donas. to cons. Rev. D. Taylor and Peter C. Shedd L. M., per Rev. J. A., agent, 58.97

Taunton Asso., North Attleboro', ch., to cons. Rev. W. H. Alden L. M. 100; Seekonk, ch., Fem. Miss. Soc. 15.25; Swanzey, ch. 9.75; Mansfield, ch. 4.05; Rehoboth, ch. 12; per Rev. J. A., agent, 141.05

3294.8

Rhode Island.

Providence, Brown University, Religious Society 22; Pine st. ch., for def., 40; Warren, Asa M. Gammell, 10 per ct. on L. M., for def., 10; Newport, Mrs. Mary H. Bottimer, to sup. Cyrus Barker in Nowgong Orph. Sch., 25; Benjamin H. Rhoades, 10 per ct. on L. M., for def., 10; 107.00

Central Falls, ch., for def., of wh. 20 is from Rev. John Blain, being 10 per ct., on L. M., of Mrs. Blain and himself, 26.75; Pawtucket, 1st ch., for def., 23.28; per Rev. J. A., agent, 50.03

157.03

Connecticut.

New London, Thomas Potter, 10 per ct. on L. M., for def., 10; Hartford, Julia E. Lyman, to sup. Jane R. Lyman in the family of Rev. S. M. Whiting, Sibsagor, 25; Rev. Gurdon Robins, 10 per ct. on L. M., for def., 10; Joseph W. White, 10 per ct. on L. M., 10; New Haven, 1st ch., of wh 30 is from S. Sch., to sup. a child in Nowgong Orph. Sch., to cons. Samuel M. Fellowes and Frank Wayland Fellowes L. M., 614.20; Suffield, Parks Loomis, 10 per ct. on L. M., for def., 10; Norwalk, Rev. James J. Woolsey, 10 per ct. on L. M., for def., 10; 689.20

Waterford, ch., for def., per Rev. O. D., agent, 20.00

State Convention, W. Griswold, Fairfield Asso., H. M. Prowitt, tr., 14.95; Easton, ch. 34.13; Stepney, ch. 10; Stamford, ch. 10; for the passage of Miss Vinton to Burmah, 69.08

778.23

New York.

Albion, William Van Dusen, 10 per ct. on L. M., for def., 10; Le Roy, Rev. D. Moore, Jr., 10 per ct. on L. M., for def., 10;

:h., for def., 33.26; Wheat-
heron Brown, 10 per ct.
f., for def., 10; Fredonia,
of Pomfret, for def., in-
:10 each from the follow-
ividuals, J. K. Parker, J.
on Jr., Geo. W. Lewis,
liza W. Lewis and A. Z.
n, being 10 per ct. on
. M., 50.25; Wilson, ch.,
f., 8; Curtis Pettit, 10 per
L. M., for def., 10; West
, Mrs. Jane A. and Mary
lley, for def., 2; Troy,
Clark, 10 per ct. on L.
def., 10; Elias Johnson,
ct. on L. M., for def., 10;
rd, 2d ch., mon. con. 4;
e, ch., mon. con. 1; Gal-
illage, ch., for def., of wh.
rom S. Sch., 13; Altay,
. Chapman, 10 per ct. on
for def., 10; Hornellsville,
Phinney 3; Norway, Jef-
Tillinghast, for def., 5;
burg, Rev. Edward Mur-
0 per ct. L. M., for def.,
Wyoming, Prof. Monroe
for def., 2; 201.51

g Asso., I. Mather tr., Big
h. 3.90; Campbell and Er-
h. 5; Caton, ch. 10.18; El-
ch. 92.17; Horse Heads,
f wh. is fr. J. B. Truesdell,
., 21.97; Painted Post, ch.
thport, ch. 30; per Rev. S.
good, agent, 165.92

Asso., W. N. Sage tr.,
ster, 1st ch., A. Pritchard,
rman chapels, 15; 2d ch.,
untington, for German
s, 25; per Rev. S. M. O.,
40.00

s Asso., Amenia, ch. 13.96;
it asso., for def., 20; per
). Dodge, agent, 33.96

id Champlain Asso., L. S.
ier tr., per Rev. O. D.,
12.00

River North Asso., R. M.
ickler 25; Sand Lake, 2d ch.
on. Ira Harris, 10 per ct.
M., for def., 10; per Rev.
agent, 61.00

River South Asso.,
M. McCutchen, for def., 50;
Westervelt, 10 per ct. on
for def., 10; William En-
Mrs. J. W. Bleecker 3; per
). D., agent, 68.00

rk Asso., Jonas Sparks, 10
t. on L. M., for def., 10;
urg, ch., for def., 26;
port, ch. 48.47; East Mari-
h. 11 70; per Rev. O. D.,
96.17

nerville Asso. 20.36; Berne
Knox, ch., for def., 23.50;
en N. Hollenbeck 25; Rens-
ville, ch., of wh. 3 is from
Soc., 12; Preston Hollow,
f wh. 10 is from F. M. Soc.,
reenville, ch., of wh. 13.75
n K. M. Soc., 26.05; Sloans-
ch. 22.28; Westerloo, ch.,
. 10.3, is from F. M. Soc.,
Dunnesburgh and Flor-
:h. 27.75; New Baltimore,
; Gilboa, ch. 6; Master A.
bury 25 cts; Master A. P.
ry 06 cts; Master Charles
abu y 05; Aurey St. John
) cons. Rev. J. C. Weeden
Peter Tinklepaugh L. M.,
ev O. D., agent, 255.67

a Asso., Alfred Noxon 25;
albin, ch. 12; Amsterdam,
; G. V. Lansing 75; Still-
, 2d ch. 17.05; Robert Pow-
; Thomas J. Eddy, 10 per
ct. on L. M., for def., 10; to
cons. Mrs. Robert Powers L. M.,
per Rev. O. D., agent, 166.05

Stephentown Asso. 12.25; Berlin,
ch., of wh. 10 for def', being 10
per ct. on L. M. of Rev. S. Gale,
13.10; Nassau, 1st ch. 5; Le-
banon Springs, ch. 5; per Rev.
O. D., agent. 35 35

Union Asso. 21.45; Peekskill, ch.
10.61; E. J. Horton 2.50; Bed-
ford, ch., of wh. 26 50 is from F.
M. Soc., 33; Banksville, ch. 36.50;
Cross River, ch. 6; Carmel, ch.
28.17; Kent, 2d ch. 11; Sing
Sing, ch. 51.61; Tarrytown, ch.
32.50; Samuel McCord 5; Wil-
liam Watts 5; H. P. Robinson
5; Yorktown, ch. 5; R. J. Jim-
merson 10; Rev. H. F. Smith 1;
to cons. John Banks and Edson
T. Smith L. M., per Rev. O. D.,
agent, 266.89

Cayuga Asso., Fleming, ch. 3;
William Daniels 5; Owasco, ch.
16.50; Scipio, ch. 24; Skanea-
teles, ch. 8; Springport, ch. 10;
Cato, ch. 15.75; Montezuma, ch.
8; Sterling, ch. 2.65; Venice, ch.
14.24; per Rev. H. A. Smith,
agent, 107.14

Onondaga Asso., Lyman Gardner
5; James Roe sen. 1; Samuel
Kenyon 1; T. Brown 2; Luran-
cy Brown 1; Baldwinsville, ch.
1.13; Canton, ch. 29.04; Clay, ch.
5; Plank Road, ch. 14.25; Man-
lius and Sullivan, ch. 20; Ves-
per, ch. 3; Syracuse, 2d ch. 16.57;
Fabius, ch. 4; to cons. Daniel
Benedict L. M., per Rev. H. A.
S., agent, 102.99

St. Lawrence Asso. 44 04, Malone,
ch. 10; Parishville, ch. 16; Morris-
town, ch. 1; a friend 2; Daniel
Pool 1; J. S. Clark 1.50; Daniel
Rhodes 50 cts; Rev. E. Good-
speed 1; W. D. Vandyee and
wife 2; Brandon, ch. 4.75; Ed-
wards, ch. 6; Chloe Ann Dyke
10; Constable, ch. 2; Burke, ch.
8; Canton, ch. 12; a friend 63
cts; Nicholville, ch., for def., 11;
Russell, ch. 2.81; Lawrenceville,
ch. 17.25; Dickenson, ch. 4.50;
Massena, ch. 10.25; Pitcairn, ch.
75 cts; Ft. Covington, ch. 3;
Madrid, ch., Female Benev. Soc.
12.40; Stockholm, ch. 5; O. Buck 1;
with other donas. to cons. Rev.
James W. Grant and Mrs. J. N.
Webb L. M., per Rev. H. A. S.,
agent, 190.02

Willseyville, Hon. J. Willsey, 10
per ct. on L. M., for def., per
Rev. H. A. S., agent, 10.00

Steuben Asso., Geo. C. Wheeler,
tr., to cons. J. M. Jackson and
S. B. Wixson L. M., 225.00

2087.67

New Jersey.

Flemington, ch., for def., 55;
Hamilton Square, Rev. Wil-
liam Paulin, 10 per ct. on L. M.,
for def., 10; Newark, 1st ch., F.
F. Randolph, tr., of wh. 100 for
def., 200; South ch., James Ha-
gue tr., (of wh. 200 is from Har-
ris Baldwin), for def., 350; Mid-
dletown, 2d ch., for def., 11;
Rev. Thomas Roberts, for def.,
10; 636.00

West New Jersey Asso., Salem, 1st
ch. 21; Greenwich, ch., Rev. H.
C Putnam, for def., 5; Woods-
town, ch. 1.50; Pemberton,
Thomas Swaim, for def., 100;
per Rev. S. M. O., agent, 127.50

763.50

Pennsylvania.

Pittston, Rev. S. Leach 2.25; Eaton, ch. 8; Pittsburg, Charles Arbuthnot, for def., 50; Philadelphia, Mary Anna Longstreth, to educate a pupil in Dr. Wade's sch., 25; 85.25

Beaver Asso., Robert Hampson tr., to cons. Rev. D. L. Clouse L. M., 100.00

Abington Asso., D. W. Halsted tr., 16.45; Abington, ch. 50 cts; Benton, ch. 6.75; Bethany, ch. 8.25; Blakely, ch. 10.50; Carbondale, Berean ch. 3.56; Clinton, ch. 16.39; Damascus, 1st ch. 7.30; 2d ch 7; Honesdale, ch. 12; Lenox, ch. 1; per Rev. S. M. Osgood, agent, 89.70

Bridgewater Asso., M. S. Wilson tr., 21.61; Auburn, ch. 2.02; Ann Russell 25 cts; Gibson and Jackson, ch. 34; T. Gunnison 6; Middletown, ch. 8; Great Bend, ch. 1.66; per Rev. S. M. O., agent, 74.14

Centre Asso., A. M. Lloyd tr., Altoona, ch., S. Sch. 2.25; Logan's Valley, M Bell, for def., 10; Shirleysburg, ch. 3.68; Huntingdon, M. Campbell, for def., 2; per Rev. S. M. O., agent, 17.93

Central Union Asso., Harrisburg, ch., for def., being 10 per ct. on the L. M. of Rev. D. Williams, per Rev. S. M. O., agent. 10.00

French Creek Asso., D. McCoy tr., per Rev. S. M. O., agent, 51.25

Monongahela Asso., Rev. J. Rossell tr., Monongahela, Union ch. 4.12; Flat Woods, ch., Sew. Soc. 10; Pigeon Creek, ch. 3.50; Big Crossings, ch. 3.70; Brownsville, ch. 2; Bethlehem, Mrs. Cook 3; Beulah, ch. 4.64; East Bethlehem, ch. 5, South Ten Mile, ch. 5; Mount Hermon ch. 5; Washington, ch. 46; per Rev. S. M. O., agent, 91.96

Philadelphia Asso., Philadelphia, 10th ch., for def., 50; 11th ch., Miss M. B. L., of wh. 5 is for African Mission, 12; Upland, ch. 30.15; per Rev. S. M. O., agent, 92.15

612.38

Ohio.

Alliance, ch. 10, Aurora, Ithamar Mixter 1; 11.00

Mt. Vernon Asso., Radnor, ch. 13; Chester, ch. 5.12; Chesterville, ch. 10.35; Beulah, ch. 2; Harmony, ch. 4; per Rev. J. Stevens, agent, 34.47

Salem Asso., per Rev. J. S., agent, 13.35

Strait Creek Asso., per Rev. J. S., agent, 61.00

Upper Miami Asso., per Rev. J. S., agent, 15.23

Zoar Asso., 12.88; Beaver, ch. 3.68; Clear Fork, ch. 4.33; Woodsfield, ch. 3; Stillwater, ch. 8.43; per Rev. J. S., agent, 32.32

Zanesville Asso., 1st ch. 10.69; Market st. ch. 3.64; Newport, ch. 30; Jonah's Run, ch. 2.85; Centerville, Elizabeth Stevens 25 cts; Dayton, 1st ch. 26.96; Ironton, ch. 29.70; Piqua, ch., of wh. 12 is from S. Sch. 22; per Rev. J. S., agent, 126.09

Portage Asso. 6.13

299.59

Illinois.

Mt. Sterling, Rev. L. Osborn, for def., 5; Rock Run and Pekatonic chhs., for def., 8; Kane, Rev. A. Bailey, 10 per ct. on L. M., for def., 10; Chicago, Cyrus Bentley, 10 per ct. on L. M., for def., 10; Hadley, ch., individuals 3; Griggsville, Rev. B. B. Carpenter, 10 per ct. on L. M., for def., 10; James Brakefield, 10 per ct. on L. M., for def., 10; La Marsh, ch. 9; Elgin ch. 31; Mrs. Jane W. Barker 25; 121.00

Carrolton Asso., to cons. Rev. H. T. Chilton L. M., per J. D. Cole, agent, 110.00

231.00

Michigan.

Grand Rapids, ch. 4.16; E. W. Davis 5.84; Vandalia, William P. Bennett, 10 per ct. on L. M., for def., 10; Detroit, Rev. J. M. Gregory, 10 per ct. on L. M., for def., 10; Clarkston, Rev. Aaron Potter 3; 33.00

Wisconsin.

Milwaukee, 1st ch., of wh. 52 for def., 90.95

Milwaukee Asso. 4.16

95.11

Iowa.

Pella, 1st ch., E. Bockenvogen tr., mon. con. 14; Jefferson, ch. 10; Danville, ch., of wh. 5 from Mrs. Luretta Ritner, for def., 15; 39.00

Des Moines Asso., H. A. Ritner tr., 12.00

Marion, a friend, per Rev. O. Dodge, agent, 1.00

52.00

District of Columbia.

Washington, E. st. ch., James B. Clarke tr., in full to cons. Z. Richards L. M., 52.00

Maryland.

Taneytown, ch. 3.52; Rev. Daniel Cumming 1.48; 5.00

Missouri.

Hickory Grove, Rev. J. E. Welch, 10 per ct. on L. M., for def., 10; Mrs. J. E. Welch, for def., 5; 15.00

North Carolina.

King's Mountain Asso., by J. R. Logan, per Rev. S. M. Osgood, agent, 60

$9,130.31

Legacies.

Washington, N. H., Benjamin Smith, per James Howe, Ex'r, 224.59

New York City, Miss Margaret Sherwood, Edward J. Mattocks, Ex'r., per Rev. C. A. Buckbee, 50.00

274.59

$9,404.90

Total from April 1st to Sept. 30, 1855, $47,568.33

Donations in Clothing and Goods.

Troy, New York, Mrs. H. E. Thompson 1 box medicine, for Burman Missions, 64.00

THE

MISSIONARY MAGAZINE.

VOL. XXXV. DECEMBER, 1855. No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

MAULMAIN BURMAN MISSION.

JOURNAL OF MR. BIXBY.

Soon after his return from a visit to the villages on the Gying, described in his journal, pp. 350–353, Mr. Bixby undertook a trip to Balu island, and afterwards to the villages on the river where he had preached the preceding year.

Labors in Maulmain.

Maulmain, January 10, 1855.—I have been laboring in the city for a few days, visiting the schools, examining and catechising the children, counselling the disciples and the pastor, and visiting such persons as have in former visits appeared favorable to the truth as it is in Jesus. There are several of this class, and some of them appear to be almost persuaded to become Christians. But the process by which this people receive the light and renounce the works of darkness is very slow. Whether this is Christ's chosen way with a people so given to idolatry, or whether it is owing to our weak faith, I cannot confidently say; but I often fear that it is the latter. Were we to believe as fully in Christ's power and willingness to save as the Gentile centurion did, would he not speak the life-giving word? This subject has occupied my thoughts much of late, and I have often been led to exclaim, "Lord, I believe, help thou mine unbelief!" O, pray for us, that it may not be true of Maulmain, "He did not many mighty works there because of their unbelief."

Balu Island.

Balu Island, Karen village, Jan. 11.—Left Maulmain to-day in company with br. Whitaker, to visit some portions of this island inhabited by Karens and Peguans. We entered our boat and dropped down the river some ten miles, and then walked several miles into the interior. This is called the cold season here; but to us it was oppressively hot before we reached our place of destination. There is something very disagreeable in a tropical sun, in the most favorable seasons.

We were walking several hours in the middle of the day; and, though very weary, we are not conscious of any injury. Such exposure often repeated may, sooner or later, be productive of disease. But the people perish, and we *must* go to their houses and point them to the "balm in Gilead and to the physician there." I found several groups of Peguans on our way, and endeavored to point them to the Lamb of God. Some thirty men in all, listened with curiosity and apparent interest. There is a small Karen church in this village.

As there are several Taling villages

near, I have concluded to make the Karen chapel my head-quarters. Have four native helpers with me,—Ko Tau Mong A, Ko Zoothee, Ko Boke, and Ko Boo. The two former only are employed as preachers. Ko Ouk Moo is ill.

Karens and Peguans—The native assistants.

12.—After our usual morning worship and repast, we parted for the day,—one to carry the bread of life to the Karens, the other to the Peguans. A few minutes' walk brought me to a large Taling village. Found some ten or twelve persons in the first house, to whom we preached Christ crucified. Many gathered around, and some were disposed to dispute and revile. Sent Ko Zoothee and Ko Boo to collect another congregation, while the other assistants remained with me, each preaching in turn as the other became weary. We met with more than usual opposition, and some soon left in anger, and went through the village trying to prejudice the villagers against us. They have often heard in the city, and the enmity of their hearts is easily excited. Several became more calm before we left, and asked many interesting questions.

As we passed on, we found Ko Zoothee in a hot discussion, with a good number about him. The old man is quite zealous, and I think truly pious and useful, but he has too much fire. We left him to fight his own battle, and soon found ourselves surrounded by about thirty men in another part of the village. They were just returning from a barbarous game of cock-fighting, a very common amusement amongst Burmans and Talings. I addressed them for a few moments, and they appeared attentive, either from curiosity or respect for me; for when the assistants commenced preaching to them, though they did it with great gentleness and affection, they began to revile and abuse them. The assistants turned away, saying, "Teacher, they have no ears." I was able to gain the attention of a few, and I trust some good impressions were made.

Aged hearer—An opposer silenced.

Several other groups were found and addressed in the village. We found one woman nearly ninety years of age. She was nearly deaf, but her hearing was continued long enough to hear of the true God and Jesus Christ. She listened to Ko Zoothee's strong voice about one hour, drinking in the truth with great apparent delight. Earnest prayer was offered during this hour, that God would make her meet for the inheritance of the saints in light. I shall never see her again on earth, and probably she will never hear again of the only Saviour; but I am not without hope that when Christ comes to make up his jewels, she will be among them.

On our way home we found a few men cutting wood in the jungle. One man was very talkative and impertinent. His conversation with the assistants was most unreasonable. They soon became disgusted, and turned away. I then crawled out of a cool retreat which I had sought, being weary and warm, and entered into conversation with the man. He began in the same confident strain—pronounced our religion a lie; the Bible foolish, &c. I took out my watch, held it before him, and asked him to tell me the time of day. "O, I cannot tell," he replied. "I don't understand it." "O, you don't understand it," I replied. "Then you don't think best to judge of things you don't understand, do you?" "No," he replied. "Then why do you judge our Bible, our religion, and the true God, while you know nothing about them," &c. This simple method was sufficient for my purpose. His mouth was closed, and he listened with attention while I poured the burning truth into his ears, accompanied with prayer to Almighty God, that it might reach his frozen heart and melt it into tenderness and contrition.

After this we returned to the chapel, very weary in body but happy in spirit.

Scattering the good seed.

13.—Early this morning we left for some more distant villages, not accessi-

ble by boat. Found a delightful shade from the scorching sun most of the way, and several groups of men at work in the jungle, which gave us frequent opportunity to rest and preach. No man was suffered to pass unwarned and uninvited.

Came to a village of thirty houses, Peguans and Karens. Many of the Karens speak Peguan quite well. Went to the headman's house, and found there some ten or twelve persons.

The headman appeared very respectful, and, after hearing a little, he sent a messenger into the village to call together the people, saying, "Tell them the great teacher has come, the Peguan teacher, and they must all come and hear."

We soon had a very fine congregation, who listened long and attentively, after which Ko Tau Mong A engaged in prayer, and we passed on.

Soon entered another village. Sent two of the assistants one way, and the others went with me. Found many hearers, and there were none to dispute. Some of them received me joyfully, but I cannot say that they received the word thus. After several hours of fatiguing labor, we commenced our homeward way, thankful that we are counted worthy to labor and suffer for Christ.

The Master's promise fulfilled.

As we were threading our lonely way through the quiet jungle, it seemed as though the everlasting arms were underneath me, and that I could "mount up on wings as eagles,"—that I could "run and not be weary." As I travelled on, my faith seemed to take such strong hold of that precious promise, "Lo, I am with you alway," that it seemed as real to my soul as it would have been, had Jesus walked by my side; and I know not that my joy would have been greater, or my assurance of his favor and blessing stronger, had Christ appeared and spoken to me by the way. I felt sure that my labor would not be in vain. As I was musing, the fire burned and my step was quickened; and in a short time and a very easy manner I reached our headquarters, having walked during the day not less than fifteen miles and preached to more than a hundred souls.

Preaching to Peguans — The Lord's Supper.

14.—This is the Lord's day. Remained with br. W. during the morning chapel service, which was in Karen. A question arose whether it would be right to go from place to place, preaching on the Lord's day. The principle is not to be admitted that the end justifies the means, —the deed sanctifies the action. Hence I decided that it would not be expedient to travel on the Sabbath day, except for the assembling of ourselves together to worship, though the object be to preach the gospel. Seeing an unusually large gathering of Peguans around a threshing floor in an adjoining paddy-field, I could not resist the temptation to go and preach to them.

Soon found that a game of cock-fighting was the object of attraction. I upbraided them for their cruelty and folly, and persuaded them to listen to a message of good news which we had brought to them. They appeared like men who had a witness in their own hearts, that corroborated all I said to them. They were ashamed and confounded. Most of them listened with attention for nearly two hours, when we commended them to the forbearance and mercy of God, and returned to the chapel.

In the afternoon, as the hearers could nearly or quite all understand Burmese, Ko Tau Mong A preached to them, and in the evening we all joined in the solemn ordinance of the Lord's Supper. It was a time of refreshing,—a feast of fat things. We had delightful views of our Beloved, as he "showed himself through the lattice," saying "Eat, O friends, drink, yea, drink abundantly, O beloved."

15.—Having accomplished the object of our visit, we left early this morning on our way home. Passed through several small Peguan villages, where we preached to different companies of people, and scattered Peguan tracts. Have

found very few Burmans. The Talings are quite numerous on this island. Some natives say there are ten thousand, but this may be an exaggeration. Br. Haswell has travelled among them, and they have heard some in Maulmain. What the fruit will be, the Lord of the harvest only knows; but we sow in hope.

Karen hospitality — Home.

During our stay in the Karen village, my men were supplied with all necessary food, so that they had no occasion to purchase or cook rice. Br. Whitaker told me that wherever he went, his men were always supplied by the villagers, and, instead of expecting compensation, they felt slighted if his men did not eat rice out of every rice-pot in the village. My men had never experienced such hospitality before. Instead of getting their food gratis, they are often forced to give more than the highest market prices, and sometimes they cannot buy at any price. They appeared much pleased with the liberality of the Karens.

I am now in my own sweet home, where nothing is wanting to make my retreat from the heat and burden of the day delightful and refreshing, and where "I gather up the ravelled skeins of feeling, and mend the nets of usefulness."

The day of visitation.

16.—Caw Säang, a Peguan village on the Gying. Left Maulmain with the assistants about twelve o'clock, and arrived here about five. Find no zayat, and the people are nearly all in their paddy fields. The headman lives in a small village a short distance from this; but being here, he found an empty house, and rendered me valuable assistance in getting settled for the night. He appeared disposed to listen to the truth, and continued until quite dark, and then determined to remain with us till morning.

A few others came. One man said, "I have always lived in the jungle and hence am very ignorant. Now the teacher has come and my heart is very happy. We shall now get the light."

Five or six men remained listening until eleven o'clock, when we were very glad to get rest for the night. O, how much we need the Holy Spirit! We cannot move them. May the Lord have mercy upon them, and make them the heirs of the grace of life.

17.—Caw Peen. We continued preaching to the few that we found in Caw Saang until twelve o'clock, when we left for this village, hoping to find more hearers. We spent two nights and one day last year in this place, and had hearers constantly, and some of the time a large number. When we came in last year, the headman received us very cordially, called on men to carry up our goods, sweep the zayat, &c. This year he stood on the bank watching the boat until he saw it was only a teacher, and then turned away without a word.

Had he not learned that I was wholly disconnected with the Government, I should have been received with every attention. They often wish us to intercede for them to secure some favor of Government; but after they are informed as to the real nature of our work, they retire, and walk no more with us. After we were settled, people began to gather around the zayat. There were many inquiries among the women for the "mama," whom they remembered with great affection. We had a good congregation and continual preaching, singing, reading and prayers until ten o'clock at night. Some approved, some denied; some cursed, and others were silent and thoughtful.

18.—Early this morning we divided our forces. Ko Zoothee and Ko Tau Mong A went to a distant part of the village. Ko Boke remained with me in the zayat. Had a few listeners nearly all day in the zayat, and Ko Boke manifested a truly excellent spirit, and a growing aptness in teaching the way of life.

Panic-stricken assembly.

The assistants came in about three o'clock quite weary, having labored hard all day. Reported some good listeners, and some bitter opposers. About four

o'clock, our usual dinner hour, the people began to gather around the zayat; among them were many females. The assistants persuaded them to sit down and wait until we were prepared to sing and preach to them. Soon, a surly old man, a bigoted Buddhist, and an old priest, came from the kyoung towards the zayat. This created a great panic among the women and children, and many of them fled. A few of the more resolute sat down in one corner of the verandah. These men walked about in front a few minutes, and then the priest stepped upon the verandah, and, without saying a word, walked into the corner where they were sitting. The poor creatures fled as for their lives, and in a few minutes our congregation was gone, excepting a few men. My spirit was stirred within me. But instead of calling down the thunders of Sinai, I saw a more excellent way, and led them to Calvary and told them of the dying love of Jesus. They listened for a short time in amazement, and then returned whence they came, without having spoken a word in my presence. May the Spirit of the Most High trouble them in the night watches, and give them no rest until they renounce their superstition and embrace Christ.

19.—Before nine o'clock this morning I preached to about thirty men. At eleven o'clock, the assistants went into the village. A few only came in during the day. A priest came, and listened with apparent interest, and wanted a bible. I gave him the Taling Digest, with the promise of the New Testament if he would come and hear me preach. The assistants returned greatly encouraged, having found many to listen without disputing or dissent. In the evening had a large congregation, who were remarkably quiet and attentive, and we all enjoyed the services very much.

After the people had returned home, we entered our boat and dropped down the river. The current being strong, we arrived in the city about twelve o'clock at night, thankful for our preservation, and for the privilege of publishing the good news to some hundreds of our dying fellow men.

A work that brings its own reward.

Our work is hard,—taxing both body and mind. What the reward will be, we do not know. But one thing we do know. If we receive no other reward than what is given to us daily, there is no other service on earth that pays so well. In all the pursuits of this world, even in my choicest childhood amusements, I never have found such exquisite pleasure as in preaching Christ, the way, the truth, and the life, to these perishing idolaters. It is a work perfectly congenial to my feelings, and satisfying to my craving soul; and with such sweet contentment and that "favor, which is life," how can I be unhappy?

"Go, then, earthly fame and treasure,
Come, disaster, scorn and pain;
In Christ's service pain is pleasure,
With his favor, loss is gain."

TAVOY MISSION.

LETTER FROM MR. ALLEN.

The church and its pastor.

Tavoy, May 29, 1855.—The rains have set in, and we are again at our work. We look back for the fruit of the past year, but alas, there is none. We must begin again as we did at the beginning of last rains, only that we have a better knowledge and use of the language. One only has been added to our church in Tavoy during the dry season. This is the daughter of one of our best disciples. She was baptized by the native pastor on the fourth of March, and has continued to give evidence of genuine conversion. While we have received to our number but one, we have dismissed seven to join other churches, which reduces the actual force of our little church to sixteen members.

We have however cause to rejoice that those who remain have honored their profession, — no cases having occurred calling for discipline.

The native pastor has thus far proved

himself worthy of the trust committed to him. It may in truth be said of him, that he is a "good man, full of faith and of the Holy Ghost." It has never been my privilege to be associated with a man more thoroughly imbued with the spirit of Christ. His theme, both in and out of the pulpit, is Jesus, the Saviour of sinners. In the zayat he always has the bible open before him; and whether there are any to listen or not, he reads the precious words of the Saviour. He is a native of Tavoy, and wishes to spend the remainder of his days in preaching Jesus to the inhabitants of this idolatrous city.

He remembers having seen Mr. Boardman preaching at the zayat, but did not at that time become a listener.

At the time of the Tavoy revolt, he sided with the rebels, for which he was imprisoned two years in the Amherst jail. On his return to Tavoy, Boardman was dead; but Dr. Mason was then here in the fresh ardor of youth. He gave him the Golden Balance and Investigator, and asked him to consider the subject of religion. He did so; and, on being convinced of the truth of the Christian religion, embraced it with his whole heart, and I have never heard that he has, from the time of his baptism until the present, committed an act calling for the discipline of the church.

He has been employed for the last eighteen or twenty years as an assistant in the mission, and in company with the missionaries, has visited every village in the province. Frequently while riding in my boat, I have listened to his tales of jungle travels in company with teacher Meesin (Mason) up and down the various rivers, along the sea shore, and up to the very borders of Siam.

There is not a village in the whole province where he has not been, preaching the word of the kingdom. He is universally known in Tavoy, and respected by all classes,—being one of whom it may emphatically and truthfully be said, "having a good report of them that are without." He is well qualified for the responsible position he now occupies, and I have no doubt, should the mission be withdrawn, he would still continue faithful at his work.

PROME MISSION.

LETTER FROM MR. SIMONS.

Houses for the assistants at Thayet.

Prome, June 4, 1855.— In a few hasty lines written in April, information was given of an out-station being about to be established at Thayet.* A few further particulars are now given in the following extract of a letter which I have received from brother Kincaid: —

"Thayet, May 26. — We left Prome on the twenty-second of March, and that evening we slept at Ka Ma, and had a good deal of preaching. On the 23d, after dark, we reached this city. By eight o'clock we had everything from the two boats brought up to our mission lot, and my tent put up. After dinner, a goodly number being present, besides my own people, I told Moung Paute to preach. He read the first part of the eighth chapter of the epistle to the Romans, and expounded satisfactorily. We sang two hymns, and had two prayers.

Early on the twenty-fourth, bought posts and bamboos, and put the men to work. Then I marked off the ground for the houses of the two assistants, and before dark, had all the posts up. In the evening I preached from John 15: 1, — "I am the true vine." After preaching, had a long conversation with two persons who have asked for baptism.

On the twenty-fifth, early, bought mats and more bamboos, and put up all the frame-work for the floor and roof. We have been hindered by the rains, but hope by Tuesday evening to have the building finished. It is twenty-five cubits front, and fifteen deep, and will be a neat and respectable dwelling for the two native assistants. I cannot give the exact cost, but it cannot be much

* See pp. 348, 409.

less than seventy-five rupees. There will be enough of the subscription raised by Dr. Gibbon, to build the zayat or chapel as we proposed; but it cannot be put up just now, as good posts cannot be obtained, and bamboos are too expensive — two rupees the hundred, and very small.

I have had several invitations to dine out, but have begged to be excused. It would cost too much time, and the evening is the most valuable, as many of the natives come for the purpose of hearing the gospel.

Our mission lot is delightfully situated, and is abundantly large. All the expense for building will be paid by the officers here, and the two assistants will be paid in the same way.

Inquirers—A female helper—Baptisms.

There are a number of inquirers, but I cannot speak as to their earnestness. There are two who believe in Christ. Let prayers be made for this infant mission, that the word may be preached with power, and that it may be mixed with faith in them that hear it.

I was much gratified yesterday and to-day, to hear the wives of the assistants, particularly Kyangen's wife, reading the Testament, and explaining about Christ to females and children that came along. I was surprised, too, at the clearness and fullness of the teaching. She was not aware of my being near enough to hear her. It made the tears start from my eyes to think of the gifts and graces developed in that young woman. Mrs. Simons and Mrs. Kincaid may take courage when they see one of their young women so well fitted and so devoted.

28.— Yesterday we had two services and about forty hearers. I also baptized two, — a man and a woman, — both of whom have long been inquirers, and appear well. It was in this city twenty-two years ago, that I found a venerable old blind man who received the word gladly, and his large family appeared so well. — It was here, two years afterwards, that brother Brown, on his way to Ava, baptized a member of his family — the first Burman baptized in the Irrawadi. What will be the result of the next twenty years? I trust that churches will rise along this great river for a thousand miles, even to the northern mountains."

Spirit of inquiry at Prome — Promising convert.

June 18. — Br. Kincaid returned from Thayet some days ago. Four of the native assistants have recently returned also, from visiting some villages in the interior. They found the people willing to hear their preaching; none were inclined to dispute.

Candidates for baptism have been examined and received frequently during the last two or three months. Two came to-day, and will probably be baptized to-morrow morning. They came from a village a few miles from Prome, where some disciples live.

Last week a man came from Enma,— a distance of twenty-five miles. He is the headman of a village and could read a little, but had no knowledge of books. He is an acquaintance of Moung Kong, and seemed disappointed in not finding him here. (Moung Kong had not returned from his preaching tour among the villages.) During his examination by the church, he appeared well. He said he was well off in his circumstances, and knew of no other motive than the right one for asking to be baptized. He believed the religion of Jesus Christ to be the true religion, and he wished to become a disciple. His countenance spoke for him, and gave the impression that he was a sincere and true man. He was received and baptized.

Since the first of January, about fifty have been baptized, and among them, some men of talent and promise, designed, we trust, to become preachers of the gospel to their benighted countrymen.

LETTER FROM MR. KINCAID.

Baptisms in Thayet and vicinity — Villages casting off their heathen priests.

Prome, Aug. 4, 1855. — Last week I was in Thayet, forty-four miles up the river and near the frontier, where we have a mission and three assistants at work in the city and neighboring towns and villages. I have baptized four there, — two men and two women. The men are superior persons. One of them is in government service, and was educated in Mr. Hough's school in Maulmain. The three assistants there are supported by a few pious officers.

This week we have had a most interesting time in three villages, twenty miles northeast. I baptized eight, — five men and three women; this makes twenty-nine in those villages, including the headman of each village. Two villages have turned off the priests, and there is no advocate of Buddhism left. All are attentive to the word, and a number more are candidates for baptism. The entire population seem to be moved by a divine impulse. In two or three days I intend to be there again, though the country is much under water.

Baptisms in Prome.

Not long since br. Simons and myself were in Padoung, and we hope soon to have two assistants permanently there. Here in Prome the work of grace is still onward. Several have been baptized within a few weeks, and among them one Chun, the first Christian of his race. — Another Chun is a candidate for baptism. The Yoma mountains are inhabited by this people for hundreds of miles. They are evidently a branch of the great Karen family.

Our congregation on the Sabbath varies from one hundred and fifty to two hundred. The church is preparing to build a good teak chapel during the coming dry season. They are subscribing liberally for the purpose.

Two weeks last Lord's day I baptized Captain d'A., Assistant Commissioner in this province. Our Karen field is large to the northeast and southeast; and the spirit of inquiry is increasing. We have baptized over forty Karens, and are instructing eight for teaching schools in the villages, and two for assistants more particularly. Karen chiefs are often coming in and asking for school teachers: but we have only one man who can read his own language. We hope to have ten more soon. There is a wide spirit of inquiry among this people, and the coming cold season I intend visiting two or three scores of their villages. We have disciples now in four cities between this and Ava.

Communication from the King.

Not long since, I had a communication direct from the king, inquiring when I will come up to the royal city, and also requesting a bundle of American papers. Dr. Dawson and myself intend to make a much longer visit to the capital before the end of this year, calling at all the towns by the way. There are many inquirers in several towns, as well as in Ava.

We cannot, dare not, retrench in the preaching department, for the need of labor is more pressing than ever before.

TOUNGOO MISSION.

LETTER FROM MR. WHITAKER.

It was stated in the Magazine for Sept., p. 392, that in consequence of the interest prevailing in Sau Quala's field of labor, Mr. Whitaker, of the Maulmain Karen Mission, with the advice of the Mission had been sent to his aid.

The following letter, dated July 7, 1855, gives an account of his journey, and of the first few weeks of his residence at Toungoo. The company with which he travelled set out on the 12th of April, and arrived at Shwaygyeen on the 24th. After five days' detention, he continued his journey, reaching Toungoo on the eighth of May.

Shwaygyeen — Labors of Mr. Harris.

Every possible opportunity was embraced for preaching the gospel by the way. In the region of Sitang, I met with a few Karens, who listened attentively to the gospel. They said they had never

heard it before, and expressed a desire to hear more. We found but one Karen village on the river above Shwaygyeen. At that point about thirty came down and sat on the bank of the river, and heard the word for nearly two hours. On being told that some of the young men in the company were going up to become teachers, * they expressed a desire that one might be sent to them. The heat being exceedingly oppressive, we did not go up to their houses.

At Shwaygyeen, my time was spent with br. Harris. Many Karens called. Sometimes both of us were engaged in preaching to different companies at the same time. One case interested me particularly. An old man entered one day, whom br. H. had often met and urged to visit him. He seemed full of Buddhist notions, and, if I mistake not, had been educated in a kyoung. He urged as the reason why he had not visited him before, that he was ashamed to come without a present, and had nothing to bring. He presented many Buddhist objections to Christianity; but finally, when the appeal was made to his conscience, acknowledged himself quite dissatisfied with Buddhism. When about to leave, he was urged to come again. On the following Sabbath, I was pleased to see him come in with his wife and one or two children, bearing a present of vegetables for the teacher. He remained during most of the day, an attentive and deeply interested hearer of the word.

A great work is going on in Shwaygyeen. Br. H. has a hold on the hearts of the people seldom surpassed.

Visitors at Toungoo — Labors of Sau Quala.

On my arrival, almost the first person I met was a Karen Christian, who hastened into the jungle to bear the tidings of our coming. I expected to see many within a few days. At first I was disappointed, as the weather, which was fearfully hot, and prevailing sickness, kept them away. When they began to come, I had from twenty to eighty constantly at my quarters for a week. Four or five different tribes were represented, their difference in dress being the principal mark of distinction. I have had more or less calls almost daily since.

Sau Quala has visited me once, but feels himself so pressed with calls from every quarter, that he can give himself little time for visiting or rest. His whole heart seems full of the work. The number baptized is near fifteen hundred (1,500). So far as I have had opportunity to judge, they appear very well. The progress many have made in learning to read, and the facility with which they use their knowledge in the instruction of others, is quite astonishing.

I have had many applications for teachers, which I have had no means of supplying. The great necessity of educating Bghai youth has induced me to receive and instruct those who come, who are already able to read, and who wish to be instructed for the purpose of teaching others. I received the first June 27th, and now have nine, whom I hope to support without charge to the Union.

Several have come up from Rangoon and vicinity and other places, to teach and to preach; but they are entirely unqualified to labor among the Bghais, not knowing their language.

NINGPO.

LETTER FROM MR. KNOWLTON.

The religious interest at Chusan was referred to in the Magazine for Aug., p. 354, and Oct. p. 424. It was there stated that the assistant, Chu Tehpiau, had been stationed on that island; that Qwu, a tradesman there, and formerly a Catholic, had been baptized; and that Yi and Wong, spoken of in the letter of the assistant which is subjoined, had also requested baptism. The letter of Mr. Knowlton gives an account of a subsequent visit to Chusan.

The assistant Chu Tehpiau — His letter.

Ningpo, June 25. — I have recently made a trip to Chusan, where our assist-

* See p. 392.

ant, Chu Tehpiau, is stationed. From all I could observe during about a week's stay, I felt fully convinced that he was laboring zealously and efficiently. I was indeed surprised to observe with what correctness and clearness that young man of twenty-four years, and so lately redeemed from heathenism, explained the Scriptures, and set forth the vital doctrines of the gospel. He bids fair to be a very able assistant. He seems to have a genuine missionary spirit, a thing very uncommon for a Chinese assistant.

As a specimen of his spirit, and manner of spending his time at Chusan, I insert the following letter, literally translated from one he recently sent to us:

"Chu Tehpiau, by the grace of God a disciple of Jesus, to pastor Lord and teachers Knowlton and Chiu.

"Your younger brother, through God's undeserved favor, on the eleventh day arrived at Sing-hai. At evening all the friends in the city came together to worship God. On the Sabbath, those in the country who formerly joined the Catholic church, but have now abandoned it, also came together to hear the doctrine.

"Your younger brother, although he does not cease day and night to preach the teachings of holy men, thinking his talents weak, his learning not good, and for fear he should not be able clearly to comprehend the truth, and should offend our Lord's chosen men, entreats all the teachers to pray God for him, that his wisdom may be increased so as clearly to understand Heaven's doctrine; that his ability to show forth God's glory may be increased; that his power of utterance, also, may be so increased that he may be able to preach the teachings of the Lord in such a manner that the good doctrine, like seed planted in good ground, may yield a hundred fold; and that the gospel may be spread abroad everywhere, and multitudes obtain the salvation of their souls.

"Wang Sin Sang informs me he must remain at Ningpo more than a month. You, my older brethren, ought zealously to teach him, that his eyes may be opened, and earnestly exhort him that his faith may be strengthened. Wong, going either to your houses or to the chapels, certainly needs to be very diligently taught. Do not cease, because he wants to become a disciple of Jesus. I likewise hope that at the next communion he, together with three others, Yi, Wong and Ho, will receive baptism.—He also says to me:—'If you remain in Sing-hai and daily reason, my mind will remain fixed; but if you leave, my mind will be diverted.' Hence, all you, my older brethren, do not fail in the least to exhort and instruct him. I say these things, because I want to save his soul.

"On Sabbath forenoon I preach from nine till eleven, and in the afternoon from one till three o'clock. I spend the forenoon of every day in talking to the people, and the afternoon in explaining the catechism, and "Three-character Classic" to the school. Every evening I explain the Acts of the Apostles to those wishing to enter the church. What time I have to spare, I spend in studying the Holy Scriptures. I do not know that my time is properly spent. I entreat your counsel and advice respecting it.

"Please present my respects to all the brethren. Are you well?

"The letter of your younger brother in the church, CHU TEHPIAU."

The interest at Chusan — Persecution.

I found three persons requesting baptism, and others inquiring. There are multitudes who have lost all confidence in the Catholics, and are distrustful of all foreigners, or fear those who hate foreigners; hence they are timid, and their inquiries are as private as possible. Those who have been baptized are faithful in their exhortations to others. Wong, who lives in the country, informed me that he exhorted his neighbors much; and if they wished to listen, he talked with them "any length of time, no matter how long." He came some ten or twelve miles to attend the meeting on the Sabbath, and two of his neighbors arose at midnight and came so as to be

there at the early Sabbath service; he himself came the day before.

There was one case that especially interested me. A man came in on Friday evening, and sat and listened during the exercises. The next morning, very early, he came to converse with me, and "learn more of the doctrine." He informed me that the night before, after returning home and retiring to rest, he could not sleep, and finally got up and lit a light, and went to reading the books we had given him. He spent a large portion of every day that I remained at the chapel, seeking to know more of the gospel. I cannot but hope that the Spirit of God has touched his heart, and that he will yet become a trophy of divine grace.

Some females, who were formerly Catholics, called to hear about the "religion of Jesus." One, a very intelligent woman, comparatively speaking, seemed to be horrified when I told her we did not worship "Mary," and earnestly inquired, "How then can females be saved?" She also asked whether any females belonged to our church. The wife of one who has requested baptism, whose land has been taken from him because he will not worship ancestors, on going to her own land to pick tea leaves, was caught, her hands tied behind her, and by them she was hung up; and in that most painful posture she remained some two or three hours. When I saw her, her hands and arms were badly swollen, and so lame that she could not use them. At the request of the converts and some of the inquirers, I went to a magistrate to get him to interpose in the matter and bring the culprits to justice; whether he will do it is uncertain.

"Spiritualism" in China.

"Spiritualism" appears to be no new thing in China. I was informed of a woman in Chusan, who will cause things to move about the room, or to be thrown upon persons she dislikes; and who will light candles without having any apparent connection with them. A man also visited me a short time since from a place in the interior, about eighty miles from Ningpo, who said he was from a company of persons who are followers of a man who will write without exercising his own will at all. He is supposed by his followers to possess the spirit of a deceased person; and that this person makes communications through his hand which mortals in this life cannot know. They have left the established religions and formed a society of their own, and built a temple quite unlike the heathen temples, where some three hundred worship. He further stated that one communication informed them that if they would come to Ningpo they would find the true doctrine. This man, it seems, came for that purpose; and passing along the streets, and seeing one of our chapel doors open, he came in and listened for a time, and concluded that must be the "true doctrine" referred to. He took my name and residence, and eagerly asked several questions respecting our religion. He remained several days, and sought every opportunity to get instruction, and on his return took copies of the Scriptures and tracts.

Favorable state of the cause at Ningpo.

Our prospects at Ningpo seem to be brightening. A literary man who has attained the first degree (sin-dzae,) last year obtained some copies of Dr. Macgowan's Chinese newspaper, and became so interested in the matter it contained that he came to Ningpo and sought the author's acquaintance, and now appears to be a sincere religious inquirer. I have employed him as a teacher, and find him to be a talented man, possessing a far more inquisitive and original mind than the generality of Chinese scholars. My prayer is that he may become a truly regenerated person. He has already signified his wish to receive baptism, but I fear the Spirit has not yet changed his heart. I find, and I have heard older missionaries remark the same, that it is exceedingly difficult to perceive the tokens of the Spirit's workings upon the hearts of professed converts, or appli-

cants for baptism. There are one or two other very interesting cases of application for baptism.

The suspicions and prejudices of the people are wearing off. Curiosity also is giving place to sincere inquiry. A few years since it was difficult to get a well qualified teacher, especially one who had attained degrees; now they are willing and even desirous to become teachers. A man applied to become my teacher a short time since, who had attained the second literary degree, and who stands among the first literary men of this city. The fact indicates a great change in the minds of intelligent men respecting the Christian religion. Our assistant, Chiu, who is a literary man, has several calls daily from literary men, with whom he holds much religious conversation. Some fruits have resulted from his labors.

What is wanted at Ningpo.

I believe that in China, as in Burmah, "zayat preaching," personal conversation, is to be the chief mode of successful missionary effort. Our mission as yet is able to do but little such work. Dr. Macgowan's time is fully occupied in his daily services at the dispensary, attending upon the sick, receiving calls from Chinese and foreigners, &c. Br. Lord is fully occupied in his study, in preparing his two weekly lectures to the church, overseeing the press, and conducting mission business. There is nothing I delight in so much as preaching; but as yet, my knowledge of the language is very imperfect.

It is highly important that another man should be sent as soon as may be, who shall have the heart and the adaptation to devote all his energies to preaching the gospel. We need a man stationed at Chusan, and one or two at Ningpo, who shall devote themselves exclusively to the work of bringing the truth to bear directly upon the hearts and consciences of the people. I have no doubt signal results would follow such labors. To stand with so feeble a band of laborers as we have here, and behold the whitening harvest spread out on every hand around us, is truly disheartening.

It is a most astonishing thing to me that Baptists are doing no more for China. There must be great guilt somewhere.

The manner in which I spend my time is as follows: At seven and a half in the morning, Chinese service with the teacher and servants; from about eight and a half till two o'clock, I am engaged in study; dinner at two o'clock; after which I go to the chapels two or three afternoons in the week, and, with the assistant, talk to the people; the other afternoons are spent in recreation and such miscellaneous business as may be necessary; two evenings in the week I have services at the chapels; I sometimes sit in the porch of one of the chapels and talk with any who may call. I also have charge of the school which is taught by Tehtsz, Chiu's son. It is quite large, numbering some fifty.

Missionaries and the opium traffic.

The missionaries of the various denominations at this port have felt called upon to take concerted action with reference to the opium traffic. The terrible evils resulting from the use of that poisonous drug, the rapid increase of the sale of it, and the hindrance it interposes to the spread of the gospel, were the principal causes of their action. The evils of opium-smoking can be appreciated only by those who have witnessed them. It is more destructive both to the mental and physical faculties than rum; while the neglect of business, the squandering of property, the suffering of families, especially of bereaved widows and children, left without even the means of subsistence, occasioned by its use, are not surpassed by the saddest tales of intemperance; and the number also of those who are thus affected, far exceeds that of the victims of drunkenness in any other two nations, and perhaps all nations on the globe.

Those in this country who suffer from this terrible scourge, as ascertained by

careful calculation, cannot be less than 40,000,000 of persons. And the trade in and use of this drug are increasing, and have been increasing rapidly ever since the war with England. The reasons are, first, the Chinese officers, who otherwise would respect the laws of this country, and punish those who sell or use the forbidden article, now dare not, for fear of the British and American powers, whom they consider set for the defence of the business. Hence, as intelligent Chinese have informed me, tenfold more is now used than previous to the war with England. Another reason is, the ports having been opened and larger quantities having been brought for sale, it has become cheaper, so that all classes now can indulge in the fascinating habit.

But the evil which we as missionaries especially feel is, its hindrance to the spread of the gospel here. The opium smoker, unless he can be first persuaded to give up his pipe, is a perfectly hopeless case. Besides which is, if possible, a still greater hindrance, is the impression upon the people generally that we are in some way connected with the opium business or secretly favor it. They also suppose that opium is largely produced in America and England, indeed that it is the principal business of the worshippers of one God and the disciples of Jesus at home; hence the tendency of the traffic is to disgrace Christianity in the estimation even of heathen, and to lead them to distrust and reject us, its missionaries.

Hence, all the missionaries of this port, with one or two exceptions, have united together in an effort to remove the false and injurious impressions respecting the connection of Christians and Christian missionaries with the opium traffic, and by all judicious and feasible means to put down its use, and the traffic itself.

To this end they have drawn up memorials, one to be presented by the English to the Queen of England, the other to be presented by the Americans to the Congress of the United States. These have first been sent to the other ports, with the hope that the missionary brethren of those places will affix their signatures or draw up similar ones.

They are also adopting other measures, such as sending memorials to the Chinese officials; establishing places where those wishing to get rid of the baneful habit may obtain medicine to cure the disease which opium has produced in their systems; and the noting of such facts relating to the physical and moral evils arising from its use as may come under their observation, to be employed in awakening, both among the Chinese and Christians in foreign lands, some just sense of the enormities of those evils, and to lead the latter to use their influence in suppressing the traffic, and the former to quit and avoid its use.

They thus fondly hope by the divine blessing to commence a work that will finally result in the overthrow of this great wrong, perpetrated by professed or nominal Christian men upon the people, by which Christianity is disgraced and God dishonored, and also, not only effectually check the rapid increase of the use of opium, but vastly reduce it.

Baptisms — The Catholics in Chusan.

July 20. — Two persons from Chusan, were baptized at our last communion, and one very interesting young man who was formerly in Dr. Macgowan's family, and also one of the doctor's servants, a man somewhat advanced in life. Since then, the doctor and myself have been to Chusan, and spent two days in talking to the people, and instructing and exhorting the disciples. They need special watch care.

We expect to spend the month of August among the hills of Chusan. This will afford me the privilege of daily preaching to the people and instructing the converts. One indication that there is some interest among the people, is the fact that the Catholics are aroused to bitter opposition. They threaten the people with persecution and eternal damnation. They circulate numerous false stories respecting us and our religion, in order to prejudice the people; and also

flatter them with promises to build them fine temples, and buy land and give them to till, which last consideration weighs with a Chinaman more than all other considerations combined. However, there is a large number who do not, in this instance, bow to "mammon" or the "beast."

TELOOGOOS.

LETTER FROM MR. JEWETT.

Visitors from Ulloor — Sowing seed.

Nellore, Aug. 10, 1855.—I am thankful to inform you that my health, which was affected by the excessive heat of May and June, is now restored. I was afflicted but slightly; enough, however, to endear to me the privilege of preaching Christ to the perishing heathen.

A company of farmers from Ulloor, twenty miles distant, called this afternoon. They were tall and noble looking men; polite, and intelligent in whatever relates to their line of business. What a privilege to instruct such a company and declare to them the only way of eternal life! Such companies are daily coming either to the chapel or to the mission house. In this quiet way we are sowing seed for the kingdom of heaven.

We labor under the deep impression that we are doing a work which, in its ultimate results, will affect the welfare of millions by turning them from the worship of dumb idols to the living God. Already the fallow ground seems to be breaking up, and the seed of the gospel seems to sink down into the good soil.

Hopeful cases.

Runyiah is earnest in his desire for baptism; and I trust he has become a new creature. Varayados, a weaver, ten miles distant, whom I have known as an inquirer for more than a year, renewed his application for baptism last Sabbath eve, after the communion service was over. He related in full to br. Douglass and myself the grounds on which he based his request for baptism. Were we sufficiently acquainted with his daily walk to satisfy us that it is in harmony with the account he gave of his religious experience, we could not hesitate to recommend him to come before the church, with whom rests the final decision as to the reception of members.

Pa'liah, also a weaver, three miles distant, seems to be feeling his way slowly towards the true light. Neither of them can read a word; but they have good natural abilities, and a strong desire to read the word of God for themselves. These are not the only cases which have excited our hopes and our prayers.

Fifteen years ago, this part of the Teloogoo country was, in a moral view, an unbroken wilderness. Last Sabbath thirteen souls united in celebrating the Lord's supper, while some who were converted here are witnesses for Christ in other parts of the country, and others are, we trust, in heaven. We believe God has begun a work here which he will not let die through the unfaithfulness of man.

Where shall the work be retrenched?

I will and must hope the church at home will give us the means of carrying forward all the important interests of this mission the coming year. Do they say we must retrench? Where shall we begin? Shall we discharge the two native preachers? But this would affect the vital interests of the mission, and cannot be thought of. Shall we disband the boarding-school? It has borne fruit in no stinted measure. Two from this school have been baptized within the last six months. Two girls, converted and educated here, are teaching a girls' day school. Besides, the relation of this school to the work of raising up a native ministry is most important. The girls' day-school? Who that knows the degraded state of females in India, and the value of their influence when sanctified by the gospel, would send them away from the day and Sabbath school and sanctuary privileges?

I will not enlarge on a subject too painful to dwell upon. We hope soon to hear that the Committee have the means forthcoming which will enable them to act upon the most liberal policy, as re-

spects the sustaining and *enlarging* of our missionary operations.

GERMANY.

JOURNAL OF H. CRAMME.

Tour in Alsace and Switzerland.

May 6.—I spent a delightful Sabbath at Muhlhausen. A large number of persons repaired with me to a neighboring stream, where I baptized six believers, all formerly Roman Catholics. One of these took a prominent part in the political movements of 1848. At this place I held three well-attended meetings, and broke bread with seventy-seven brethren and sisters. Our brethren, who have long labored apparently in vain here, are greatly encouraged by indications of returning prosperity.

From Muhlhausen, I proceeded to L., where, after a public meeting, the whole night was spent in conversation with inquirers, baptisms, and dispensing the Lord's Supper. My next station was Basle, from whence I visited several Swiss cantons. At St. Gallen and Zurich, I gained admission to the hospitals, which enabled me to address words of instruction or comfort to many a poor sufferer.

Enchanting scenery.

This tour being made on foot, I had the double advantage of conversing with the peasantry, and of enjoying at leisure the world-famed scenery, which nowhere spoke more audibly to my heart than in the canton Glarus. Here "gardens and orchards, vineyards and fountains of water," vividly call to mind the "delectable mountains," or Beulah's fair and pleasant land. Many of the mountains of Glarus rear their snow-capped heads from seven to nine thousand feet above the sea, and seem placed like guardian genii around the blue lakes, which, wreathed with gardens and vineyards, lie peacefully cradled at their feet. Who would not "praise the Lord," while beholding the wonderful works of creation? Yet, alas, these fair regions are inhabited by a people, who, blinded by Satan, are strangers to God, and worship at the shrine of ignorance and superstition. Of this I had repeated evidence at Kloster Einsiedel.

Kloster Einsiedel and the capuchin.

My desire to visit this celebrated place had been greatly increased by meeting multitudes of pilgrims on their way thither, and I determined to judge of its attractions myself.

Kloster Einsiedel lies in the midst of a desolate mountain district. A hermit named Meinod is said to have been murdered here,—whence its sanctity. A cloister, containing above a thousand apartments, has been erected here, and is occupied by priests, capuchins, and students. The splendor of its church, gleaming with gold and marble, surpasses conception, especially the so-called "chapel of grace." Truly the word of the apostle, 1 Cor. 1 : 26, finds no application here.

At the entrance to the cloister, I found an aged capuchin monk, eagerly receiving money from the pilgrims. I seated myself on a stone bench near him, and soon found that "masses for the dead" were being purchased. The evident poverty of many of the pilgrims, yet their eagerness to secure the desired benefit for some departed friend, was touching. The old man in the meanwhile carried on his business so expeditiously, that I felt convinced he could not enter all the names given, nor could all the masses ordered possibly be read. Not that this was of any consequence, but Peter's reproof, Acts 8 : 20, might have been well applied here. At the same time crowds of pilgrims lay around me on their knees before crucifixes and images, of which there is here no lack.

The gospel welcomed in time of need.

I soon began to distribute tracts, and gave one, entitled, "Prayer in the name of Jesus," to a gentleman kneeling before an image. He immediately began to read it, and when I returned to him said,

"This is a beautiful book; happy he who can thus pray in the name of Jesus." I asked whether he could not pray in this way? "No," was the reply; "for ten years I have longed to do so, and have to this end made many efforts, but in vain. I have been once in Rome, twice in Jerusalem, and often here. I think I must go to Jerusalem once more." He further told me he wished to serve the Lord Jesus; but that the priests had everywhere told him, his sins had been so numerous as to require many good works on his part. He had even a Bible, and repeated several passages of Scripture; but the false interpretation of priests had left him utterly ignorant of their true meaning.

I now endeavored to show my companion a much nearer road to salvation than either by way of Rome or Jerusalem, and how by faith in Christ we may obtain peace with God. He listened with great interest, and we knelt down together among the kneeling multitude around us, in "spirit and in truth" to worship Him who had caused us thus wonderfully to meet. My friend then bought several books of me, and kindly pressing my hand at parting, said—"My dear brother in Christ, I shall hold you in grateful remembrance."

Holy fair—A weak church.

On quitting the church, I found myself in the midst of a "holy fair," where the zealous were vehemently recommending holy oil, rosaries, and prayer books. Deception and falsehood, I soon discerned, were no strangers here. The village of Kloster Einsiedel numbers about two hundred houses, of which from sixty to seventy are public houses. These, beside several shops, exist for the "benefit" of the pilgrims. As I was walking through the fair, a procession of priests with standards passed me, on their way to worship some special representation of the Virgin. "Great is Diana of the Ephesians!" I bought a copy of the "Immaculate Conception," offered me by an old woman, and in return recommended my holy books to her, of which, as I could sell her a dozen for two groschens, while her own cost a groschen each, she readily took a supply, and was quite pleased with her bargain.

In the book I had bought, the following expressions occur: "Holy Mary, surest refuge, most faithful protector, glorious crown and loveliest ornament of the Holy Catholic church," &c. A pitiable church, indeed, whose most powerful protector is a weak, erring woman, whom the Saviour publicly rebuked for her want of faith, John 2: 4. Several infirm old pilgrims whom I met, I advised to return home to seek the Lord in their closets, and tried to show them that God, being greater than the world, cannot be confined to the walls of a cloister.

Opposition—Switzerland a promising field.

In the country around Zurich, I preached twenty-eight times, in ten different places. The Mormons, too, have found their way here, and are propagating their errors with great zeal. Two of these people asked permission to make a few statements, at the close of one of our services. I did not refuse their request; but as soon as I began to gainsay them from the Scriptures, they left the house in great wrath. On another occasion several inquirers remained for conversation. While we were speaking, three men of a desperate aspect entered, and, after listening a few moments, left again. But not long after we had retired to rest, we were awakened by a loud noise, and perceived the house to be surrounded by our enemies. They demanded that I should be delivered up to them, and at length became so violent as to induce me to take refuge in a small room under the roof, occupied by an old man, who kept me concealed until daybreak, when the people, weary of their fruitless exertions, had taken their departure, and I was permitted to proceed to St. Gallen, where I baptized two believers.

Notwithstanding such occasional opposition, I have found Switzerland a promising field of labor. Much kindness and hospitality were shown me, and I may mention having received a hundred francs for our necessitous brethren in Hesse.

The "royal seed-merchant."

In returning home by the omnibus, one of my fellow-travellers inquired what was my trade? "Royal seed-merchant," was my reply, "and the seed I deal in is incorruptible." This assertion excited general curiosity, and I was asked to produce a specimen, which I gladly did in the shape of a Testament. I was asked for further explanation, and a conversation on religion ensued which lasted to the end of our journey.

Similar opportunities for commending the Saviour to sinners were afforded me on railways, steamboats, or on the high road, and I have reason to hope some of the seed scattered by the way has fallen into good ground.

On this tour I sold two hundred bibles and testaments.

MISCELLANY.

ASSOCIATIONS ON BEHALF OF CHINA.

Twenty societies are now engaged in efforts for the evangelization of China. The following is a list of the societies, with the date of the year in which their stations were commenced.

London Missionary Society, England,..1807
Netherlands Missionary Society, Amsterdam,.....1827
American Board of Commissioners,. ...1829
American Baptist Missionary Union,....1834
Protestant Episcopal Board of Foreign Missions, U. S.,.....1835
Church Missionary Society, England,...1837
Board of Foreign Missions of the Presbyterian Church, U. S.,.....1837
Missionary Society of the Methodist Episcopal Church, South,.....1843
English General Baptist Missionary Society,.....1845
Evangelical Missionary Society at Basle, Switzerland,.....1846
Rhenish Missionary Society,.....1846
Southern Baptist Convention, U. S.,....1846
Seventh-Day Baptist Missionary Society, U. S.,.....1847
Methodist Missionary Society of U. S. A.1847
Missionary Society at Lund in Sweden,..1849
Cassel Missionary Society.....1850
Foreign Mission Scheme of the English Presbyterian Church,.....1851
Berlin Missionary Union for China,.....1851
English Wesleyan Missionary Society,..1851
Chinese Evangelization Society, London,..1853

Many similar associations were formed in various parts of Europe the same year that the last named society was instituted in London. Most of these societies have as yet undertaken no active efforts for the religious welfare of the celestial empire; but, though at present inactive, or active only in a subordinate degree, the formation of such associations indicates a wide-spread interest in the cause, and gives promise of a better day to the multitudinous population of that oppressed land.

The following places in Europe formed Chinese Evangelization Societies in the year 1853:

Holland:—Amsterdam, Nymwegen, Rotterdam, the Hague.
Belgium:—Brussels, Antwerp.
France:—Paris, Versailles, Marseilles, Nismes, Rouen, Lisle, Arras, Strasburg, Lyons.
Switzerland:—Geneva, Berne.
Sweden:—Stockholm, Lund.
Russia:—Petersburg, Revel, Wilna, Warsaw, Abo, Wiburg, Helsingfors.
Denmark:—Copenhagen.
Prussia:—Berlin.
Pomerania:—Stettin.
Silesia:—Breslau, Gorlitz, Bunslau, Liegnitz, Sagan.
Province of Saxony:—Magdeburg, Halle, Dessau, Brunswick.
Province of Posen:—Posen.
West Prussia:—Dantzic.
East Prussia:—Lithuania, Konigsberg.
Kingdom of Saxony:—Leipsic, Dresden, Frankfort-on-the-Maine, Darmstadt, Karlsruhe, Heidelberg.
Wurtemburg:—Ulm and Stuttgard.

Bavaria:—Augsburg, Munich, Nuremberg, Erlangen.
North of Germany:—Hamburg, Bremen, Lubeck, Hanover.
Mecklenburg:—Schwerin, Rostock, Wismar.
Austria:—Vienna, Oberkarmpton, Obersteiermark.
Bohemia:—Prague.
Moravia:—
Hungary:—Pesth, Bucharest.

A meeting of these associations was called at Paris, Aug. 23 - Sept. 1, at which eight of them, besides the Chinese Evangelization Society, were represented. An official report of the meeting says, "There appears to exist a very deep interest on behalf of China, and important benefits have been derived to the missionary cause through the instrumentality of these associations." At this meeting an address was published both in French and German, in which it was proposed to the representatives assembled at Paris, and through them to their fellow Christians in the various countries of Europe and in the United States of America, that a Committee of Correspondence be formed to maintain and extend the interest already felt for missions in China.

The following reasons were presented in the address, in favor of forming such a Committee:

1. The immense magnitude of the field, and the great interest already excited, referred to above, for special missions to China.

2. The desirableness of husbanding the resources of the church, both in men and in pecuniary means, and developing them to the greatest possible extent.

3. The age in which we live is becoming characterized, to some extent, by such a love to the great object — the spread of the gospel — as to raise the Christian above denominational and national distinctions.

4. There are many individuals in different parts of Europe, and also various associations, desirous of helping in this work, who are not able of themselves, or by these associations, to support a missionary, who would be very glad to unite with others in doing so. The Committee of Correspondence on behalf of missions to China, could concentrate these scattered elements, so as to make them available to a very considerable extent.

5. The desirableness of imparting the lessons of experience, gained from time to time by those who have directly engaged in the work.

6. The means of insuring the circulation of information on China and missions to that land. There are already several periodicals exclusively devoted to missions to China, among which may be named, "Die Evangelischer Heidenbote," published in Berlin, and "The Chinese Missionary Gleaner," published in London.

7. Our American brethren have entered to some extent upon this work; they may aid us in this correspondence in various ways. Among others, we may mention that a new route is about being opened to the east by way of the Isthmus of Panama; they may help us with counsel respecting passages, and many other matters.

8. Above all, this committee may seek to stir up an interest in China, by cherishing in themselves, and exciting in others, a spirit of prayer on its behalf.

The following names of friends of the missionary cause in China who would be willing to engage in such a correspondence were presented by themselves or their friends: Dr. Capadose, Baron Mackiey, of the Hague; Dr. C. de la Saussaye, Leyden; Messrs. Panchaud, Fred. Monod and Racine Braud, pastors respectively at Brussels, Paris and Fontainebleau; Mr. Granier, Nimes; M. H. Fermaud, Lyons; Count St. George, Mr. H. Dunant, Geneva; Prof. Fjelsledt, Lund, Sweden; Dr. Kalkar, pastor Rothe, Mr. Raffn, Copenhagen; Dr. Krummacher, Potsdam; Mr. C. Beyerhaus, pastor Orth, Berlin; pastor Bernsee, near Stettin; Messrs Blech and Weiss, pastors respectively at Dantzic and Königsberg; Dr. Barth, Calw, Würtemburg; Mr. Chris. Sarasin, Basle; Mr. Geo. Pearse, London; Rev. H. G. Comingo, Steubenville, O., U. S. A.

Mr. S. Wells Williams, of Canton, has prepared a statistical sheet, which

exhibits many interesting facts relating to the missions and missionaries to the Chinese. From this sheet we find that the whole number of missionaries to the Chinese, commencing with Dr. Morrison, in 1807, is 188. This enumeration includes those who have labored at stations both within the limits of China and at other points, as Malacca, Batavia, Singapore, Penang and Bangkok. The stations now occupied in China proper are Hongkong, Canton, Amoy, Fuhchau, Ningpo and Shanghai. Eighteen Societies have, at present, representatives in China. Three, the Morrison Education Society, the Swedish Missionary Society and the Cassel Missionary Society, are no longer represented there. The London Missionary Society has sent out 35 missionaries; the American Board of Commissioners, 32; the American Presbyterian Board, 25; the Church Missionary society, 14; the Southern Baptist Convention, 13; the American Baptist Missionary Union, 11; the American Episcopal Board, 10; the American Methodist Episcopal Society, 7; the Methodist Episcopal Church, South, and the English Wesleyan Society, 6 each; the Chinese Evangelization Society, 4; the Netherlands Missionary Society, the Basle Missionary Society, the Rhenish Missionary Society, the English Presbyterian Society, the Berlin Missionary Society, 3 each; the English General Baptist Missionary Society, the Seventh Day Baptist Missionary Society, and the Swedish Missionary Society, 2 each; the Morrison Education Society and the Cassel Missionary Society, one each. Two have gone out independently.

Of the 188 persons, 86 remain in China; 7 are absent on account of health, or for other reasons; 3 are laboring among the Chinese in California. Thirty-two have died in their field of labor or on the passage home. Three met a violent death from the hands of natives; 4 were drowned or lost at sea; 6 died at sea on their return home; 37 have revisited their native land; 60 have retired, mostly on account of their own ill health or that of their families, and two who have retired are still in China, one as chaplain, the other as a teacher at Hongkong.

Of the whole, 132 are, or have been married, so far as reliable data can be obtained; 15 of this number were a second time married after entering the service of their respective societies; 25 of the whole number are physicians, and of these 9 were at the same time clergymen; 4 are printers. Of the 132 who were married, 33 lost 37 wives in foreign lands (of whom Mrs. James is the only case of casualty); this is about 27 per cent. of the female missionaries, the mortality among the male missionaries being only 17 per cent. In addition to the list of missionaries and their families, about 24 unmarried females have been sent out, of whom 9 have been subsequently married.

The total number of years of labor of the 32 who have died in the field is 168 years, an average of 5.25 years to each; but 5 of these have an aggregate of 84 years, leaving only an average of 3.11 to the remaining 27—of which number, it should be added, however, on the other hand, 7 died before they had even begun to study the language.

The total number of years of the 60 who retired is 289 years, which is an average of 4.8 years to each; but 6 of these have an aggregate of 87 years, leaving an average of only 3.7 years to the remaining 54. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labor of every missionary, as time spent in learning the language.

THE SHANARS AND THEIR DEVIL WORSHIP.

The people of Tinnevelly and the southern part of Travancore belong chiefly to a single tribe, called the Shanars. The tribe numbers about half a million souls. They extend around Cape Comorin for thirty miles, and are neigh-

boring to the Ilavas, another tribe similar to themselves, numbering a hundred and eighty thousand persons. Their language is akin to the Tamil, without any admixture of Sanscrit. Tradition declares that they came from Ceylon. There is reason to believe them a section of the original Tartar race, which first overspread India.

Where rice or corn can be cultivated, these articles form a part of the living of the people. Apart from these productions, they subsist entirely upon the palm tree. The flower of the tree, when newly cut, yields a considerable quantity of fresh sweet juice. This must be collected daily, or the juice hardens into a gum, and the vessels cease to secrete it. From forty to sixty trees are required to sustain a single family. The juice, having been collected, is boiled over a slow fire, by which the watery particles are evaporated, and the residuum is a lump of coarse, dark-looking sugar. This sugar constitutes the food of the people; it is the wealth of the poor, and is often deposited in the plate at the communion table, where there are Christian converts, as an offering to the Lord. The Shanars, unlike their neighbors, the Ilavas, make no intoxicating drink from the fermented palm-juice, and drunkenness is unknown.

From an interesting narrative of this people by Rev. Joseph Mullens, a missionary of the London Missionary Society, stationed at Calcutta, we draw the following account of the worship practised among the Shanars:—

Shanar Religion Devil Worship.*

In religion the Shanars are to a very small extent Hindus. They are of course not Hindus in caste; since they are not by birth and origin, members of the Hindu community; though in respect to their social position they occupy a higher place than the Parias. But they do pay some honor to several of the Hindu gods, of whom two or three resemble their own deities; and especially attend the great annual festivals at Trichendur and Alvar-Tinnevelly. Their own indigenous religion is of an entirely different kind. Of a Supreme God, creator and ruler of all, they have no idea whatever. In their oaths, they sometimes speak of *the Lord*, but the term conveys no meaning. During several years however the heathen Shanars have become extensively acquainted with the notion of God, through the conversations and discourses of missionaries, catechists, and Christians in general. Nor as heathen do they know any thing of a future state. They have no belief in transmigration (as all Hindus in North India have); nor in the immortality of the soul. They have no notion of a judgment, and no sense of responsibility to a superior being.

The distinguishing feature of their religion is the direct WORSHIP of DEVILS; that is, not merely of gods and idols, reckoned as such by Christians, according to the statement of the Apostle Paul; but they worship beings who to them are actual, *bona fide* devils. These devils are in their ideas connected with men, now dead, as if the disembodied SPIRIT of the dead man had remained alive to do all kinds of mischief. The character of these devils is believed invariably to be full of malignity, and hatred towards mankind. The people never appeal to them for blessings and gifts, they never attribute to them feelings of gentleness or compassion; they believe them only capable of doing harm. How true a representation of those whom the Bible describes by that name! These devils are believed to be of the same castes and classes, as all the dead whom they represent. There are male and female devils; high-caste and low-caste devils; brahmin and sudra and paria devils; devils of Hindu origin and also foreign devils. In one village, an English officer, named Pole, was worshipped as such. They are supposed to reside in dark and foul abodes; in um-

*An admirable account of the Shanars and their worship, with that of the progress of the gospel among them, has been published in a little pamphlet, entitled *The Tinevelly Shanars*, by the Rev. R. Caldwell; one of the most able missionaries in South India.

brageous trees, in uninhabited wastes; in dark and gloomy shades; in forests; in ruined houses; wherever, in fact, circumstances tend to inspire fear. All evil is believed to arise from their agency. It is they from whom spring losses in trade, failures in agriculture, and accidents to life and limb. They blast the rice crop, or the standing corn: they dry the juices of the palm on sultry days; or withhold the rain of heaven from the parched earth. They bring disease on men and cattle; or overthrow the forests by heavy storms. They frighten the timid in the dark night; the howling noises and shrill screams, heard in darkness among the trees on windy nights, are their voices; and it is they who revel in the awful hurricane. Sometimes also it is believed they possess men. If a man is affected with sunstroke, some devil has entered him; if another's head swims, the same cause is assigned. Hysterics, staring eyes, and epilepsy, of course, are attributed to their possessions. To drive such a devil away, various methods are employed. Sometimes a dose of medicine suffices. Sometimes a severe beating with a shoe or a broom is administered; or a plentiful supply of low abuse; sometimes sacrifices are resorted to.

To these devils NO TEMPLES are built. The most general form of building made in their honor is that of a pyramid of mud, plastered and whitewashed, having the figure of a devil in front. Immense multitudes of these pyramids are found all over the Shanar country. A better kind of house is a small thatched shed, open in front; in which the people deposit some half dozen idols or devils, and various gifts of small value. Many of these figures are representations of Bhodrokali, a form of terror among the Hindus. Others are formed with buffalo heads; most are females, and are represented in the very act of devouring children. These superior houses are for devils of brahmin extraction or for the different forms of Kali. All these erections, whether of the better or more common kind, are termed pe-coils i. e. devil-temples. In the whole system there is not a single idea of beauty, or of mercy to a sinner's soul.

The service presented to the demons is of two kinds, DEVIL-DANCING and DEVIL SACRIFICE. The former is suggested by some ominous occurrence, and usually leads to the latter. When the former is required, the people assemble near one of the pyramids or devil-sheds, and after enjoying for a time the usual energetic beating of drums, proceed to sacrifice an animal, as a fowl, or sheep, or goat, according to the peculiar taste of the devil to be honored. Some one, usually though not exclusively a professional performer, then comes forward to dance. He puts on his feet a pair of tinkling bangles; wraps round him a cloth covered with figures of devils; sets free his long black hair; takes in his hand a jingling staff; and to the sound of drums and horns and the deep tones of the devil-bow, slowly begins to dance. After a time he will stop, drink off a large portion of the kid's blood just offered in sacrifice, and then, animated with fresh enthusiasm, his eyes staring, his long hair streaming in the wind, whirl round and round with mad excitement. To increase this excitement he will cut himself with the sacrificial knife; or lash himself with a formidable whip, until the proper pitch of frantic earnestness is obtained. After dancing some time, to the great joy of the spectators, who express their satisfaction by horrid yells, he sits down, and is now consulted by the people as inspired. Questions are put to him, as to what devil has possessed a certain woman in the village with fever, or has blown down a cow-house, or frightened a child. The few vague murmurs that he may utter in reply, or the signs that he may make, are interpreted as sure indications of the cause of such evils. Generally he will mention by name some notorious person, recently dead, as the cause of the disasters; and declare that to appease him, a fowl or kid must be offered in the usual way. On a set day, the appointed sacrifices are presented. A number of cooking vessels are brought to the pyramid; there the fowl or kid is

slaughtered, and with rice and the usual accompaniments is cooked and eaten on the spot. All who choose to come are permitted to share in the ceremonies and in the feast that concludes them. Missionaries have seldom been able to obtain a sight of these ceremonies, especially of the dancing. The people are ashamed of it; they hide their shame however under the avowal that their devils cannot cope with Europeans. A missionary was once building his house, exactly where a devil pyramid used to stand, in a place which was by the heathen still thought to be a resort of his. Soon after, heavy rain fell, and the unfinished walls were somewhat injured. This was reported to be the devil's doing; but the missionary persevered. The rains again damaged it, as they will do in the rainy season: but he went on and in due time completely finished the house as he had intended. The heathen then reported that the devil, disgusted with the missionary's obstinacy, had left the neighborhood. Strange and absurd as these things may seem to us, the poor Shanars have believed them thoroughly, have believed them for hundreds of years. There is reason indeed to believe that this is the primitive worship of all the aborigines, and has existed in India since the day they entered the land. What a proof does it furnish that, as nothing is too hard for the Lord, so there is no folly, no superstition, too low and too degraded for the settled belief of man!

As a consequence of such a religious belief, it will be readily understood that the Shanars do not stand very high in a moral point of view. Having scarcely any sense of responsibility, they do not hesitate to follow the way of evil when open before them. Hence among them, as amongst other Hindus, there exist open, habitual, and shameless lying; vice and immorality of all degrees; fawning to the great, oppression of the poor; total disregard of truth and honor; no kindness to the brute creation, and no compassion towards their fellow-men. The Shanars are a simpler people than the brahmins, and their lying is therefore not so smooth, so accomplished, and so clever. Their knowledge, too, and their intelligence are not equal to those of the higher castes; still it is true "they are all gone out of the way; there is none that doeth good, no not one."

Their simple village life and the absence of caste *among* them, although they are treated by others as a separate caste, render them more open to the gospel than many other tribes in Hindustan. When they once feel the power of the gospel, they find few obstacles to a public profession of it; and the readiness of the people to act in a body tells even more in favor of the gospel than against it; so that when a man of influence in a village becomes a Christian, he is almost certain to be followed by a number of families from among his neighbors. This gregarious feeling, and the absence of caste bonds, will greatly explain the fact, that of this singular people no less than 52,000 are now under *regular instruction in Christian congregations.*

The first efforts for the evangelization of the Shanars date back to the time of the missionary Swartz, in the latter part of the last century. They have been pursued with various degrees of energy and success. About 4,600 communicants have been gathered into the churches connected with the missions of the London Missionary Society and the Church Missionary Society, and about one-tenth of the whole tribe have secured to them the means of instruction and worship. Twelve thousand children are collected together in vernacular day schools, and 13,000 in boarding schools. There are twenty-five stations, twenty-four European missionaries, and two hundred and fifty-four native catechists and preachers. In South Travancore, not less than twenty thousand devil-images and pyramids have been destroyed, and two Romish churches, with their altars and images, have been made over to the London mission.

AMERICAN BAPTIST MISSIONARY UNION.

DEPARTURE AND RETURN OF MISSIONARIES.

Mrs. Bronson, of the Assam Mission, who has been in America for a few months past for the restoration of her health, sailed from Boston, Nov. 8, in the ship John M. Mayo, bound for Calcutta.

Miss M. Vinton, of the Rangoon Karen Mission, left Boston for the same destination, in the ship Granite State, on the same day.

It was stated in the Annual Report that the health of Miss H. H. Morse, of the Siam Mission, had become enfeebled so as to unfit her for missionary work; and that, with the consent of the Mission and the advice of a physician, she had taken passage for Singapore. From this port, having slightly improved and an opportunity offering, she sailed for Akyab, hoping still to be useful among the heathen. This hope, however, was soon blasted. She was again prostrated, and, as the only prospect of saving her life, she sailed from Akyab on her way home, *via* England, May 18. A note from her, dated at St. Helena, Aug. 18, brings the intelligence that after having been a few weeks at sea she revived, and now cherishes the hope of seeing again her native shores. She says in her letter:—

"But I do pray, if God in mercy grants me once more confirmed health, He will also lead me to some field of usefulness where I can labor anew for the salvation of souls and the extension of His kingdom. I think I am grateful for the sweet privilege I have had of spending a few short years in trying to lead the poor and ignorant to Christ on heathen soil;* and gladly, O, how gladly, would I have continued among them, had not God, by his providences, combined with circumstances over which I had no control, taught me that my work there was ended.

* Miss Morse sailed from this country Sept. 13, 1847, and arrived at Bangkok, Feb. 18, 1848.

"The fact has, at times, caused me much sadness; but not of long continuance; for I have felt such a constant and vivid impression that my heavenly Father was with me, leading and guiding me, that I could not yield to despondency, nor have I done so in my darkest hour.

"The future is, to be sure, all unknown; but the path, though now so dark before me, will, I doubt not, be made light as I advance."

LETTERS, &c. FROM MISSIONARIES.

Burmah.

MAULMAIN.—C. BENNETT, July 2, 14, 29 (2).—M. H. BIXBY, Jan. 10—19 j, July 2, 30.—J. WADE, June 15, July 11, MRS. W., July 13.—G. I. WATROUS, July 2.—D. WHITAKER, July 7-9.—KAREN MISSION, July 26.

TAVOY.—E. B. CROSS, June 14.—T. ALLEN, May 29, June 13.

RANGOON.—MISSION, July 16.—L. INGALLS, July 16 (2), 17; MRS. I., July 14.—J. H. VINTON, June 27, July 30.—D. L. BRAYTON, July 16.—A. B. SATTERLEE, July 13.

BASSEIN.—H. L. VAN METER, June 14, July 23 (2), Aug. 8.

HENTHADA.—B. C. THOMAS, July 5 (2), 18.

PROME.—T. SIMONS, June 4.

Assam.

MISSION, July 20.—M. BRONSON, July 3, 13, 14, Aug. 3.—I. J. STODDARD, July 18—20.—W. WARD, July 23, 30.—S. M. WHITING, July 20.

Teloogoos.

L. JEWETT, July 21, Aug. 10.

Siam.

MISSION, June 1.—W. ASHMORE, June 4.—J. H. CHANDLER, June 1, 4.—R. TELFORD, June 5.—Miss H. H. MORSE, June 19, Aug. 18.

China.

HONGKONG.—J. W. JOHNSON, July 6, Aug. 9 (2); MRS. J., Aug. 7.

NINGPO.—MISSION, May 31.—E. C. LORD, May 18, June 12, 23, July 7.—M. J. KNOWLTON, June 25, July 20.—D. J. MACGOWAN, July 17 (2).

France.

E. WILLARD, Aug 28, Sept. 13, Oct. 8.

Germany.

J. G. ONCKEN, Sept. 15.

Greece.

R. F. BUEL, Sept. —, 19.—MRS. H. E. DICKSON, Sept. 29.

Ojibwas.

A. BINGHAM, Sept. 11, 21, Oct. 5.

DONATIONS.

RECEIVED IN OCTOBER, 1855.

Maine.

Portland, a widow's offering, per Rev. W. H. Shailer, $5; East

Winthrop, Horace Parlin, 10 per ct. on L. M., for def., 10; Warren, Mrs. K. Counce, for def., 10; Mrs. P. H. McCallum, for def., 10; Mrs. Kennedy, for def., 5; Milltown, Japhet H. McAllister, 10 per ct. on L. M., for def., 10; 75.00

Bowdoinham Asso., W. R. Prescott tr., Leeds, 1st ch. Fem. Miss. Soc. 6.35; Litchfield, J. Neal, Esq. 5; Mrs. Caroline Neal 2; Fayette, Fem. Miss. Soc. 13.50; Hallowell, ch., of wh. 53 is for def., with other donas. to cons. Madison Tuck L. M. 78.16, 105.01

Bowdoinham Asso., W. R. Prescott tr., coll., for def. 31.07; Richmond, ch., mon. con. 5.26; Gardiner Village, ch. 9.53; Rev. J. Tuck 1; Livermore Falls, Jesse Wadsworth and wife 2; J. O. Eaton 1; R. L. Morse 2; Dea. Tilton 1; Rev. A. B. Pendleton 1; Fayette, ch. 24.20; Greene, ch. 16; with other donas. to cons. Rev. A. B. Pendleton L. M., per Rev. H. C. Estes, agent, 94.06

Cumberland Asso., New Gloucester, ch. with other donas. to cons. Mrs. Marcia Ann Rounds and Mrs. Sarah M. Estes L. M., per Rev. H. C. E., agent, 17.25

Hancock Asso., D. Morgan jr., tr. 40.41; Bluehill, ch. 14.09; Sullivan, ch. 5.50; Eden, ch 3; Brooklin, N. Allen 2; Trenton, 1st ch, of wh. 5 is fr. Sew. Soc., 87.26; East Trenton, ch., of wh 5 is fr. Sewing Circle, 26.19; Sedgwick, Ladies' Miss. Soc. 25; to cons. Rev. Robert Cole L. M., per Rev. H. C. E., agent, 153.45

Kennebec Asso., Bloomfield, ch., of wh. 51.19 is for def., 95.64; Rev. C. Miller, for def., 3.36; Solon, Perkins Black 1; Mt. Vernon, ch. 21; New Sharon, ch. 12; West Sidney, ch. 2; A. W. Cummings 1; Industry, ch. 75 cts; Anson, ch. 1; a friend 50 cts; Cornville, E. Whittier 10; to cons. Joseph Emery L. M., per Rev. H. C. E., agent, 148.25

Oxford Asso., Isaac Gross tr., Livermore, 1st ch. 20; coll. at Asso. and other sources 30.67; per Rev. H. C. E., agent, 50.67

Piscataquis Asso., B. T. Buck tr., 20.06; Foxcroft and Dover, ch. 10.56; Abbot, ch. 2; South Dover, ch. 9; Dexter, ch. 5.50; Rev. J. Hatch and wife 2.50; Guilford, ch. 3; Cambridge, ch. 3.30; Guilford Village, ch. 2; with other donas. to cons. Mrs. E. C. F. Ayer L. M., per Rev. H. C. E., agent, 57.92

Saco River Asso., J. H. Gowen tr., Waterboro, 1st ch. 15.25; Parsonsfield, 1st ch. 10.80; Kennebunk and Lyman, ch. 5.12; Limington, ch. 6.50; North Kennebunk, ch. 3; Buxton, ch. 50 cts; Lyman, ch. 3; Alfred Gore, ch. 7; Effingham, ch. 2; Biddeford, ch. 21; per Rev. H. C. E., agent, 73.67

Waldo Asso., Belfast, Youth's Miss. Soc., to sup. Samuel Cole in Nowgong Orph. Sch., per Rev. H. C. E., agent, 25.00

York Asso., M. C. Hurd tr., 10.20; Sanford, 1st ch. 21.15; Wells, ch., of wh. 25.09 is fr. Fem. Miss. Soc., 29.59; Acton, ch. 14; Lebanon and North Berwick, ch. 34.05; Springvale, ch. 15; Kennebunk, 1st ch. 9.50; Kennebunk Village, ch. 7.50; per Rev. H. C. E., agent, 140.99

Lincoln Asso., Asa Perkins tr., 82.38; Thomaston, 2d ch. 74.57; Rev. J. Washburn 5; Rev. D. McMasters 5; South Thomaston, 1st ch. 7.50; Cushing, ch. 2.06; Hope, William Light 1; Friendship, ch 8.75; to cons. William C. Burgess L. M. 136.26

Hancock Asso., D. Morgan jr., tr., Mariaville, ch. and soc. 6; Waltham, ch. and soc. 5; 11.00 — 1098.88

New Hampshire.

Amherst, L. W. Nichols, 10 per ct. on L. M., for def., 10.00

State Convention, A. J. Prescott tr., Portsmouth, ch 75; Plymouth, Miss Hannah Cox, to cons. hers. L. M. 100; Dublin Asso., Wm. A. Norwood tr., 23.25; Portsmouth Asso., L. W. Brewster tr., 53.36; Salisbury Asso. 14.57; Newport Asso. 4; 270.18 — 280.18

Vermont.

State Convention, Jona. Draper jr., tr., 165.00

Barre Asso., Lyman Hinckley tr., of wh. 10 is for Burman Missions, 40.45

Brattleboro', ch., per Rev. J. Aldrich, agent, 18.47

Halifax, Rev. S. Fish, for def., 7.00 — 230.92

Massachusetts.

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and pastor, additional,
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THE 11049

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PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

NOVEMBER, 1855.

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THE MISSIONARY MAGAZINE FOR 1855.

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